

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The Church moves forward—not on its membership roll, or its bank balance or its organization—but on the feet of those who are of the company and fellowship of Dorcas and Phoebe and Lydia, of Alexander and Rufus and Mnason.

THE PRAYER-ROOM TODAY

Almighty God, Who art the father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war and lead all the nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples and dwell evermore in the fellowship of that Prince of Peace, who liveth and reigneth with Thee in the unity of the Holy Spirit, now and forever. Amen.

Oct 40

Rev J B Cain

Duplicate

HERO AND HEROINE OF CHINA



GENERALISSIMO AND MADAME CHIANG KAI-SHEK



WALLET OF THE WEEK



THE BEJEWELLED MUMMY OF KING SHISHAK, of Egypt, who lived nearly three thousand years ago, was found in March of last year encased in a coffin of pure silver. The coffin was enclosed in a sarcophagus of pure gold. According to the Bible record in First Kings xiv. 25, 26, the gold and silver were stolen from the temple and from the house of King Solomon in the fifth year of the reign of King Rehoboam. The finding of this tomb is ranked as of higher value than the discovery of the tomb of King Tut some years ago.

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THE INDIAN POPULATION of the United States and Alaska numbers three hundred and seventy-one thousand, representing two hundred tribes and speaking fifty-five distinct Indian languages. East of the Mississippi River only a few small Indian communities remain. Of the many reservations and settlements in the West the Navajos, with forty-five thousand people, are the largest and most important. They live in New Mexico and Arizona, and their chief means of subsistence is sheep raising. From the beginning the Indians have been a major problem of the country.

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YELLOW ARMBANDS BEARING A SHIELD OF DAVID, is a compulsory requirement for Jews living within Nazi-ruled areas, according to **The Congress Bulletin**. Under official decree, no Jew may collect accounts due from Germans, but such accounts are to be cleared by the payment of fifty per cent to the Nazi Economic Ministry. The deportation of Jews to the Lublin reservation has had to be temporarily suspended. A serious outbreak of cholera in Lublin, the ghettos and in the towns of Poland, is working destruction among the Jews and is also threatening their German masters.

* * *

THREE ANCIENT SERMON FOUNDATIONS are said to exist in and near London. One provides for a sermon in a Drury Lane church to commemorate the hurricane which struck London, Nov. 28, 1703, and it was established by Joseph Taylor, who narrowly escaped death at that time. The second, a gift to Christ's Hospital, London, by a woman, provides that a sermon shall be preached every August in a tomb at Sutton. The third is the Guy Fawkes foundation for a sermon which has been preached annually at West Wickham since his execution in 1606. Every attendant at the Guy Fawkes sermon who is an unblemished Christian is entitled to receive a shilling.

* * *

OUR UNEMPLOYMENT PROBLEM was revealed in its stark reality by the answers to an advertisement for a mailing clerk which appeared in one issue of a New York paper recently. Five hundred and forty-five applicants answered the advertisement, only forty-two of the entire list had employment of any kind, and three hundred and forty-seven of them were between the ages of twenty and twenty-five. Only eight of the applicants had less than a high school education, one hundred and eighteen held college degrees—five of them Masters and one a Doctor. Only forty of the entire list were married and only four had children—one three, one two, and the other two one each.

AN ANGLICAN CLERGYMAN of St. Matthew's church, in West Kensington, England, is said to have established the rule that parents who wish to have their children baptized must prove that they are "practicing Christians," or they must take a two months' course in religious instruction. The intention of this rule is to prevent the abuse of this sacred rite by people who have their children baptized as a form, but who afterward manifest no interest either in the church or the religious instruction of their children.

* * *

THE LITTLE RED SCHOOL HOUSES of the Amish, a small religious sect in Lancaster county, Pennsylvania, were recently increased by three. The establishment of these little schools has a two-fold purpose: To keep the Amish children "safe from the worldliness of public schools," and to prevent their becoming dissatisfied through education with the simple farm life which the people lead. The separation from the children of the public schools tends to prevent the development of an aspiration for college education. In these Amish schools the Bible and the German language are required subjects.

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THE TREATY OF GHENT, Belgium, which ended the war of 1812 between Britain and the United States, was signed on Christmas Eve, one hundred and twenty-five years ago. Out of that treaty, came the Rush-Bagot negotiations which resulted in establishing the unarmed frontier which for one hundred and twenty-two years has reflected the international friendship between the two great English-speaking peoples. A folder for the commemoration of this event has been issued by the World Alliance for International Friendship Through the Churches.

* * *

BEVERAGE ALCOHOL showed an increased consumption of twenty-two million gallons in the first three months of the current fiscal year, according to a survey of U. S. government figures made by the Research Department of the W. C. T. U. From July to September inclusive, the increase of the withdrawals of distilled spirits for consumption was more than two million gallons, and beer sales showed a large increase also. The forecast is for a total domestic consumption of distilled spirits of one hundred million gallons for the year, one million new drinkers, and a national drink bill of more than three and one-half billion dollars.

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EMBATTLED FINLAND, the land of sixty-five thousand lakes, is at present the sixth largest country in Europe. One-half of its area lies within the Arctic Circle and nine-tenths of the population live in the southern half of the country. As a race, the people are known as Finno-Ugrian. From about eleven hundred A. D. to the beginning of the nineteenth century, the land was a battlefield between the Swedes and the Russians. The country has a population of about four million people, and only about one hundred and fifty thousand are classed as workers. Its agricultural output consists of grain and dairy products, its chief industries are lumber and paper mills, and ninety-six per cent of the people are Evangelical Lutherans.

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EDITORIAL

THE NEW YEAR

Perhaps no New Year's dawn in the experience of this generation ever brought greater responsibility or more sobering problems than did that of 1940. War and our international relations furnish a mine field which threatens the peace and security of the whole world. Out of that tinderbox may leap at any moment, a flame that will set the world on fire and destroy the achievements of civilization. More than once we have indicated the belief that war adjudicates no wrong and does nothing to establish righteousness, but, on the contrary, it is always a destroyer of the most sacred and priceless possessions of the race. Such is the problem which originates beyond our borders.

At home, however, conditions are by no means reassuring and we face issues of a political and social nature which have bearing upon our national destiny. In the impending presidential election, we will make a decision which may prove to be more far-reaching in its effect than we dream. The prevailing tendency to political absolutism, we feel, is an ominous portent upon our democratic horizon. It is our godly judgment that we have gone further than we know in political repression and if we are to escape becoming puppets of a machine, the New Year must arouse in us a sobering sense of responsibility.

Vital as are the larger issues which we have indicated, there are yet other and more immediate concerns which should engage our attention. The budgeting of our national and state indigence seems to us to have contributed to mendicancy rather than to have cured poverty. The people have been subjected to a regimentation which has well-nigh crushed individuality and aspiration, oppressive tax burdens have been laid upon the shoulders of the public, and we have experienced an era of corruption unparalleled in the history of our country. Legislators have shown subservience to administrative wish and have been seemingly indifferent to the problems of those whom they have cursed with excessive taxation. In this connection, we would like to suggest that the major relief problem of 1940 should be the relief of the taxpayers. We doubt if the conditions ever justified the measure of the tax burden imposed and we sincerely believe that a drastic tax retrenchment would do much for the recovery of our political decency.

In this manner do we think of the problems of the New Year. We make this approach, not because we are in the least pessimistic, but because we think that the door of hope stands ajar for the person who understands his problem and whose soul catches the inspiration of the sunrise.

OUR NEW FORMAT

With this issue we present our new format. As we said in the last issue, some changes have been made in an effort to render a better service to our constituency. The larger page increases our space by about one-eighth and the rearrangement of departments is designed to meet more fully the demands of our readers. It is our plan to give a greater emphasis to the work of our laymen and to the matters in which they are particularly interested. In order to do this, we will need the fullest cooperation from the interested and capable laymen of our territory. We plan to eliminate a department of formal memoirs and to give instead concise tributes in the form of news articles. Here again we desire the sympathetic cooperation of our friends in the preparation of such tributes for publication in our columns. Dr. J. R. Countiss, who has prepared our Church School lesson for the past five years, has asked to be relieved and we have regretfully consented. He has done a splendid piece of work without compensation except for the consciousness of work well done. Many will miss his gripping and informing messages and, in behalf of all our readers, we express to him our gratitude for his unselfish service. Rev. W. C. Newman, who takes over the task of interpreting the Church School lessons, is unknown to many of our readers, but he is capable and we bespeak for him the interest and sympathy of Advocate readers. We feel sure that he will win for himself many friends as he proceeds with his work. Other minor adjustments will be made as they become necessary to meet changed conditions or conditions which we have failed to anticipate. If you approve the new dress, we shall be glad to have you tell us, and if there are other changes which you think would help the paper, tell us that also. Our one thought is to serve the interests of Methodism in Louisiana and Mississippi.

THE CAMEL'S NOSE

The announcement that the President had appointed an envoy to the Vatican has called forth, as was to be expected, considerable criticism. Some have undertaken to defend the action by the charge that its critics are attackers of a "peace move." As we see it, such defenders overlook the fact that this is no isolated instance or gesture. Did not one of the titular heads of the Democratic party pay a visit to the Vatican not long ago? Was not Mr. Joseph P. Kennedy, the Ambassador at the Court of St. James, something of an unofficial representative at the coronation of Pius XII? Is it not true that at the present time nation-wide efforts are being put forth to tie parochial schools, with their religious control and instruction, into the public school system in vio-

lation of our fundamental doctrine of separation of Church and State, and in total disregard of the will of the great Protestant majority? In addition to this, certain sections of the press have been impressed to such an extent as to suggest that it might be a step toward the restoration of the relations broken off in 1868, and the Pope himself is quoted as referring to the envoy as "the first Ambassador of the provisional Embassy at the Vatican."

The fact that Mr. Taylor is an Episcopalian, an Ambassador without portfolio, and that no money will be required for his salary are beside the point. All of these things give the "peace" purpose something of a smoke-screen appearance. We do not oppose any legitimate peace effort, but in view of the circumstances, we do not see why men should not be expected to feel some apprehension lest they be pushed out of their tent by the "peace" nose of a political camel.

FOOTBALL

The announced abandonment of intercollegiate football by Chicago University, Loyola University and Birmingham-Southern College is a climax which confirms a feeling which we have had for a number of years. We have not been able to believe that the high-powered athletic program of the American college could escape disaster, and that football would ultimately become a commercial institution like baseball. To say that a succession of bad seasons is responsible for the turn of events in any institution is in the nature of a conventional explanation. The fact is that the athletic program has been a financial failure and football, even if it has paid its own way, has not been able to bring the total athletic program out of the red.

Football is a highly subsidized college sport. Promising prospects for key positions can command almost any reasonable subsidy, and the expenses of travel are no longer insignificant items of the athletic budget. This means that ticket prices for great games are well above the financial level of the average enthusiast. It means, too, that the inevitable deficits in the athletic budgets have to be made up by public-spirited and sport-loving citizens. Those who cannot afford the price of admission content themselves with broadcasts which bring to them an action picture of the contest. Then, in spite of all efforts to permit it, the enormous practice and training requirements and the time consumed in travel militate against scholarship, and the football star often turns out to be an athletic coach or a bond salesman—he shines for a brief period as a star of the gridiron and not as a leader in the intellectual and industrial life of his time. With the increasing difficulty of college maintenance, it is highly probable that many other institutions may find it necessary to make retrenchments in the department of athletics. Personally we like a good game of football, but we do not think that an athletic program should be permitted to exercise, either directly or indirectly, a hurtful influence upon the educational effectiveness of an institution.

MISSIONARY RALLIES IN LOUISIANA

Two of the 82 rallies in progress throughout the territory of the Methodist Church will be held in the State of Louisiana, as follows: Jan. 24, at First Methodist Church, in Shreveport; and Jan. 25, at First Methodist Church, New Orleans.

Bishop A. Frank Smith, resident bishop of this area, in cooperation with the district superintendents of the Shreveport and New Orleans Districts, the Rev. A. M. Serex and the Rev. E. C. Gunn, respectively, are pushing the movement in Louisiana in cooperation with the ministers of the Louisiana Conference.

Guest bishops from the territory of the former Northern Methodist Church, together with Bishop Smith, compose a speakers' team, and an all-day program, culminating with a youth rally at 8 p. m., will be given. The program will be inspirational in character and the general public will be welcome. There are no financial objectives sought, but the emphasis will be on evangelism, world peace, personal experience of religion, the enlarged opportunity of the church as a result of unification, and the call to youth to enlist for Christian service. There will be forums and special meetings for men and women conducted by local lay workers.

Bishop A. Frank Smith will call the meeting to order at 9:30 a. m. Addresses by guest speakers are set for 10, 10:30, and 11:15 a. m. There will be a men's luncheon at 12:30 p. m., followed by a forum from 2:15 to 3 p. m. There will be a woman's meeting at 2 p. m., and a joint consecration service at 3:15 p. m. will bring together men and women in a devotional service to be conducted by Bishop A. Frank Smith. A local youth leader will be in charge of the Youth Rally, which will be featured by an address by a guest bishop.

The guest bishops are: Bishops H. Lester Smith, Cincinnati; Edgar Blake, of Detroit; and Titus Lowe, of Indianapolis.

Following the rally in New Orleans, Bishop A. P. Shaw, of that city, one of the bishops of the Central Jurisdiction which includes the Negro membership, will conduct a rally for Methodists of that race at Mt. Zion Methodist Church, Jan. 26. Bishops A. Frank Smith, H. Lester Smith, Edgar Blake and Titus Lowe, the resident and guest bishops of the New Orleans rally, will also take part in the Mt. Zion Church rally, which will be conducted along similar lines as the rally for white Methodists.

Acclaimed as one of the greatest religious movements of modern times, the Methodist Advance will cover the entire territory of the new united Methodist Church during January, February and March, 1940. More than 27,000 Methodist ministers are cooperating with the 60 bishops who compose the Council of Bishops in sponsoring the Methodist Advance. The movement was launched at the request of the Uniting Conference at Kansas City, Mo., last May, when a century of denominational separation was healed by the unification of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. In a statement adopted by the Conference, the bishops of the Methodist Church were authorized and urged to "lead in a nationwide movement to create a sense of solidarity and consciousness of unity, to stimulate church loyalty, to revive and quicken spiritual life and experience, and to gird the church for a mighty Methodist Advance."

THE CONGO MISSION CELEBRATES ITS TWENTY-FIFTH ANNIVERSARY

Twenty-five years ago, Bishop Walter R. Lambuth penetrated the heart of the African continent, to found in the center of the Belgian Congo, in the village of the Bate-tela Chief, Wembo Nyama, the Congo Mission of the Methodist Episcopal Church, South. The romantic story of Lambuth's penetration of the jungle was at the time familiar to hundreds of thousands of Methodist people as one of the most important missionary adventures of history.

In 25 years the Mission has consolidated its position, though the climate and other factors have taken a tremendous toll of missionary life, health and efficiency, necessitating a large turnover of workers. The missionaries pushed on from the original station at Wembo Nyama and are now established also in the villages of Tunda, Minga and Lodja. The healing ministry of physicians and nurses, the beneficial activity of educators, the material advances made by agricultural, building and highway workers, added to the never ceasing proclamation of the Gospel by the evangelists, have created an entirely new situation among a tribe that had been cannibalistic shortly before the arrival of Bishop Lambuth.

Last summer the Mission celebrated its twenty-fifth anniversary. Bishops Arthur J. Moore and John M. Springer were in attendance. The officials of the Belgian government, missionaries from stations among other tribes, and the chief men of the Bate-tela themselves were in attendance. It is said that more than forty attended the celebration, together with head men innumerable. All of these had felt the influence of the Gospel, and if they had not become actual converts they had been greatly affected thereby.

One of the most interesting parts of the program was a pageant depicting the coming of Bishop Lambuth twenty-five years ago, participated in by a large number of natives and some of the missionaries. It was described as a dramatic triumph and evidently made a tremendous impression.

And so the trial of Lambuth continues to lengthen and his influence continues to deepen. In no part of the world is the Gospel so eagerly sought for as among the simple people of the African bush. Bishop



Bishop Arthur J. Moore with Chief Wembo Nyama and a number of his head men of the Batetela tribe.

Arthur J. Moore reports that as he and other workers pass along the roads and through villages, the people are found assembled at every place, begging and crying out for the coming of a preacher to tell



Bishop Arthur J. Moore and Chief Wembo Nyama

them the good news of the Gospel. If the Church had the vision adequately to strengthen the work in this field, the only field where Methodism brings the Gospel to "raw heathen," it would be possible to take an entire tribe for Christ.

METHODIST MISSIONARY INTERNED IN GERMANY

Rev. Edmund Chambers, missionary of the former Methodist Episcopal Church, South, in Poland, has been captured by the Germans and interned at Stettin, according to cable advices received by the Board of Missions. Mr. Chambers was a British subject.

At the outbreak of hostilities, Mr. Chambers, who had just arrived in America on a short furlough, was sent to Oslo as the representative of the Board of Missions, with instructions to contact the missionaries and pastors in Poland, ascertain the situation there and supervise the remittance of funds. It appears that he was proceeding to Stockholm when the vessel on which he was a passenger was taken by the Germans. His internment as a British subject followed.

The Board of Missions has taken the matter up with the United States Department of State and asked the good offices of the American government in the affair. Although holding a British passport, Mr. Chambers had for many years been connected with the Methodist Church in the United States. He is a member of the Holston Conference and served in the pastorate there before going to Poland as a missionary of the Board.

IN EXTREMIS

An Affirmation for a Time of Personal Anxiety

In Thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrows or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou art God.—James Myers.



Bishop Arthur J. Moore, Bishop John M. Springer, Chief Wembo Nyama, and a group of Africans attending the 25th anniversary of the Congo Mission at Wembo Nyama.

THE SANCTUARY

WHEN A CHRISTIAN MAN FASTS

The Days of Spiritual Rebuilding

By Rev. W. A. Tyson

Please read Matt. 6:16-18

The Bible records times of great worship centered about feasting in both the Old and New Testaments. Fasting also had a definite place. The earliest Bible record is in the sixteenth chapter of Leviticus, where the ritual for the Atonement is set up. At that time the Israelites were already accustomed to fasting, so that the origin goes far back in their experiences.

Individual examples of fasting are found in several places in the Bible, notably David, when his child, offspring of lust, was dying.

Fasting and prayer were ordered in times of national crisis, such as Esther's pleading for her people before her cruel husband-king, to save them from the persecution of an envious Haman.

After the Captivity we find at least four stated fasts in the Bible. 1. A reminder of the capture of Jerusalem by Nebuchadnezzar. 2. A reminder of the Babylonian destruction of the Temple and Jerusalem. 3. Gedaliah, friend of Jeremiah, hated and treacherously killed by his own people. 4. Esther, keeping freshly in mind the affliction under Xerxes, her husband, and their deliverance from it.

II.

The practice of fasting is well established in the Bible as one of the religious observances in the Old Testament days. Sometimes it was according to ritual. When not a ritualistic observance there were similar features in each instance of its practice, whether by groups or by different individuals. This similarity of an unordered, religious rite used at different times and by different people, indicates that the rites served a basic purpose rooted deeply in the soul.

The individual fixed the time and duration of his fasting to suit his own spiritual desires. Sometimes it was only a few hours; sometimes it was several days. The reason calling for the fast and the intensity of feeling determined the date and the length of time—seven days with David, forty days with Jesus in the wilderness after his baptism. Nationally proclaimed special fasts fixed the time and duration. The established fasts were for one day.

No food was eaten for the duration of the fast. There were exceptions when lentils, a small red bean, might be eaten under restriction.

No work was done. There was no occupation that might take the mind off of the religious matters at hand.

None of the usual social functions were indulged—no visiting, no family intermingling, no pleasures.

The Bible calls it a time "to afflict the soul." It was a time when deep, strong feeling reached to the bottom of man's nature, with the attendant pouring out of the heart before God. It was a time of earnest meditation upon one's sins; or upon one's soul-needs; or upon distress, or disappointment, or grief, or disaster to self or nation. It was a time of prayer, of study, of worship, of devotion, with an intense personal feeling.

In the Old Testament days its purpose

was to turn aside the wrath of God; or to secure His help in a time of dire need; or for personal enrichment, in which case it was an act to fit the soul to be the dwelling place of God's spirit; or it was a time of personal discipline, a control of the soul making spiritual desires stronger than physical wants; it was a developed strength that put down the most basic need of the body in order to let spiritual needs be transcendent.

III.

Does the Christian Church give any place to this ancient observance? Will the individual Christian of today be helped by fasting? Does the nature of such a practice allow stated times for its use?

Merely doing without food has no significance, except as a therapeutic measure, when one has been overeating, or eating to the hurt of his physical condition. Leaving off food as a religious rite has no value unless accompanied by the whole of those religious elements that go with fasting.

Christ lifted religious practice to a much higher level than it had ever been. Many of the old ways and beliefs were discarded in the light of the better teaching of the Master.

All of the old ideas of ritualistic sacrifice had to go, and in their place came the idea of personal sacrifice, such as giving up of one's desires, or pleasures, or possessions for God's cause and for one's own spiritual growth.

God was no longer regarded as vindictive and cruel, which was never a correct idea of God. Christ came to reveal Him as a God of love.

The four stated days of fasting were closely related to merely Jewish crises and therefore were discarded. They are matters of interest and sympathy to Christians of other races and nations, but they hardly reach the motive for an universal religious rite.

Jesus endorsed and practiced fasting. The Christian Church has recognized its observance. Churches call for its use when acute conditions arise.

These acute conditions have not changed much in their nature since the days of Moses and the Levitical law. We have personal sins; there are national sins; there are national crises; there is death, sorrow and destruction; there is greed, persecution and cruelty; temples of God are destroyed all over the world, actually and figuratively, the latter being the greater crime; there are days of deliverance from Haman and his threats; there are times when we come back from captivity; there are times of appreciation for modern Gedaliahs. Basic reasons for fasting that existed back in antiquity are yet in existence.

Therefore the practice of fasting is strongly recommended as an act of worship, and discipline, and to build up the strength which life demands.

Time to fast comes when one realizes his sin, wants forgiveness and the power over temptation. It comes when man reaches his extremity, sorely pressed by circumstances. It comes when one is confused in the complexity of mad days of rush and noise. It comes with crises in business, threatening loss of property, or character, or both. It comes with family problems, such as the rearing of children, or sickness, or death,

or a lack of harmony, or family unhappiness. It comes in the church, when it is reviled, or scorned, or neglected, or persecuted, or is spiritually powerless with very little fruitbearing. It comes when we want a revival and begin "to afflict the soul" to that end.

Man does not want food in times of great emotional stress. Sorrow, disappointment, worry, suffering, and sometimes joy will rob the appetite. A season of intimate fellowship with God makes fasting natural. Moses did not eat on Sinai. The devout Christian needs no rules of command for his times and seasons of spiritual rebuilding. His own soul, his own desire for God's presence, will normally and naturally provide times and seasons.

This question arises: "Should one fast when the strong, compelling desire is not present?" Stated another way: "Should one fast if he can keep from it?" Unless the religious, the spiritual compulsion is there, it seems to be a useless rite.

If it is sincere, the question is valid, and is easily answered. It certainly helps if one gets out of the strain of modern life at intervals. It helps anyone who prays, who meditates upon self, and God, and goodness, and duty, and human needs. To set aside such a time of withdrawal for such a purpose, during which no food is eaten, will not hurt anyone, either spiritually or physically. Such a time of spiritual discipline will create a desire for its continuance. If continued, there is no denying that it is beneficial.

(Note: The sermons appearing on this page are furnished at the request of the editor. They are necessarily abbreviated on account of space, and any fault on that score is chargeable to us.—Ed.)

IN THE FACE OF DISASTER

Not my will, but thine be done.

Luke 22:42.

In the Retreat House at Senexet there is a room from which, two years ago, one looked directly into the heart of a deep, cool pine forest, its floor lined with slender pencils of light, the flying squirrels swinging from limb to limb. And looking, one whispered: "Still, still with thee, when purple morning breaketh." Since the hurricane the forest is gone: there is only a field of uprooted stumps and tangled brush. The Brahmin would say, God the Destroyer has been at work. The Buddhist would say, I will not let myself care. The Stoic would say, It shall not disturb my inner poise. The Epicurean would say, Now I can see the sky and the lake. The Christian says, Not my will, but thine be done.

The Christian reaction to life's disasters may be neither better nor worse; it is only characteristic. For the Christian lives always in the presence of a purposeful Intelligence whose Law controls all things, and whose Will is forever working out some holy design. To learn and obey that Law is his safety; to know and advance that Will his happiness. He cannot be a Fatalist, for he himself is a moral agent; he cannot rebel, for it does no good; he cannot be indolent, for that is self-betrayal; he cannot be in a hurry, for the task is great. It is his privilege to trust and labor and hope, incidentally to rejoice, for God's Will knows only victories.—Charles E. Park, in Christian Register.

Pray to God in the beginning of all thy works, that so thou mayest bring them all to a good ending.—Xenophon.

CONFERENCE NEWS AND PERSONALS

Rev. C. A. Schultz is delighted with his new appointment at Tylertown, Miss. He has received a wholehearted welcome and naturally he looks forward to a good year.

Rev. John P. Payne, pastor at Kreole, Miss., is happy in the prospect for a great year in his new charge, to which he has received a cordial welcome.

Rev. W. H. Giles, recently appointed to the church at Homer, La., reports that the percentage for superannuates has been raised in full and sent to the conference treasurer.

Friends of Mrs. S. J. Davies, of Shreveport, La., will regret to learn that she was injured recently in a fall. We are glad, however, to know that she appears to be recovering satisfactorily.

Rev. H. P. Lewis has reached his new field of labor at Byhalia, Miss., and has received a royal welcome and the fullest cooperation in the beginning of his pastorate.

Dr. Ruth Nuttall paid the Advocate an appreciated visit on Tuesday of last week. Dr. Nuttall came to the ministry of the Methodist Church through the Methodist Protestant Church, and she is now pastoring at Loranger, La.

Rev. J. B. Cain reports a good prospect at Hazlehurst, Miss., despite the difficulties following a bad crop and other conditions not enumerated. This is Bro. Cain's third year and he expects to make it the best year of his pastorate at that place.

Dr. and Mrs. A. M. Shaw are now located at 1701 Procter Street, Port Arthur, Texas, where they expect to be for some time. Bro. Shaw reports that his health is improving and that he is enjoying life and the opportunity to be of service in the church.

Rev. S. W. White, now living at Route 1, Como, Miss., was unable to secure supply work at the last session of the Conference, and he is extremely anxious to find some place where he may be of service to the Kingdom.

Mr. Frank S. Williams, son of Rev. W. M. Williams, chaplain at Sanatorium, Miss., left Japan on December 23. He was commercial attache of the United States to Japan, and he does not know when he will return to his post of labor.

Mrs. W. H. Cheairs, of Tutwiler, Miss., believes that she is the oldest reader of this paper. She is now eighty years old and the paper has been in her home all her life. Sister Cheairs is very much pleased with her pastor, Rev. S. A. Brown.

Rev. Jolly B. Harper is to be congratulated upon the successful completion of a new church auditorium at Cedar Grove, Shreveport. The building is an architectural gem and it was formally opened at the eleven o'clock service on Christmas eve.

Mrs. B. L. Patterson favors us with a program of a musical service at the Methodist Church in Jonesboro, La., on the night of Dec. 17. Rev. W. D. Milton is the pastor and he is beginning well in his new field of labor.

Rev. A. T. Law, who paid an appreciated call at the office in our absence, reports the work at Ponchatoula, La., in fine condition, with good congregations, and a thoroughly

cooperative people. Bro. Law is doing a systematic work on the entire program of the church.

Radio announcement on Christmas day announced the passing of Mrs. W. S. F. Tatum, of Hattiesburg, following a long illness. She was the wife of the veteran lumberman, municipal leader and philanthropist, whose name has long been a household word in the city where he lives.

Rev. and Mrs. K. W. Dodson are now located at their new home, West Alabama Street, corner Homer, Ruston, La., where they are very happy among long-time friends. We hope that the glow of the setting sun may linger long upon the cottage of those worthy servants of the church.

Rev. L. M. James, pastor at Swiftown, Miss., has been overwhelmed by the generosity of the people whom he is serving now for the second year. Plans for his year's work have been adopted and he is looking forward to a distinct advance along all lines.

It is with sincere regret that we record the death of Rev. A. H. Williams, long a member of the North Mississippi Conference and a retired member of the North Alabama Conference. Bro. Williams' translation occurred at Attalla, Ala., on Dec. 21. Notice of his going appears elsewhere in this issue.

Rev. R. G. Lord, secretary of the recent session of the North Mississippi Conference, reports that the journal of the Conference will be in the mails by Dec. 30. That means that they should be in the hands of the preachers at the time they read this notice.

We learn with sincere regret of the death of Mr. James Morton, Atlanta, Ga., who was long the secretary of the Christian Council of that city. He died of a heart attack on Dec. 12. He was a member of the Presbyterian Church, but he was the friend and brother of men of all denominations.

A matter of more than passing interest to the church is the election of Bishop John M. Moore to succeed the late Dr. A. J. Weeks as editor of the Southwestern Advocate. Bishop Moore is retired but has an active mind and indomitable energy. We welcome him to the editorial fraternity of the Methodist press.

The Advocate acknowledges the receipt of a letter from Mrs. R. P. Goar, whose late husband was a member of the North Mississippi Conference. She is located at P. O. Box 467, Artesia, Calif., where she says she finds the Advocate, after fifty years constant coming, one of the pleasures which she enjoys in the eventide of life.

Rev. C. F. Emery, a superannuate member of the Mississippi Conference, is now located at 2320 Crocker Street, Houston, Texas. We regret to learn that Bro. Emery suffered a light stroke and was forced to spend a time at the Methodist Hospital in Houston. We feel sure that his friends will be glad to remember him in these days of illness and suffering.

Mrs. Jay Coburn, widow of the Rev. Jay Coburn, and daughter-in-law of the late Rev. A. J. Coburn, is in sorrow on account of the death of her father, Mr. John A. Dean, who was a faithful member of the

Baptist Church for sixty-four years. Mrs. Coburn is an active worker in the Methodist Church at Ponchatoula, La., and she will be remembered by her friends in the hour of her distress.

We learn with sincere regret that Bro. J. L. Greenway, retired member of the Mississippi Conference, is seriously ill at his home, 505 Broad Street, Jackson, Miss. Bro. Greenway suffered a heart attack on the night before he was to have left for the Conference at Gulfport. A second card from Bro. Hunt on Dec. 22 announced that he was steadily growing weaker. Let our friends remember this noble servant of the Church.

Rev. J. P. Bonnacarrere has been graciously received by the people of the Gueydan and Kaplan charge, the parsonage has been renovated, and the pantry stored, in addition to other courtesies which he has received from his people. Bro. Bonnacarrere reports the work in good condition and the people responding heartily to the program of work. His superannuate quota has been raised in full and he is looking forward to a great year.

Friends of Rev. Howard E. Pfost, recently assigned to the church at Pineville, La., will sympathize with him deeply in the distresses and sorrows through which he has passed during the Christmas season. First of all, his daughter underwent an operation, but is now happily well on the way to complete recovery. Upon the heels of that distress followed the sudden death of his oldest sister in Gainesville, Oklahoma. She had long been prominent in church affairs in her home city and was a faithful worker in the Methodist Church. She was stricken with a heart attack in her car and died in the ambulance on the way to the hospital in Gainesville. Bro. Pfost will be remembered by his many friends in the experience of sorrow through which he is passing.

SCOTLAND CHARGE

Dear Dr. Duren: As no one else ever seems to send a report to the Advocate in regard to the good work going on at the Scotland charge, I want to write you of the splendid work being done by our good pastor and his wife, Rev. and Mrs. R. E. Case, and of the good report from our charge to the Annual Conference last year.

Bro. Case is a wide awake, spirit-filled young preacher, who preaches the "Old Time" gospel of scriptural holiness. He and his good wife are ever busy about the Master's business, and we feel that our charge is in better spiritual condition than it has been for years. Also, every church on the charge had paid up everything in full when our fourth quarterly conference met, and one church had overpaid.

We are happy to have Bro. Case and his family with us again this year, and to show our appreciation of their faithfulness, the women of the missionary societies of the charge met at the parsonage on Wednesday before Thanksgiving and welcomed them back with a bountiful pounding, and made arrangements to get some new furnishings for the parsonage, which have already been purchased.

The Board of Stewards, with the pastor, has already met and planned the budget for this year, which exceeds last year's.

Each church is using the monthly budget system.

We are looking forward to a better year this year, both spiritually and financially.

With best wishes for a Merry Christmas and a Happy New Year, I am,
REPORTER.

FULTON, MISSISSIPPI

Since the beginning of the conference year the Methodist Church in Fulton, has shown a remarkable growth in its activities, largely due to the enthusiasm and energy of our pastor, Rev. Marlin McCormack. Our congregation is well pleased to have a man of his ability as pastor.

Junior and Senior Leagues have been organized, and both have fine attendance. The Board of Stewards has been organized and has elected officers for the coming year, and a budget has been made. The salary of the pastor was raised \$300 for the new year.

The Woman's Missionary Society has also been active. The Society has purchased a new electric range for the parsonage, and has also done other things toward making the pastor's home more comfortable.

The membership of the Sunday School has increased, as well as attendance at the mid-week service. A banquet for the men of the church will be held on the night of January 4th.

MRS. HOWARD YAWN,
Secretary W. M. S.

CENTRAL CHURCH, MERIDIAN

Members of Central Methodist Church, of Meridian, Miss., celebrated Thanksgiving and the return of their pastor, Dr. Roy H. Kleiser and Mrs. Kleiser, to Meridian, with a Fellowship dinner in the recreation rooms of the church, on the night of Dec. 6th. An excellent menu of turkey and dressing, and all that makes a Thanksgiving dinner, was served by the Woman's Missionary Society to some five hundred members attending.

A beautiful musical program was opened with vocal solos by Cornelius Rosenbaum, Jr.—"Lullaby" and "Home on the Range." Mrs. Lowry H. Rush sang "A Heart That is Free" and "Mighty Like a Rose," and was followed by the Williams sisters, a vocal trio, singing "By the Bend of the River." "Tally-ho" and "Homing" were baritone solos by John Frank Alexander. Accompanists for the singers were Miss Mary Stauro Harmon and Mrs. J. D. Tucker.

Mr. A. G. Gainey spoke briefly on the importance of the church in a community, making especial mention of the valuable work being done by the Christian Crusade in Meridian, and pledging, in behalf of Central church, loyalty and assistance to the new pastor. Following his talk, the toastmaster for the evening, Mr. W. T. Ivey, introduced Mr. C. E. Luter and Mr. R. L. Blanks, retiring and incoming chairmen of the Board of Stewards.

The dinner, sponsored and financed by the Board of Stewards, was counted a complete success in every way.

MISS MARY CARR,
Secty. of Public Information,
Central Meth. Church.

Meridian, Miss.

NOTICE EXECUTIVE COMMITTEE BOARD CHURCH EXTENSION

The Executive Committee of the Board of Church Extension, will meet in Alexandria, January 13th, 1940, at 10 o'clock, a. m., First Methodist Church. Applications to General and Conference Board will be

passed upon. Get applications in the hands of your secretary as soon as possible.

W. H. ROYAL.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The Annual Meeting of the Board of Church Extension, of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 9th, 1940, 9 a. m. All applications to be considered by the Board at its Annual Meeting must be in the hands of the secretary on or before March 31st.

T. D. ELLIS,
Secretary.

MINISTERS' WEEK

Emory University, January 22-26, 1940

Pres. Henry Sloane Coffin, Union Theological Seminary, New York City, guest lecturer on "Religion Yesterday and Today."

Dr. Wyatt Aiken Smart, of Emory, speaking every morning.

Five "Short Courses" to select from, by Professors Parker, Trimble, Harris, Rowlingson, E. Johnson.

Daily Forum Hour: The Church in a World at War—led by specialists:

For details, watch your Conference paper.
Ministers' Week Committee,
Candler School of Theology.

GREENWOOD, LOUISIANA CHARGE

Dear Dr. Duren and The Christian Advocate: I feel that I would be very unappreciative to the good people of the Greenwood charge and ungrateful to God if I fail to acknowledge through the columns of the Advocate the very excellent way in which these fine people have received their new pastor and his family, and the efficient manner in which they have cooperated in beginning the new year's work.

In the first place many of the members came to the parsonage to give us a hearty welcome during the first weeks after Conference. Later on each congregation, Greenwood, then Bethany, and then Flournoy, gave a special Christmas Party for the pastor and family, consisting of generous pantry showers of everything good to eat, including a nice big turkey. Then about Christmas time individuals remembered us with baskets of fruit, nuts and candy and cake. They have just been so lovely to us, like they had known us all our lives.

In the second place, they have cooperated so willingly with the new pastor. White

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

Christmas programs were held in which can goods, fruit and produce were given for the Orphanage, in response to the call of our superintendent, Rev. C. B. White, and money offerings were made for our superannuates.

The young people of the Shreveport Union held their monthly meeting here at Greenwood, in which Christmas carols were featured. A group of the Greenwood young people went carolling Christmas Eve with the pastor and helped bring cheer to many homes. A Watch Night program is being planned for December 31st, for both young and old, and members of the other churches are invited to take part.

A Religious Census is being taken with the able help of the Woman's Missionary Society, and the Board of Stewards have about finished their Every Member Canvas, and the budget for the coming year has been accepted.

The Greenwood charge has secured the help of Rev. H. M. Wolfe, who will hold a five-night series of meetings on Stewardship and Evangelism, using stereopticon slides, which will present the masterpieces of Sacred Art on the Life of Christ, and give a comprehensive and graphic presentation of what becomes of the Benevolent Dollar, as well as show pictures of our Methodist Orphanage and our Memorial Mercy Home.

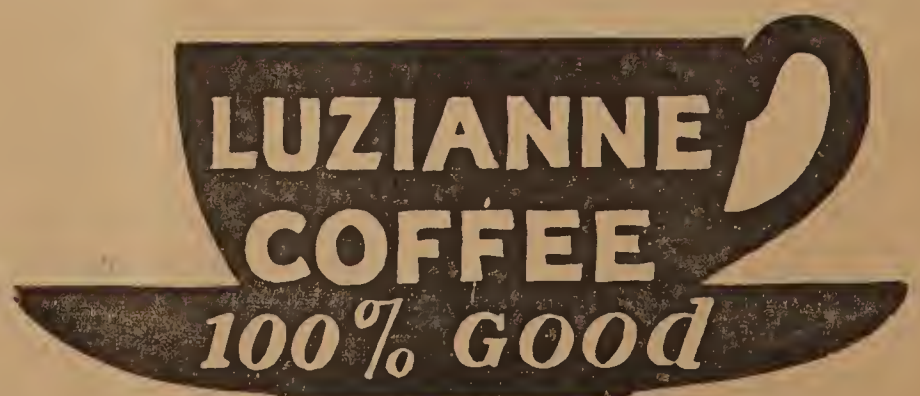
Thanking God for the opportunity of serving in this new field, and asking an interest in the prayers of those who read the Christian Advocate, that I may accomplish what God would have done, and praying God's richest blessings on the great Advocate family for the best year in its history, I am,

Most sincerely your friend and brother,
FRANK C. COLLINS.

REV. J. W. THOMPSON TRANS- LATED

Dear Dr. Duren: On Saturday afternoon about 2 o'clock, the spirit of our beloved J. W. Thompson, one of the honored superannuates of this conference, winged its way from the Methodist Hospital of this city back to God to be with Him until the resurrection morning. The body was carried to the little city of Collins, where it remained in his beautiful little home until 2 o'clock this afternoon.

The funeral service was conducted in the



Methodist Church by the pastor, Rev. J. S. Noblin; Rev. Mr. Jones, pastor of the local Baptist church; Rev. A. J. Leggett, and the district superintendent of the Hattiesburg District, in the presence of an overflow congregation, with thirty or more of his ministerial brethren present, and was laid to rest in the city cemetery, beneath a huge bank of flowers. Brother Thompson leaves his faithful companion, one son, Harmon, and one daughter, Maurice, now Mrs. Hugh McIntosh, Jr., and several other relatives.

REPORT OF WORK IN METHODIST CHURCH AT FULTON, MISSISSIPPI

Since the beginning of the Conference year the Methodist Church at Fulton has shown a remarkable growth in the activities of the church. This growth is due to the enthusiasm and energy of the pastor, Rev. Marlin McCormack. The congregation is well pleased to have a man of his ability as their pastor.

A Junior and Senior Epworth League has been organized and both have a fine attendance. The Board of Stewards has elected officers for the coming year and a budget has been made. The pastor's salary has been increased \$300 for the year. The Woman's Missionary Society has also been active. The Society has purchased an electric stove for the parsonage, and has also done other work about fixing up the pastor's home. The membership of the Sunday School has increased as well as the attendance at the mid-week prayer service. A banquet for the men of the church is being planned to be held on the night of the 4th of January.

PARAGRAPH FROM LETTER OF CHAPLAIN FAULK TO HIS PARENTS

"My work is proving to me beyond a doubt that my entrance into chaplaincy was not a mistake. The response to my work will always be evidence to me that I was justified in leaving a civilian pastorate and entering a military organization—even though a minister in a military organization is almost a contradiction in terms. When I began my work here the usual attendance at the chapel service was around two dozen. The past few Sundays the chapel has been filled to capacity. Perhaps this has been due to a determination on my part (which I expressed to other chaplains), that I intended to preach the Gospel—that I was not interested in using my position as primarily a morale officer—that I would not use the pulpit to tell men how to be good sailors, but that I would use it to tell them how to be good Christians. I have kept faith with that determination. In my sermons I deal solely with subjects of religion, accenting the fundamentals of Christian living. I was not long in the service before it was clear to me that the personnel of the service were hungry for real religion, and no pep talk can take the place of a genuine sermon delivered with force and conviction. I have been using a service that adheres to no denominational pattern, for, in reality, it is not a denominational service. Members of all churches attend regularly, including Catholics. With the girls choir of eight to sixteen voices, we have as beautiful a worship service as the most fastidious could ask for. It is simple and dignified but not too formal. It has created a lot of favorable

comment—so much so that those who attend have been urging others to attend. All in all I feel that I have found a place of service which I would regret turning my back upon. I know Mother would like to see me return to the civilian pastorate, but I do not intend to return as long as the field of service in the Navy is so challenging. In case any of my brethren of the Conference feel that I should be returned to the pastorate, perhaps something of this will reveal to them that there is a place for a minister in the Navy—going 'to the uttermost part of the earth.'"

VACANCIES IN THE CHAPLAINS' CORPS OF THE REGULAR ARMY

Ministers of the following denominations who may desire to apply for appointment to the Chaplains' Corps of the Regular Army, should communicate at once with the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C., for the required ecclesiastical endorsement. Such endorsement must be secured through the Committee prior to the date of the examinations.

The following denominations desired are: Baptist, South; Methodist; Presbyterian, U. S. A.; and Presbyterian, U. S.

Eligibility to compete in the examinations will be confined to candidates who are at the time of the examinations: male citizens of the United States between the ages of 23 and 34 years; regularly ordained, duly accredited by and in good standing with one of the religious denominations listed above; graduates of both a four-year college and a three-year seminary course; actively engaged in the ministry as the principal occupation in life and credited with three years' experience therein.

The examinations will be held by the War Department on January 30 and 31, 1940, and February 1 and 2, 1940.

Candidates must also apply to the Adjutant General, War Department, Washington, D. C., for application forms before January 20. Applications received after that date will not be considered.

Appointments are made in the grade of first lieutenant.

LAKE ARTHUR, LA.

Dear Editor: The people of Lake Arthur Methodist Church have surely given us a great ovation, for which we are profoundly grateful.

They had dinner ready for us the first evening we came to fill our place in their midst. Their rooms were at our disposal for the night and following day. Every convenience was provided us. In fact nothing was withheld, that our comfort might be perfect and complete in all things.

After worship, greetings and acquaintance, we separated at the door, all the people going home with a certainty of recognizing me the next time we met. But I knew beyond any doubt I would not recognize more than one out of every twenty of the whole number.

The next week I met two or three before we got to the parsonage. As we entered we found a note on the door with these words: "Call telephone number X and ask for a package to be sent up to the parsonage." It came and everything we needed, as groceries, were in that box.

Saturday night before Christmas on Monday, a most wonderful pounding came in

from the church members, a gift from Santa Claus.

We had a great day Sunday: Christmas tree for the children, and took offering for the superannuate cause, receiving \$25, almost half of our quota! The church is happy over their start for this cause.

Respectfully,

T. J. HOLLADAY.

AND SO—

Dear Bro. Duren: While you are all alive with Christmas good-will, I'll come smiling and slip my dollar into the Advocate so I may enjoy good associations all next year. Your first literary production to fall into my hands was your sermon given the Second Year's Class Committee, and while it was really good, I have been pleased to see your "Growth in Grace"!?!?! I read the Advocate with much interest, but must ask you to stop spreading erroneous statements through irresponsible correspondents. There is a wild fellow up at Fulton, Ky., that must be corrected or we shall have interstate conflicts and national ire.

When he says Jesse H. Jones is from Arkansas he boldly neglects facts. This gentleman is from Texas, and is my neighbor at Houston. Texans are proud of him and Arkansas can produce her own celebrities. Also Kentucky has been able to attract the public without robbing Texas. No doubt Texas owes some of Kentucky's early contributions to her moving population, but Texas only consents to pay in kind or denominations of same value. I can partially excuse our Kentucky brother because of his advanced age and failing eye sight so that he cannot see "afar off." Anyway, us Texans demand of him a correction just for the Advocate's sake.

Cordially,

BEN. P. JACO.

Note: The Advocate cannot undertake to settle differences between Kentucky Colonels and Texas Rangers.—Ed.)

MISSISSIPPI CONFERENCE

Seashore District—First Round

Picayune, Jan. 7, 11 a.m.
 Carriere, Jan. 7, 3 p.m.
 Logtown, Jan. 7, 7 p.m.
 Bay St. Louis, Wed., Jan. 10, 7 p.m.
 Purvis, Jan. 14, 11 a.m.
 Lumberton, Jan. 14, 3 p.m.
 Poplarville, Jan. 14, 7 p.m.
 Pascagoula, Wed., Jan. 17, 7 p.m.
 Americus, at Pleasant Hill, Jan. 21, 11 a.m.
 Vancleave, Jan. 21, 7 p.m.
 Ocean Springs-Mentorium, Wed., Jan. 24, 7 p.m.
 Lucedale, Jan. 28, 11 a.m.
 Leaksville, at Merrill, Jan. 28, 3 p.m.
 Epworth-Wesley, Jan. 28, 7 p.m.
 Long Beach, Wed., Jan. 31, 7 p.m.
 Handsboro, at Burton, Feb. 4, 11 a.m.
 Coalville, Feb. 4, 3 p.m.
 Saucier, Feb. 4, 7 p.m.
 Biloxi, Tues., Feb. 6, 7 p.m.
 Wiggins, Wed., Feb. 7, 7 p.m.
 Moss Point, Feb. 11, 11 a.m.
 Kreole, Feb. 11, 3 p.m.
 Escatawpa, Feb. 11, 7 p.m.
 Gulfport, Wed., Feb. 14, 7 p.m.
 Brooklyn, at McLaurin, Feb. 18, 11 a.m.
 Oloh, Feb. 18, 3 p.m.
 Columbia, Feb. 18, 7 p.m.
 District Missionary Institute, Feb. 14, at Gulfport.
 District Pastors' Conference, Jan. 19-20, Gulfport.
 District Educational Institute, March 14.

J. F. CAMPBELL, D. S.

Nowadays the word "meek" may carry a suggestion of softness and of almost cowardly retreat. Yet the Old Testament type of meekness is Moses, the leader in great ventures, the captain of prolonged crusades. And the New Testament type of meekness is Jesus of Nazareth, the Lion of the tribe of Judah. Meekness is more than a modest estimate of our personal resources; it is a sure reckoning upon the unsearchable riches of Christ.—J. H. Jowett.

THE CHURCH PEW

A MIGHTIER CHURCH

By Dr. Lester A. Kilpatrick

When a well-known author uses as the caption for the closing chapter of his book, "Are Churches Still Needed?" the reader is quite liable to experience a strange sensation, a feeling of trepidation, as the prospect of a churchless future is contemplated. The imagination becomes active as the picture of a city, of a country town, of the rural sections, rises before the mind's eye, with no churchspires and no Gothic towers reaching toward heaven above the places of worship; or what would be still worse, to consider the desecration of what had been churches by seeing them changed into buildings that house that against which good people have set their faces through the years. While Dr. Mathews, the author, finally disposes of the question with satisfaction to his readers, yet that sentence of inquiry, with its haunting implications, remains to plague us.

Easy to Criticize

It is so easy to drop into the seat of the scornful, more comfortable than to remain standing in the way of the wicked and less trying than to keep walking with the ungodly, it is so free from exertion to be able to hurl the cypic's ban at time-honored institutions that belong to us and for which we are now responsible. The standers and the walkers of the First Psalm have much to answer for but it is our humble opinion that their combined efforts have not equaled the harm done by the occupants of the balcony, the pit, the gallery. It has been the fashion to burrow from within as scorn is heaped upon social orders, forms of government and the old church. We will admit that it has not been a pleasing spectacle to see that which has stood for all that is good and true in the community so hampered by non-support that it has assumed the attitude of a mendicant, crowding away from the corner the other vendors of pencils and solicitors of alms. But it will not down, it will not be silenced, that "something" we feel in our souls, as we remember the Church of our youth, perhaps a humble frame structure at the cross-roads near the blacksmith shop or a great cathedral standing out among the other buildings in some city, yet it was Our Church where people heard "the forgiving, redeeming, all-inclusive, all-solving Word of God, the one Word alongside of which there is and can be no other." It was there that they sought the healing touch which made them know they were not alone in the struggle. It was there that men caught a glimpse of the Presence and listened as the voice spoke out of heaven. My Church where mother and the children occupied the family-pew, while father was counted among the elders.

A Mightier Church Shall Come

This is not an attempt to state that the church of yesterday and of today is all we need, for we firmly believe that "A Mightier Church" shall come, that it must come to meet the requirements of tomorrow. And this mightier church will not be a new one, or a rearrangement of former units, or something fresh and strange under the sun. It will be the old church, the present one,

transformed by the power of God into what is now called The Community of those who passionately love the Christ and are trying to keep step with Him, their entire personalities dedicated to the Son of God.

This word "community" has recently entered the vocabulary of the church as expressing, in the best manner any word can do, the desires of Christians. It includes the idea of fellowship, of general good will, of a higher meaning of "esprit de corps," with His Cross as the ground plan. It is more than a democracy, where people are held together by security, protection and trade, for it reaches into the deeper portions and areas of the soul where the Spirit of Christ is at home, the spirit that gives justice rather than seeks it and grants rights before it claims any for itself. It will possess a mutuality both refreshing and heartening.

Our attention has been called to the two kinds of histories, the conventional and the essential types. We are informed that the conventional history leads us not to wheatfields but to battlefields, not to workrooms but to throne-rooms, not to schools but to senates. Essential history deals with the soul of a man and the pilgrimage in the realm of the spiritual. Conventional history describes the suffering of God on Calvary, but in the essential type God lives and moves and has His being as God the Father Almighty.

In the Cathedral of St. John the Divine, in upper Manhattan, now two-thirds built, there is embedded in the very centrum of the edifice a plate or mosaic, almost hidden by the footprints of worshippers and visitors. The words to be found there are the tribute Jesus paid to the centurion, "I say unto you, I have not found so great faith, no, not in Israel."

A Mightier Church, dealing as it will with "essential history," must contain a greater faith than is to be found in Israel, or in any one denomination. It will need to be a faith so great that it will overcome the world by its use of the hidden potentialities of the spiritual. Such a faith will be possible when the face of God is seen in the Christ and such a faith will cover the earth with palm leaves as it marches steadily forward to the ultimate triumph of its Lord. This Mightier Church shall come when the greater faith, resting back upon certainty, finally becomes a great conviction.

Our Certainty Gone?

Perhaps the noted columnist was correct when he stated in his book of a few years ago that religion has lost its sense of certainty. If that be true then its loss of certainty meant a loss of conviction and the loss of conviction is perilously near to the loss of the soul. It is the most serious thing that can happen to a person or to a society. How the old church needs right now "more passion, more mystical devotion, more of sense of fellowship with the eternal verities of God," as the soul burns and glows with the great conviction "that God is not the God of the Jews only," but also the God of all mankind; that He is not the God of the morning part of Sunday, only, but the God of every day; that God being for us, nothing of moment can be against us. It does seem so childish for us to put our trust in "reeking tube and iron shard," as the means for saving the world, when in our hearts we know that only the example of a higher and

a nobler conviction can supplant the one our friend, the enemy, now possesses.

But a Mightier Church will find its greater faith and its flaming conviction culminating in a glorious expectation, something more than mere anticipation, or apprehension, or a wishful hope. It will need an expectation that will drive out corroding fear, that will not confuse futility with futurity. It will need to feel with all of its soul that the great days are in the tomorrows and that they are for us, The Church of the Present, if we are big enough.

It's Up to Us

What a day in which to be living! What a privilege to be marching with God! It is too much for the church of the Living God to expect that the day can come when nations shall dwell together in peace, with boundaries arranged only for convenience; when men shall learn war no more; when plough shares and pruning-hooks shall be made out of the metals in a direct manner instead of serving as swords and spears for a season; when the youth of the land shall make their way into the professions and the arts and the building of their homes without bearing the burdens of broken bodies, scarred minds, seared souls, together with a crushing load of impossible debts?

Henry B. Carpenter sings:

"A Mightier Church shall come, whose covenant word
Shall be the deeds of love."

It shall come if we desire it enough to give ourselves to Him and to the task. But if we fail Him, then it may be that the picture of civilization crushed and broken from the "sixth hour to the ninth hour," perhaps a thousand years, may come true. But it need not be. A Mightier Church, a greater faith, a compelling conviction and a glorious expectation, all possible for His Church, Our Church, My Church.—Michigan Christian Advocate.

No genius has yet arisen to think out a more effective method of killing any journal, whether secular or religious, than constant attempts by boards of control, usually all too successful, to interfere with editors. An editorial policy watered down to meet the brilliant editorial concepts of a lot of ecclesiastics, who are always blessed with the conviction that they know more about editorial work than trained journalists, will give any intelligent reader about as much inspiration as a walk through a graveyard.
—The Churchman.



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METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following is a New Year's message from our beloved president, Mrs. George Sexton, Jr., to the women of the Louisiana Conference:

Shreveport, La.,
Christmas Day.

"Dear Friends and Co-Workers:

"Greetings for the year of our Lord, 1940! In the words of Abbie Graham, 'On New Year's Eve we are at home to the Future. We wait to hear her ring the doorbell of the world.' Certainly a brand new year with its opportunities and privileges is a wonderful guest for each of us.

"Especially will this year be an outstanding one. We shall begin to experience a United Methodism. Already churches are merging. Ad interim committees are preparing plans for consolidation of work to be submitted to the first General Conference of the Methodist Church. The Advance Movement, led by the Bishops, should stir the church throughout its bounds. There is no set program and no quotas; it is a spiritual movement, with evangelism at its center. Enthusiastic cooperation will be given, I know, by the missionary forces of Louisiana.

"We are humbly grateful for the many blessings and unusual privileges of 1939, and rejoice with you that our loved work has gone forward.

"The Week of Prayer Building, at MacDonell School, is taking shape and will be ready, we believe for the Evangelism luncheon planned for the Council. Remember that the Woman's Missionary Council will come to New Orleans for its last session March 6th to 11th. Plan to attend if at all possible. Go right ahead with your regular missionary programs until further plans come down to us. Our institutions and workers are depending on us, and whatever the changes in methods or terminology, we shall be charged with the same responsibility for spreading good news among all peoples.

"Again I wish for each of you blessings and joy throughout the new year.

MRS. GEORGE SEXTON, JR."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Attention Zone Leaders

The Council Bureau of Christian Social Relations has asked that Christian Social Relations Institutes be held in every conference during the first quarter of 1940.

In response to this request, Mrs. D. L. St. John, conference secretary, is cooperating with the conference superintendent of Christian Social Relations, Mrs. Stanley Wilson, by using the institute program for the first quarter's meeting of the zones. This program will be mailed to the zone leaders in a few days, and the district director of C. S. R. will assist in directing the institute in each zone.

Zones which usually meet for an afternoon session only, are asked to give an entire day to this particular meeting, and those which meet early in the quarter are

asked to postpone their meeting until the latter part of January.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Moorhead Hostess to Zone Four, Greenwood District

The fourth quarterly meeting of Zone Four, of the Woman's Missionary Society, was held at the Community House in Moorhead, Monday, November 13. Sixty-nine members attended. Mrs. T. H. Dudley, chairman, presided. The meeting opened with a song, "Take the Name of Jesus With You." Bro. Hollingsworth, of Isola and Inverness, gave the devotional.

The following zone officers were elected for the new year: Chairman, Mrs. Wilkerson, of Isola; Secretary, Mrs. J. R. Sorrell, of Isola.

Mrs. J. W. Hicks, of Inverness, made a dedicatory address to all new officers. A special vocal number was presented by the Belzoni Society. Mrs. A. M. Applewhite, of Moorhead, spoke in a most interesting way of her European trip. Mrs. McCafferty, of Belzoni, gave a closing prayer.

Moorhead won the attendance banner, having eighty-three per cent membership present. The Fourth Zone voted to become a Scarritt Associate by donating one dollar each in the name of presidents of societies and zone chairmen whose names are as follows: Mrs. William Donald, Moorhead; Mrs. J. W. Hicks, Inverness; Mrs. J. W. Wilson, Isola; Mrs. Wister Henry, Belzoni; Mrs. T. H. Dudley, Moorhead, zone chairman.

MRS. BETTY CANTWELL,

Reporter.

* * *

That the General Missionary Council to meet at Charlotte, N. C., early in 1940, is to be the greatest Council meeting ever held up to the present time, is the consensus of opinion, as plans are going forward for the annual meeting of that body, January 9-12, which for a number of years has been the outstanding gathering each year throughout Methodism. This is expected to be the last meeting of the General Missionary Council before plans of union are fully perfected.

* * *

Report of the Fourth Quarterly Meeting of Zones One and Two

December 5 was a great day in the annals of the history of Zones One and Two, for on that day they met together at Hernando to review the year's work and to prepare for the coming year. We rejoiced to have with us the Conference Superintendent of Bible and Mission Study, Mrs. E. M. Sharp, and Mrs. Woodson, the Superintendent of Children's Work, and Mrs. Damon Page, the District Secretary.

Mrs. Carl Womble, Chairman of Zone No. Two, presided. Together we sang Hymn No. 483, "The Kingdom Is Coming." As missionary women we met to consecrate ourselves anew to the task entrusted to us.

Horn Lake in the Devotional asked the question asked by Saul on the road to Damascus, "Lord what wilt thou have me do?" It is answered for the newly elected officers, "Be the best officer that you are capable of being." The instructions are given in

the Adult Hand Book, a copy of which every officer and member should possess and study.

Mrs. Johnson, of Hernando, was elected secretary for the day. The district secretary was presented to the assembly. She put us at ease when she said, "Let us relax and be not afraid as we consider the purpose of this meeting, the training of new officers for their duties."

A stirring challenge of the Woman's Missionary Society to all women of the church, both young and old, was given by Coldwater.

At this point Mrs. Bridgeforth, Chairman of Zone One, introduced Mrs. Woodson, President of Olive Branch Auxiliary, to demonstrate a model business meeting at the end of the quarter, check upon the work, and to see that the reports are accurate and sent to the proper officers on time. Many helpful suggestions as to methods were given.

Here Hernando invited us to lunch. The hour of fellowship and good-will meant much to each one of us. Quiet music called us together again. The zones separated for a business session.

In her sweet and gracious manner, Mrs. Page led the closing meditation. After singing "Jesus Calls Us," she read the call of the early disciples as given in Matthew and Mark. These early disciples left all and followed Him. The same call is coming down through the ages to us. Have we left all and followed Him? Brother Sharp, pastor of Hernando, sang in closing, "Beautiful Garden of Prayer," after which he dismissed us with prayer. We will ever carry with us the happy memories of this day; the warm welcome, the comfortable church with its beautiful flowers and Christmas decorations. It was good to have been there.

MRS. W. J. EAST,

Sec., Zone No. Two.

THEY CRUCIFY AFRESH!

By William Hiram Foulkes

In lovely Oberammergau, from near and far, a throng

Of pilgrims gather to behold the Passion Play. With rare

Fidelity and reverence, the village folk prepare

The drama and themselves. For years, they calmly move along

Their accustomed paths, high-minded and devout, with prayer and song,

Their hearts firm fixed upon, the day and place appointed, where

Vast throngs are held, transfixed with awe, bowed down in contrite prayer

Before the passion of that One to whom the worlds belong.

Can we believe our eyes, who more than once have tarried there,

With fellow-worshippers, from every land and race and creed,

To pay homage to th' anointed Prince of Israel,

God's Son, to read those grievous, ghastly words that stand and stare

Us out of countenance, "No Jews admitted here!"?

A screed

Of infamy! They crucify afresh—the powers of Hell!

—The Presbyterian Tribune.

"When a man is a preachin' at me I want him to take somert hot out of his heart and shove it into mine—that's what I calls preachin'."—Father Taylor.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 7, 1940

By Rev. W. C. Newman

THE CHRISTIAN'S CONFESSION OF FAITH

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Matthew 16:13-24

Matt. 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things, of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

This ringing confession of Peter, which undoubtedly is among the most beloved of all passages of scripture, is recorded by all the synoptic Gospels, and is referred to directly by St. John's Gospel. The time is shortly before the transfiguration, and perhaps six months before the crucifixion.

To me it is significant that Jesus was concerned about what men thought of him. I do not believe that this concern arose through any ego-centric attitude. Before his death he was anxious that he should not be forgotten, and established the Church's most beautiful sacrament, The Lord's Supper, that it might be done "in remembrance of me."

But this desire to be remembered is not to be likened to that of some men who cause imposing and sometimes spectacular monuments to be erected in their honor. His eagerness to be remembered, like his eagerness to be understood, arose from his certainty that "whosoever believeth on him should not perish, but have everlasting life."

His searching question to the disciples was not asked casually. He was approaching the cross. For many months he had been trying to prepare them for this experience. If they missed his real purpose or failed to understand his way, it would be too late to train another group. Much depended upon their answer.

I am convinced that it is no less important to our generation what men at large think of Jesus, and what the Christian Church thinks of him. Upon that hangs the destiny of men and nations today.

It is not difficult to determine what the world's majorities think of Him. That is written clearly in current events at home and afar.

Some Think of Him Contemptuously. Charles E. Hewett, Jr., in an article in a current magazine, quotes Ludendorff, the late military genius of Germany, as saying in the last interview before his death: "Christianity weakens a nation and effeminizes an army. Germany will win the next world war because she will no longer be a Christian nation."

Many men, in high places and low, have not the boldness to put their opinions with such brutal frankness, but by their words and actions show their contempt for Jesus and his doctrine of meekness, forgiveness, love and righteousness.

Some Think of Him Poetically. Renan wrote of Jesus: Tenderness of heart was in him transformed into infinite sweetness, vague poetry, and universal charm." Such a figure would have been an appropriate subject for music, literature, and art, but would hardly have been effective as the Savior of a world of such ugly realities as war, death and sin.

No one can doubt his infinite sweetness, nor deny his universal charm. But there was nothing vague about his life or his teachings. He drove straight to the heart of man's problems and man's needs.

He was a lover of nature, but he knew the pang of hunger and the sorrow of death. He was a lover of men, but he knew man's weakness and man's sin. He was no detached, mystic recluse dwelling apart from

life. He was at life's center, grappling with its worst as well as loving its best.

Some Think of Him Wistfully. As an older child thinks of Santa Claus and fairies.

"It was a beautiful fancy while it lasted. Good old Saint Nick, with his quaint little helpers! How lovely it would have been if it were only true! But I'm too old for that kind of thing, even though in nostalgic moments I breathe a sign of regret for the lost radiance of childhood when it seemed so true, and so good!"

Had the disciples given such a wistful answer to Jesus' question, I think it would have been more heartbreaking to him than Judas' betrayal, or the cross. For the Church could never have been builded upon that.

Some Never Think of Him. A little lad of no more than five or six was playing on our front lawn the other day. He was a new child in our neighborhood, and we began to question him about himself and his family.

"What church do you belong to?" we asked.

"None," was the reply.

"Do you go to Sunday School?"

"Naw! We don't fool with that stuff at our house!"

Many honest, many respectable people, have lost the sense of need for God or religion, and simply do not "fool with that stuff."

But Some There Were, and Some There Are, Who Think of Him Confidently. "Thou art the Christ!" True that neither Peter nor the rest knew what lay ahead of them. But they believed.

In the last verses of this Matthew chapter, Jesus tries to tell them of his own persecution and death, and of the self-denial and cross-bearing that must come to everyone who earnestly follows him. But they would not believe the former, and they could not yet understand the latter.

Jesus knew all these things, and walked bravely toward them. The disciples did not know them, and were to falter somewhat, but with one exception they were to walk through those bitter experiences without loss of that radiant faith which Peter confessed for them all.

It is a good time for Christmas to Re-Affirm their faith in Jesus. No preaching is so powerful as the true testimony of one's own confession. Argument, logic, eloquence—all bow before sincere confession.

It is once more asked of us "Whom say ye that I am!" Only an unequivocal answer can suffice! Can we give it?

Gold is not humanity's greatest need, but character and justice and kindness. Whoever uncovers these to the world is a more profitable servant of his generation than the one who finds again the mines of Solomon.—William T. Ellis.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

SERMON ON THE MOUNT

The greatest sermon that was ever preached was The Sermon on the Mount. It was preached by the greatest preacher who ever lived. It was preached from a great pulpit, a mountain side in Galilee; overhead, the blue skies, and at the feet of the preacher, myriad flowers. That sermon had a great theme—the kingdom of God on earth, the reign of God in the soul of man.

That sermon had a great ending. The close of a speech or book or play, is important. It is the climax. It may be a summary of what has gone before, or appropriate verses, or best of all, an illustration, a story. Thus the Sermon on the Mount ends an impressive story, pictorial and pithy.

Jesus said that whoever heard these sayings of His and acted upon them was like unto a wise man who built his house upon the rock, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell not, because it was founded upon the rock.

He also said that everyone who heard His words but did not apply his teachings was like a foolish man who built his house upon the sands and when the rain descended and the floods came and the winds blew and smote upon that house, it fell and great was the fall thereof.

The meaning of this story would seem to be obvious, but I am not sure that it is. We hear a great deal about the rock and the sand, and the two types of builders. All this is very well; but the point of the parable is that: both men heard the teachings of Jesus; one of them did something about it, the other did nothing. The wise man of this story was both a hearer and a doer; the foolish man, a hearer only; he knew what to do, but he failed to do it.

"Knowledge is power"—so runs the old adage. No, knowledge is not power unless it is applied. Knowledge is powerless unless acted upon. One may know a great deal and accomplish nothing of value. One may know only a little, yet if what he knows is true and he applies that knowledge, lasting good may be his reward.

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TRUMPETS AND ANGELS

By Rev. Vivian T. Pomeroy, D. D.

Personally I feel it is a mistake for Santa Claus to bring trumpets; but no doubt he knows what very little boys want, and he cannot bear to disappoint them.

So when David, who was five years old, woke up on Christmas morning at six o'clock and found among other things a trumpet, he was very happy. He had masses of other toys, too—a fire engine, a flash-light and some wonderful animals. It took him a long time to open everything, and it was all lovely. But the trumpet was best. He blew a blast upon it.



Mr. Jones

Then David thought of a grand idea. He would get up and play a carol, "Hark! Hark! Etc.," outside the door of his two elder brothers. He popped his feet into his slippers, got into his wrapper, opened his door and snapped on the upstairs light. All was quiet. He trotted down the passage to the wing. Then he stood outside his brother's door and lifted up the trumpet and played. To him it sounded marvelous. "Hark! Hark! Etc."

In three seconds the door flung open, and a fierce voice cried: "You get out with that row. Go on, right now."

"It's 'Hark! Hark!'" said David.

"It's Hark to Baby David with his infernal trumpet," said his furious brother. "Hop it now. Go away."

And David went because he knew better than to stay; but he was very disappointed. He trotted back, and outside Mother's room he stopped. Mother and Father would like a carol, anyway. So he lifted the trumpet and started again. How beautiful it sounded to him! He stopped. The door opened and there was Mother.

"Happy Christmas, darling!" Mother said. "Happy Christmas!" said David. "I played a carol."

"So we heard," said Father. He did not sound quite so pleased.

"Let's light the fire," said Mother, and she did, it blazed up.

David said: "I'll get some of my toys," and he went for them. He came back with his arms full. The trumpet he put very carefully beside Mother, who was sitting in a chair by the fire. "What was the carol?" she said, when she had seen the toys.

"Hark! Hark!" said David. "Didn't you hear?"

"Yes, I did hear," said Mother. "But perhaps I wasn't quite awake enough to catch the tune."

"I'll play it again," said David.

"Oh, no, thanks," said Father. "No! No! No! It's too early for carols."

But Mother said: "Oh, carols have to be early. I think I should like it once more."

Father groaned in a queer way. David's trumpet blared out again.

"It's a good trumpet," said Mother. David was out of breath.

Father said: "I certainly don't care for music so early."

"Mother," said David, "are there really angels?"

"Yes, I think so," said Mother.

"I've never seen one," David said.

"I have," said Father. "There's one sitting by you now."

David looked puzzled. "I mean your mother," said Father.

David laughed. "But Mother has no wings," he said.

"You don't tell an angel by her wings," said Father.

"Hush! Hush!" said Mother.

"I won't hush," said Father. "You don't tell an angel by her wings."

"How do you tell angels, Daddy?" asked David.

Father said firmly: "By the lovely, funny, marvelous things they do."

David thought about that. Then he said: "You couldn't be an angel, Daddy, could you?"

"I could not," said Father. "I hate trumpets, and I've never been a nice enough person to like being waked up by a carol—

not even by somebody I'm pretty fond of."

"Mother always likes things. Mother always likes to listen," said David.

"Just what I say," said Father. "That's what it is to be an angel."

Mother said, laughing: "Daddy is being funny, darling."

(Continued on page 16)

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REVEREND?

Call me Brother, if you will;
Call me Parson—better still.
Or if, perchance, the Catholic frill
Doth you heart with longing fill—
Though plain Mister fills the bill,
If that title lacketh thrill—
Then even Father brings no chill
Of hurt or rancor or ill will.

To no D. D. do I pretend,
Though Doctor doth some honor lend.
Preacher, Pastor, Rector, Friend
Titles, almost without end,
Never grate and ne'er offend;
A loving ear to all I bend.
But how the man my heart doth rend
Who blithely calls me "Reverend"!

—Exchange.

AT RANDOM

From a Brand-New Superannuate

On Sunday afternoon, November 19th, in the First Methodist Church, Gulfport, I sat perfectly calm and composed while Bishop Watkins read the appointments at the close of the first Mississippi Conference of The Methodist Church. The reason for this unusual tranquillity during this all absorbing event lay in the fact that on the last day of the Mississippi Conference of the Methodist Episcopal Church, South, the adoption of the report of the committee on conference relations deprived the Bishop of his prerogative to tell me where to go for the next conference year.

My retirement was settled by mutual agreement some weeks before the conference, hence, my wife and I had made all arrangements to vacate at once the parsonage which we had occupied for the past four years. On Tuesday, November 21st, we said goodbye to the coast country, with its many fine people, and turning the Chevrolet northward, making short visits in Canton, Satartia, Jackson, Morton and Chunky, we left Mississippi en route to Montgomery, Alabama. We arrived here on November 27th, in time to sit in on the Alabama Conference, over which our own Bishop J. Lloyd Decell presided, with all the ease, grace and dignity of a veteran in this high office. As usual he manifested his fine executive ability.

On Sunday we had the privilege of hearing Bishop Decell preach and read the appointments. As disinterested spectators we witnessed the usual after-adjournment scene. Many seemed pleased, bearing expressions of satisfaction; while here and there was to be seen a look of discomfiture that seemed to indicate a disappointment—but was it ever otherwise at such a time as this?

Back to my own case: I must admit there is a feeling that something is amiss, coming away from my conference without the responsibility of a pastoral charge resting upon me. After all, the anxiety and tension, receiving and going to an appointment was always something to look forward to with joyous anticipation, and to enter upon with a peculiar eagerness, especially since the command to "Go" first comes from the Great Head of the Church. However, we are happy in our new relation. Born and reared a Methodist, I always looked on superannuation as a badge of honor.

While I will not be in the active itineracy in the new church, I rejoice in the fact that I had the privilege of being an itinerant preacher in the old Church, now gone but

not forgotten. Of hallowed memory she reflects a glorious past of illustrious achievement,—but I must desist, for what could be said of this most sacred relic is without end.

I fear that this may "take a dive" into the waste basket, but I will add that any who will, or may wish to, may address me for the present at 531 South Lawrence St., Montgomery, Alabama.

A. S. BYRD.

WISE AND OTHERWISE

By Rev. James H. Felts

Mrs. Ruth Judd, an Arizona asylum glamour girl, stays in the limelight like the other stars.

The Advocate editorial of December 7, "Malignant Doctoritis," is now reinforced by a like editorial in the Memphis Commercial Appeal of December 18, "Degrees Preposterous." "All over the country," says the Commercial Appeal, "teaching and other vacancies are being filled by degrees, not men and women." Even degrees must have something more than letters from the alphabet to make them worth while.

A democracy that builds no sense of pride, no conservation of resources, no respect for others, no reverence for the holy things of yesterday, is as truly a failure as dictatorship.

The all but continuous loss of small colleges represents, to my way of thinking, additional difficulty in educational problems, and additional hurt in the vital section of church life.

Bob Burns says he has a cousin whose hair looks like an old broom in an all-night restaurant. Evidently his cousin is a beauty shop permanent wave addict.

Distinguished guests are frequently extinguished when entertainment hours are over.

Christmas comes once a year to children, twice a year to middle age, and so fast does it come to men of my age that before one is forgotten two more have come and gone.

This message has come from "The Church Which Speaks Where The Bible Speaks, Keeps Silent Where The Bible Is Silent," said a recent radio announcer. Unwarranted presumption is nearly always amusing.

Don't allow appreciation to die in your heart. Use a three cent stamp to carry your message to others. You will be helped as much as the other fellow.

If you doubt that Christianity and civilization go hand in hand, take a look at world conditions today, and the cause therefore.

"DELIGHT IN SIMPLE THINGS"

The phrase is Kipling's. I heard it quoted on Thanksgiving Day in a sermon which seemed to me as completely satisfying as any I have listened to for many a year. It was a real sermon—direct, forceful, deeply moving. As I listened, I was aware of the fact that the perplexity and confusion of our world were as vivid for the preacher as they are for all thoughtful people; but they were in the background. What he said was clear and confident—the product of his wrestling with spiritual doubt and the tragic conflicts which lay so heavy a burden upon any sensitive soul today. But he left us in no uncertainty as to his own positive faith. I found myself recalling the sailor Father Taylor once met in a foreign port, who said, "When a man is a-preachin' at me I want him to take somert hot out

of his heart and shove it into mine,—that's what I calls preachin'."

Life is terribly complicated, of course. There are no easy answers to the tremendous questions which force themselves upon us whenever we stop to think. It is foolish to deceive ourselves by supposing that any of the problems which torment the world today can be reduced to simple terms or solved by simple formulas. Short cuts are a delusion and a snare. Let us make no mistake about that.

But there is still the possibility of taking delight in the things that remain simple in spite of all our human blundering and selfishness—the color of barberries against the snow, the light of an afternoon sun on a lichened boulder, the sudden joy of discovery in a small boy's eyes, "the things a house can hold," the quiet that falls over a group of friends before a fire, the happiness when a family comes together for Thanksgiving, the words of the twenty-third psalm. And anyone who can teach us to find and experience that delight is rendering us a service that is beyond price.

Churches and ministers sometimes forget that this sort of teaching is a part of their job. We use terms like "program-building" and "curriculum development," which have meaning and value; but they sometimes engender a sad obliviousness to simpler things. We talk about trying to adjust religion to modern scientific thought, or applying religion to contemporary social problems, both of which are important and desirable; but they can make us forget other things that are equally important and desirable.

A man's religion ought to disturb his complacency and challenge his best endeavors, but it ought also to teach him delight in simple things. Delight is no less a fruit of religion than a sense of social responsibility, but it is more difficult to teach. It cannot be taught by marshaling statistics or thundering denunciations. In one sense, I suppose, it cannot be taught at all. But it can be shared—and that, perhaps, is the only way in which any thing worth teaching can ever be taught.—F. M. E., in Christian Register.

HAYGOOD BIOGRAPHY READY TO DELIVER AT NEW YEAR SEASON

Large Volume of 800 Pages Going Out to Sponsors in Early January

The biography of Bishop Atticus G. Haygood, announcement of which has been before our readers for some time, is now passing through the press and will be reaching those who have sponsored it in early January. The author, Dr. Elam F. Dempsey, quotes as follows from the Wesleyan Christian Advocate: "This will be a most valuable addition to any library. The library of Methodism would be incomplete without this opportunity to make a colorful record of Haygood's great life available to all succeeding generations. Let us see to it that the chronicles of his courageous career have a place on the bookshelves of future Methodism."

Many have been purposing to order this volume for their own use. Those who will do so in the next few days will be enrolled on sponsors' pages therein. Dr. Dempsey's address is: 910 Broadway, Nashville, Tenn.

It is claimed that the difference between Barnum's day and ours is that in Barnum's day only one sucker was born every minute.

—Religious Telescope.

ROBERT L. HITCH

Robert L. Hitch, of Dublin, Miss., was born August 21, 1876, at Batesville, Miss. He was the son of W. P. and Mellisa Hitch. Early in life he joined the Methodist Episcopal Church, South, at Centre Hill Church, and remained in the ranks, as an active soldier of God's Army, until on Sunday, Oct. 29, 1939, he bade his loved ones good-bye, said his prayers, closed his eyes, and received an honorable discharge from further service in the earthly ranks of God's soldiers.

On December 20, 1898, he was happily married to Miss Bettie Bius, of Batesville, Miss. Of this union there remain five children, three sons and two daughters, Mrs. Charles Gurney, William, John and Nellie Mae Hitch, of Dublin, Miss., and Frank Hitch of the United States Navy.

"Mr. Bob," as he was popularly called by all those who knew him, was truly a man among men. He was a big man; big in stature, and big in heart. He was a man of many distinguished traits of character, only a few of which may be mentioned in this brief memoir.

He loved God's out-of-doors. He spent many hours in woods and field, on lake and brook, not simply for the love of slaughter, but for the love of nature. He was a successful farmer, having the oversight of two large delta plantations, as well as his own, at the time of his passing.

He was a genial and loyal friend. That type of friend who never fails you. One who knows all about you and still loves you, whose devotion was not affected in the least by fortune or failure.

He was a faithful and liberal churchman. At his death he was Chairman of the Board of Stewards of the Dublin Methodist Church. He was the preacher's friend. Every minister who served the Dublin charge was "his preacher," and he made it his business to see that the preacher's pantry was never empty. He loved his church and his preacher.

The measure of the man may be found in his home life. He was a loyal and devoted husband, a kind, gentle and indulgent father, a real "pal" to his boys, and a lovable companion to his girls, and his grandchildren were his "Pets." Always a gentleman at home or abroad.

He died as he lived, unafraid to meet the issues of life. Courageous in life, courageous in death. He was not afraid to live, he was not afraid to die.

While his death was a shock to us all, it was not unexpected. He had suffered for some time with a serious heart trouble, which hastened his going. He was conscious of the seriousness of his condition, and from his own lips, I heard him say: "Brother Robertson, I have turned it all over to Him. and while I hate to leave my loved ones and my friends, I am ready to go when He calls me."

Surely a good man has gone to his reward. We shall miss him.

JOHN W. ROBERTSON.

REV. AMBROSE HUNTER WILLIAMS

Rev. A. H. Williams, retired minister of the North Alabama Conference, died at his home in Attalla Thursday, December 21st, 1939. The funeral was held in the Attalla Methodist Church, Saturday the 23rd. The Rev. O. R. Burns, pastor in charge, assisted by Dr. R. L. Dill, district superintendent of the Gadsden District; Dr. B. T. Waites, pastor of First Church, Gadsden; and Rev. O.

A. Bonner, pastor of First Church, in Alabama City. Interment was in Forrest cemetery, in Gadsden, Alabama.

Surviving are three daughters, Mrs. Willie Mae DuBard, of Grenada, Miss.; Mrs. Lucille Worley, of Bristol, Tenn.; and Mrs. Mark Clegg, of Ashville, N. C.; five grandsons, Dr. Horton DuBard, of Philadelphia, Penn.; Rev. W. Paul Worley, of Nashville, Tenn.; Hon. Joe W. Worley; James, Ralph and Jesse Dayton Worley, of Bristol, Tenn.

The Rev. Mr. Williams was the oldest member of the North Alabama Conference, and the last of the Confederate veterans in Etowah county, Alabama.

He was the son of Rev. Burton Williams and Clara Brown Williams, and was born Nov. 16, 1846, in Stone county, Arkansas. At a very early age he was converted and united with the Southern Methodist Church. At the age of sixteen he entered the Confederate Army, where he served for two years. At the close of the war he finished



REV. A. H. WILLIAMS

his studies at Columbia Institute, at Mountain View, Ark. After this he engaged for five years in the mercantile business. Of this period he said "The purpose of my life and the divinely appointed plan of duty were questions of gravest concern, as I entered upon the threshold of young manhood. These questions settled, the ministry since 1875 has claimed my chief attention aside from obligations in other sacred directions."

He was admitted on trial into the North Arkansas Conference in 1875, was ordained Deacon by Bishop H. H. Kavanaugh, and was ordained Elder by Bishop G. F. Pearce.

While pastor at Altus, Ark., he was happily married to Miss Loduka Alzada Horton, on December 26, 1878. To this union were born six children, four girls and two boys. Mather Wilton, Paul Hubert and Pauline died in early childhood.

For educational advantages for his children, he transferred to the White River Conference. In these two conferences he served circuits, stations, and was presiding elder three times; serving the Fayetteville, Eureka Springs and Searcy Districts. Later he transferred to the North Mississippi Conference, and in 1920 transferred to the North Alabama Conference. In 1929, at a session of the Conference held in Anniston,

he was put on the retired list, and he and his good wife moved into a home provided in Attalla, Alabama, for retired ministers. Here they spent their remaining days. Sister Williams passed to her reward in July of 1937.

Brother Williams served in the active ministry for 54 years, and as a superannuate for 10 years.

About the time he assumed the relation of a retired minister he wrote the following lines: "Most of all, I have been glad to speak in His name and to direct my studies principally in that direction. Also I have found the highest joy in efforts to care for the small company who have lived upon my heart and whose triumphs have been the utmost source of gratification to me. What they are to me and what this work is to me, none can ever know." He then added from that immortal hymn "Amazing Grace," the following stanza:

Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

OTIS LEE SISCOE


Otis Lee Siscoe was born in Linwood, Kan., Jan. 13, 1881, and departed this life at Monroe, La., Oct. 20, 1939, in his 59th year. The most of his boyhood days were spent in Missouri. From there he moved to Pine Bluff, Ark., where he lived a number of years. Six years ago he with his family came to Monroe.

He is survived by his wife, Mrs. Agnes Siscoe, and two children, one son, Billie Siscoe, of Pine Bluff, Ark., and a daughter, Mrs. C. M. Crosno, of Popular Bluff, Mo., and also five stepchildren.

Bro. Siscoe began his religious life by uniting with the Baptist Church in Pine Bluff, Ark., but after coming to Monroe, he, with his family, united with the Gordon Avenue Methodist Church, under the pastorate of Rev. R. M. Bentley, of which he remained a consistent and faithful member until he was called to the Church Triumphant above.

It was my privilege to be Bro. O. L. Siscoe's pastor the three last years of his earthly life. During this time he served as steward and also trustee. The last of these three years he served as chairman of the board and was the church lay leader. He believed in and practiced tithing, and was one of our strongest financial supporters. He urged all the members to adopt the tithing system. The last service he rendered for his church was on Sunday night before he died suddenly Friday, Oct. 20th, was to get a large number of the congregation to tithe one month's salary to make a full report at Conference.

He was fast developing into a strong leader in his church, and was loved and respected by the entire membership as well as the whole community, for his outstanding qualities as a leader and as a true, devoted follower of Christ his Lord and Saviour. He loved his brethren and was devoted to his family. He lived and died for those he loved. "Greater love hath no man than this, that a man lay down his life for his friends."



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He was true to his pastor and a loyal, brave soldier of the cross. He fell at his post of duty, a devoted, faithful servant of his church. In the presence of a large circle of friends and his heartbroken loved ones, we conducted the last sad rites in the church where he loved to worship his Lord, and placed his mortal remains in the beautiful River View cemetery to rest until the resurrection morning. We miss him here, but he will not be missed in heaven.

J. M. ALFORD.

Monroe, La.

RESOLUTIONS

By The Sunday School of the First Methodist Church, Macon, Mississippi

Whereas, our beloved and appreciated co-worker, Mrs. Ward Lamberson, has been stricken down by the Grim Reaper; and

Whereas, she served faithfully and well for thirty-three consecutive years as a teacher in our Sunday School, being a term rarely equaled; and

Whereas, she taught and led her class by her beautiful spirit of consecration and her saving knowledge of the Bible; and

Whereas, she exemplified willing and loyal cooperation in maintaining the work of the Sunday School; therefore be it

Resolved, that our Sunday School deeply deplores the loss of Mrs. Lamberson. We appreciate her cheerful and willing performance of every duty, her presence with us was a benediction and inspiration to her class and entire Sunday School, and we are all saddened by her passing from us.

We extend to her bereaved husband and others near and dear to her our heart-felt sympathy, and pray God's comforting hand to rest upon them.

Resolved, that a copy of these resolutions

be spread upon the minutes of the Sunday School; a copy given to her husband, Mr. W. M. Lamberson; the Macon Beacon; and the New Orleans Christian Advocate for publication.

(Signed) MISS MATTIE HARKINS,
MISS ANNIE McCASKILL,
S. P. WALKER,
Committee.

TRUMPETS AND ANGELS

(Continued from page 13)

"Not so funny either," said Father.

And then, perhaps because in the end men always stick together, David said: "I think you're an angel too, Mummy."

"Good for you," said Father. "I feel I am now waked up enough to hear 'Hark! Hark!'—but only once."—Reprinted by special permission of the author and The Christian Register (Unitarian).

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

No minister is a good minister who is not a good parish priest. That is the wine press his feet must tread. But his eyes and his prayers should be with larger tides of God.—The Presbyterian Tribune.

THE PRAYER-ROOM TODAY

O God of the prophets, friend of the friendless, defender of the weak, and strength of the faithful, grant unto thy servant now humility of spirit and depth of devotion that in this place I may be the instrument of thy will. Let my prayers open the windows of men's souls to the light of thy love; let my mouth speak clearly thy truth and thy peace; and let my hands bestow the sacramental symbols of grace and redemption; that I may strengthen the confidence of children, motivate the adventure of youth, rekindle the zeal of men and women, and sustain the faltering steps of the aged. In the Name of the Great Shepherd of the Sheep, Jesus Christ Our Lord. Amen.

—By Carlyle Adams.

Rev J B Cain
Oct 140

The New Leaf

He came to my desk with a quivering lip—
The lesson was done—

"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."

In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—

"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."

Anon.



WALLET OF THE WEEK



THE CHURCH ARMY is an organization of laymen within the Church of England. It was founded in 1882 by Rev. William Carlisle for missionary work among the underprivileged classes, and was conceived as a mission of working people to working people. The Army maintains lodging, employment bureaus, cheap food and old clothes depots, dispensaries and other social services, and arranges in some instances for the emigration of families to Canada.

* * *

EUROPEAN IMMIGRANTS coming to the United States during the past eight years are said to have fallen to the lowest point since the decade 1831-1840. Since 1931, only four hundred and fifty-seven thousand six hundred and seventy-five European immigrants have been admitted. The lowest figure was reached in 1933, and since that time there has been a steady increase and 1939 shows three and one-half times the number received in 1933. The yearly average for the period 1931-1939 is a few more than fifty thousand.

* * *

SIR WILFRED GRENFELL returned to Labrador recently to deposit the remains of Mrs. Grenfell in the land to which Dr. and Mrs. Grenfell had given forty-seven years of missionary service. In these forty-seven years five hospitals, five nursing stations, two hospital ships, an orphanage, and three schools have been established. In addition to these ministries of healing and educational culture, various cooperative agencies have been established for conserving the financial resources of the people who have all too little of earthly properties.

* * *

THE DOUAY-RHEIMS REVISION of what has been the Roman Catholic New Testament for English-speaking Catholics for the past one hundred and ninety years, is to be published early in 1940. From parts of the revision recently released by the Catholic Welfare Conference, it is said that the new version seeks only to modernize the language and the idioms, and that the essential meaning of the original Douay-Rheims text will be retained without alteration. Only the first two chapters of the Gospel of Luke have been made public.

* * *

TAX DELINQUENT CHURCHES to the number of one hundred have been forfeited to the state, according to report of the Michigan land office. Under the laws of Michigan, churches are exempt from real estate taxes, but the churches involved were erected on lots to which the titles were not clear on account of due and unpaid taxes. Pending final decision by the legislature, the land board adopted the novel plan of deciding that since delinquent properties must be offered for sale at not less than one-fourth of their assessed value for 1938, and no assessment having been made, the properties could not be sold.

THE PROTESTANT EPISCOPAL CHURCH, Southern branch, made provision for the election of a Negro bishop at its meeting in Tampa, Florida, not long ago. This is the first time that such action has been taken in the history of the denomination. The new bishop will, of course, be a bishop of the Church, and in his diocese will minister to the spiritual needs of ten thousand Negro Episcopalians in nine Southern states. This racial provision follows the policy of other episcopal communions.

* * *

THE GREEK GOVERNMENT, says an exchange, has ordered the dissolution of the Young Men's Christian Association, which has been active in Athens and Salonika for the past twenty years. The buildings, playing fields and equipment are to be expropriated, and as government property, will be used for the New Youth organization which the Greek dictatorship has formed in imitation of the Hitler Youth of Germany. The new organization has absorbed the Boy and Girl Scout organizations also.

* * *

MILTON ABBEY, a famous English landmark in Dorset, was founded in 938 A. D., by King Aethelstan, grandson of Alfred the Great. Three hundred children from different parts of England and Wales recently celebrated the one thousandth anniversary of its founding. The Abbey was originally a monastery and collegiate church of secular priests, but in 964 A. D., it was converted into an abbey. In 1936 a Prayer Healing Fellowship was founded at the Abbey, and the recent celebration was followed by a service of faith-healing.

* * *

THE CHINESE AMBASSADOR to the United States said recently: "I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clearer and clearer in the good earth of China with every passing hour. Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, 'You better go home and forget it.' But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle. Today the handful is winning."

* * *

THE GRIMNESS OF WAR'S VICTORIES is not made less tragic by the glowing national appeal of announcements from the battle front. "Your son died in action, Heil Hitler!", means that a soldier boy will never again gladden the fireside which he left when he went away for the battle front. The Graf Spee, the Royal Oak and one hundred and seventy merchant ships have joined the Emden and the Invincible in Davy Jones' Locker, and can have no comforting message for heartbroken mothers and disconsolate widows, whose sons and husbands have been sacrificed upon the altar of national ambition.

New Orleans

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W. L. DUREN, D.D., Editor-Manager

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C. MILTON CHALMERS, Publisher

EDITORIAL

EVANGELIZATION BY OFFICIAL MANIFESTO

Under the above caption, we introduced a paragraph in our Wallet of the Week carried in the issue of December 21. We simply indicated what we felt to be a serious defect in the thinking and the planning of the great Protestant communions of the world today. We did not expect to return to the subject and, therefore, we did not preserve the material which furnished the facts and the immediate inspiration for the paragraph. A few days later we received a letter from an outstanding minister of the Methodist Church, living several hundred miles away. His letter, which made reference to this paragraph, concluded with these words: "My judgment is that you have struck a very vital matter. Suppose you enlarge on it."

Nothing is more vital to a living church than its evangelism, and there is no interest of church activity upon which we hold more positive convictions. In our study of church history, we have been impressed with the fact that a spontaneous and a triumphant evangelism has undergirded the progress of all our great Protestant bodies. It was true of the Moravians, it was true of the Methodists, and it is true of a number of smaller sects which are fast forging to the front at the present time. Another thing which is particularly noticeable is that the absence of an effective evangelism has resulted in a Protestant-wide movement for the recovery of the emphasis which played such an important role in the building of our great communions.

This defect has been responsible for the discovery of another factor in our ecclesiastical evolution, a trend strikingly indicated by a Presbyterian journal in a discussion of "ministerial security." The editor dismissed the subject as being futile because, as he said, "There is not at present the necessary authority over both churches and ministers." In our opinion, the thinking and the planning of the churches are far less democratic than we would dare to admit. Committees within the Church and without are seeking constantly to regiment its man power often for ends which are too material to build its life. This means that we think in the terms of orders and of custom-made programs rather than the spiritual experience and the power requisite for a sustained and a conquering evangelism. Long ago the sense of an inner compulsion to evangelism began to fade out in our churches and our people grew callous and indifferent to this major interest of the Christian Church. It came to be thought of as a professional enterprise—the vocation of duly registered specialists in that field. That innovation failed, not so much because of any delinquencies in the evangelistic personnel, but because it stepped down the fervor and spirit of the ministers, and in the end

stifled the sense of evangelistic responsibility in the churches. Ministers and people alike sought a messenger rather than a message, and returns in statistics more than a spirit-filled church. Then came the day of the stylist and the professional whose census-taking methods were barren of fruit and burdened the Church with uninformed, unsympathetic and indifferent multitudes. The high-sounding pronouncements of our great communions show all too plainly our evangelistic dabbling, and compromising adjustments indicate the repudiation of the spirit and the method which brought our churches to power.

We do not mean by any word that we have used to indict any group, nor do we mean to attack any method. A method may be logically and philosophically sound, but if it fails to serve the end for which it was designed, it should not be perpetuated, to say the least. We believe that the fault roots in a misplaced emphasis which came about through a gradual evolution in our church life. In our opinion the effectiveness of the evangelism maintained by some of our smaller sects shows that evangelism at its best does not result from organized effort of a church no matter how great it may be. It is certain that the high days in our evangelistic history were ushered in by simple and fervent souls, and these revivals became mighty under the guidance and genius of men like Jonathan Edwards, Charles G. Finney, William McKendree and Dwight L. Moody. They came as elect souls, lifted aloft their spiritual torches and lighted the way for groping multitudes. They were not motivated by resolution nor patterned by a process. Those early revivals demonstrated the truth of the words: "If only two rays of light find their way into the meanest garret, they will transform it into a world of light and life."

"CULTURAL CASUALTIES"

About a month ago a British periodical, in discussing the disappearance of certain great and worthy landmarks of English culture, made this striking statement: "War always blows out more lights than those which shine in the streets. There are always what may be called cultural casualties." This suggestive contrast is no more a lament for the passing of some of the old and well-established organs of British cultural life than it is an indictment of war. It is true that the immediate explanation of the disaster is financial failure, but back of that are conditions created by war—the true cause of the disaster.

In reality the loss of the time-honored institutions of civilization are but cultural echoes of the reign of the law of "tooth and claw," of which war is in spirit and process a perfect embodiment. We indulge in pious

talk about not hating an enemy people and about a generous peace, but it is a presumption not warranted by history, nor confirmed by human experience. The man who starts upon a career of drink boasts of his ability to hold his appetite in leash, but in the end he adds confirmation to the adage, "The person who plays with fire is sure to get burned." Individual soldiers occupy the trenches and stain the ground with their blood, but everything fine in civilization is always in the range of the gun-fire and they suffer alike, no matter what we think or say. The law of tooth and claw recognizes no cultural distinctions or immunities.

YOUR LAST PAPER?

Despite our earnest appeals many readers of the Advocate have not yet renewed their subscriptions. We have, therefore, marked eleven hundred and twenty-five names to be removed from our mailing list after this issue. Among these are many who have simply overlooked it, but we have no choice. Look at the label on your paper and if it bears the date July 39 or before, this will be your last copy of the Advocate until your subscription is renewed. We do not like to remove any name from our list, but it is required of us.

THE STEWARD AND HIS CHURCH PAPER

We have secured the names and addresses of all the stewards in nine of the nineteen districts in our three conferences, and we have been studying the lists as an index to the loyalty and effectiveness of the churches. The stewards are naturally presumed to be of the best and the best informed leaders in the churches. Many churches show a high percentage of official representation on the Advocate mailing list, but the one thing that stands out in these lists is that about eighty-five of every hundred stewards do not take their Conference organ. This means that they are undertaking the difficult, delicate, and responsible task of directing the great Methodist enterprise in their congregations without the official chart of its plan and purpose. The next observation which we make is that practically all the stewards who are making a large contribution to the life and progress of their church are readers of their Advocate. Not all of these take the paper in their own name, but it goes to their homes. We believe that these two facts constitute an unanswerable argument for the church paper.

On January 1, the paper was greatly enlarged and it is our plan to make it better as the weeks go by. We plan to make a direct appeal to every steward to become a reader of the Advocate. In order to be entirely fair with those who do not know the paper, we ask that they send us \$1.50 for a year's subscription, and if after reading five issues they are not satisfied they may notify us and the \$1.50 will be refunded at once. We mean exactly what we say, for we want every new subscriber to be satisfied. We will send sample copies to any pastor or Advocate representative, and it is our purpose to carry an honor roll of all churches, all of whose officials are Advocate subscribers. Write us for any help or information that you need.

SUPERANNUATES REMEMBERED

In fulfillment of our offer to send \$1.00 to the superannuate preacher or widow named by the sender of a

new subscription, we are mailing out forty checks. These range from \$1 to \$10. We wish that more of these veterans might have been remembered and that the sum might have been more substantial. The good wishes of the Advocate and all who made this gift possible go with the checks which have been sent out.

THE HOLY SPIRIT

The blight of the contemporary naturalistic viewpoint has more or less chilled every vitality within the modern church. We have been confused by contradictory attitudes. We have accepted scientific naturalism, with its shallow prejudice toward the supernatural; and yet have tried to preserve something of our Christian faith, which is personalistic and so supernaturalistic from end to end.

The fact is the anti-supernatural prejudice of some scientists is only a dogma, and not science; and it is false. All personality is supernatural. Free will and naturalism cannot be unified except by a muddled mind. Here is a list of the several positions in the Christian world view which presuppose the supernatural: Moral personality in man, moral responsibility before law both human and divine, prayer, communion, guidance, revelation, the Incarnation, the miracles of Jesus, His resurrection from the dead, the gift of the Spirit on the day of Pentecost, moral personality in God and His sovereignty in history.

The pressing need of the church is that it should recover its faith in the integrity of personality; and by consequence its recognition of the constant dependence and subordination of the natural order to the moral will of God.

The point of view which energized your ministry is the truth. Our current departure from it has been a corruption due to human pride. We desperately need to recover the majesty of your outlook. We need to see the natural universe as a creation of infinite moral will (the stable framework which God maintains to ground man's free moral responsibility). We need to see creation as still going on, and God as sharing with man the mighty toil, the climax of which will be that divine-human kingdom in which God's glory will be in expression and man's potentialities fulfilled.

Yes, I agree completely with your viewpoint. No age is Christian which does not deeply trust the reality of a divine personal presence which toils beside us in all our endeavor but which also presides above us as the master builder of the whole great undertaking.—The Christian Advocate, N. Y.

COOLIDGE'S TABLE MANNERS

A breakfast guest at the White House during the Coolidge administration, was astonished to see the President pour his coffee from cup to saucer, says an Exchange. Not to be outdone, the guest followed suit. The President added cream and sugar in the saucer, and tasted the mixture with his spoon. The guest was about to do likewise when Mr. Coolidge set the saucer on the floor for the dog.—Our Dumb Animals.

ADVANCE OF KINGDOM DEPENDENT UPON BE-NEVOLENCES

By Albert P. Shirkey

Christianity is a world task. When it ends with the local church it ends. We have never entered into the mind and heart of Christ until we have heard and heeded His call, "Go ye into all the world and preach my gospel unto every creature." The Christians meeting in the International Missionary Council at Jerusalem, came to the heart of the matter when they declared, "We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His Cross and Resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged His Church, we would take up for ourselves and summon those from whom we come and to whom we return to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious Kingdom."

Why is that call so urgent? Why is it we cannot turn a deaf ear to this appeal of the Christ? It is this—to refuse to heed this challenge is to forfeit the power and presence of our living Lord. The command of Jesus was not a command to stay, but a command to go. That which he came to bring to men was not for private enjoyment but for all people everywhere. In giving us His Gospel He did not mean that it was to terminate with us, but rather that we were to be channels of His grace. The gospel is good enough and great enough for all time to come. In it the most undeserving can look up and find hope. Within this good news is to be found peace for the heavy laden, joy for the lonely, comfort for the sorrowing, hope for the dying, and life for all. It has the power to lift the barriers of race and creed, it is to be proclaimed to young and old, to rich and poor, to the weak and to the strong, to the small and to the great. Therefore, let it be said with the greatest emphasis that the cause of benevolences is the heartbeat of the Church. When the heart stops the Church will die, when it beats faintly people suffer. When it beats warm and steadily the Church becomes a glory to men and to God.

The sheer gratitude of our hearts ought to make us a world-minded Church. It ought to make the cause of benevolences our first consideration. It ought to cause us to say, "How much can I give?" not "How little?" Especially in consideration of the fact that religion, like knowledge, is something that is not diminished by dividing, but is multiplied. It is twice blessed—it blesses him that gives and him that takes. If we are lacking in this gratitude, to remember that once our fathers were heathen ought to cause it to live again in our hearts. About the year 536 there lived in Rome a young monk named Gregory. He had been born to high rank and great wealth, but laid aside both to serve the Church. When he became Pope he exercised his missionary mindedness by attempting with a few monks to convert Britain. He sent off a party of monks under Augustine to evangelize the British Isles. They got as far as France, but they heard such reports of the savages that they were sent out to convert

that they turned back in despair, but on returning Augustine heard from Gregory these words, "I did not ask you to return, I sent you to go." The missionaries went, worked and taught, Christianity took root in the British Isles. That is how we became Christians. Therefore, if someone thought of our fathers enough to labor for their salvation, we their sons, can do nothing less than take this gospel to people across the world who have it not. History records that the English speaking civilization is the product of Christianity. Therefore, the gratitude of our hearts should prompt us to lay upon the altars of Christ our money, our consecration, our prayers, that this liberating, comforting, empowering gospel of the Son of God might be heard and practiced in all the world.

To refuse to take the gospel outside of our own local church and community is to face with stark realism that the East, with its militant and aggressive paganism, will leave its stain on the lives of our children. These forces that are so subtle and powerful if not counteracted by Christianity, will in time rob the Church of its power, undermine the Christian home and perhaps destroy our civilization altogether. There is the sword of naked steel, ours the sword of love. Their feet are shod with the rough boots of the soldier, our forces must be shod with the gospel of peace. They wear the helmet of defiance and hate, ours must continue to be the helmet of salvation. It is as always a life and death grapple in which we are engaged. To sit complacently within our churches is to end in torpor and death. To let our lives clothed with consecration and liberality fall in the ground of the mission enterprise is to see it blossom forth into life that is abundant for ourselves and others. In this way and this way alone shall the Church reap a harvest of joy and power.

Our cry shall be none other than that of our fathers, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none name under heaven given among men, whereby we must be saved." To compromise at this point is to fail. If Christ is only another teacher, if He is only another good man, only another great prophet, then paganism has something to share with us. On the other hand, if Christ is something greater, if He is the Son of the living God risen from the dead to be alive forevermore, if we lose the guilt of our souls in the light of His cross, if His words are spirit and life, if He is all that men have claimed Him to be, then we have something to give to the whole wide earth, and that responsibility we cannot evade. If what has been said about Christ be so, then giving to benevolences must increase, the gospel must go out to all the world.

During the World War the cry was heard throughout the world of these United States, "They shall not pass." We sent our boys and our money and our prayers and all that we possessed across the seas, that the forces beating at the doors of the allied armies would not come to us. We had our sugarless days, we had our wheatless days, we made sacrifices innumerable, we did everything that we could to make our cause a success. That cause with the cause of Christianity is not to be compared. Across the whole wide earth we have had to retreat. The small benevolent giving in the churches is the cause of it. Shall the forces of militant paganism pass? We can only say now as we did in that terrific struggle,

"They shall not pass!" The time is upon us when we must say to our risen Lord, "Here is my money, my prayers, my life, that Thy Kingdom might be triumphant in the earth."

We are praying and asking for another spiritual awakening in the Church. When will it come? With all my heart I believe that it will not come until we have brought our tithes into the storehouse. Then and only then will God open the windows of heaven and pour us out a blessing that our hearts will not be able to receive. "God so loved the world that He gave." In the light of that precious gift to the earth we turn away from our own giving with a sense of shame. We have proven ourselves to be deserters to His cause. The tide must change. The Church must rally. We must turn our faces to the storm. Across the earth the bugles are blowing, flags are waving and soldiers are marching. So it must be with the Church. There is the call to material conquest, theirs is a call to defend their homes and cities. Ours is the conquest of the souls of men, ours to arise in defense of the gospel of our Lord and His Christ. What is the heartbeat of your church? What is your own heartbeat in regard to this cause? God grant for the sake of Christ's world-wide Kingdom it shall beat strong and steadily within our breasts and the breast of the Church. If this be so, benevolent giving shall be a joy. Liberal giving will not be the exception but the rule!

Many of our hospitals are in ruins, many of our missionaries are in jeopardy, many of them have died. Our work around the world has been hurt. In the face of this what shall we do? I recall that Mr. Fields made the statement at the time of the laying of the cable across the Atlantic. Someone said to him, "What if you should fail?" His answer was, "We shall attempt it again." Our answer can be nothing less. What will we do in the face of all this destruction and change? We shall do it all over again and keep on doing it until the Kingdom of this world shall become the Kingdom of our Lord and His Christ.

Travis Park Methodist Church.
San Antonio, Texas.

DATES SUGGESTED FOR 1940 PROGRAMS

Lake Junaluska, N. C.

- Student Leadership Training Conference, June 10-15.
- Young People's Leadership Conference, July 16-27.
- Council Social Order, July 17-21.
- Laymen's Conference, July 22-26.
- School of Missions, July 23 to August 6.
- Pastors' Conference, August 6-11.
- Missionary Conference, July 30 to August 6.
- One-week Leadership School, July 30 to August 6.
- Two-weeks' Leadership School, August 8-22.
- Conference on Evangelism, August 21-25, (tentative).

Mount Sequoyah, Ark.

- Laymen's Conference, July 8-12.
- School of Missions, July 12-23.
- Missionary Conference, July 16-23.
- Two-weeks' Leadership School, July 24 to August 6.
- One-week Leadership School, August 7-12.
- Conference on Evangelism, August 16-18, (tentative).
- Young People's Leadership Conference, August 20-31.

THE SANCTUARY

GOD'S REQUIREMENTS

By Dr. Forney Hutchinson

Micah 6:8—He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God.

So far as my observation goes, the most beautiful city in the world is Washington City. Unlike many other cities in Europe and in America, it didn't just "grow up" like Topsy, but was wisely planned and carefully laid off by a great French engineer, in cooperation with our first President. The most beautiful place in that most beautiful city is the magnificent group of State buildings which cluster about the Capitol and is surmounted by its majestic dome. The most beautiful of all these buildings is the Congressional Library, and the most beautiful place in that building is just beneath the lofty dome, on the arches and pillars of which are written in letters of gold, choice passages from sacred and secular literature. Easily the most beautiful of all these is the text of this sermon:

"He hath showed thee, O man, what is good; and what doth the Lord require of Thee, but to do justly, love mercy and walk humbly with Thy God."

Dr. George Adam Smith, that great Scotch preacher, says: "There is but one passage in all of human literature more beautiful, and that is in the Gospel of Matthew, where our Saviour says: 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me. For I am meek and lowly in heart, and ye shall find rest to your souls.'"

The significance of the text depends somewhat on the conditions that obtained in Israel at that time. The religious life of the nation was running rapidly to formalism, multiplicity of sacrifices, and an ever increasing use of ritualism. In the face of these conditions, God, through his Prophet, states as His requirements the three essentials of perfect life.

To these three essentials I shall briefly and directly address myself.

The first is **righteousness**, "Do justly," which in plain English means "Do right." Now the beauty about this requirement is, we know what it means. Conscience enables us to distinguish between right and wrong. With the training and background given to us all, we never have to hesitate as to which way to go when we face a moral issue. We may not always know what is expedient, but we do know what is right. I will agree that our generation has suffered an irreparable loss in the realm of the conscience. In many instances we have ignored and almost killed it. In spite of all that, it still furnishes more guidance than we are willing to accept. Most of us still know better than we do.

"I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

"In the darkest night of the year,
When the stars have all gone out,

That courage is better than fear,
And faith is truer than doubt.

"And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side."

At this point somebody always mentions the "Indian woman who throws her child to the crocodiles in the Ganges," but we are not Indian women and do not live on the banks of the Ganges. For all practical purposes, in this country and in this generation, we can still follow our consciences with comparative safety. At any rate, I am willing to bet my life on righteousness and justice wherever I see it.

Whatever comes, it must be right to do right. In the Senate of the United States at this time there is a man who is held in very high esteem, not primarily because of his unusual ability, but because of his unquestioned integrity. I speak of Senator Morris Sheppard, of Texas. Mr. Sheppard has long been a champion of Prohibition. While his associates differ from him and vote against him, they nevertheless believe in him and love him.

Righteousness comprehends honesty, and the prophet is saying, "Be honest." We sometimes say "Honesty is the best policy." At that point there is room for doubt. Purely as a matter of policy, it might not always be best to be strictly honest. However, honesty is always the best ethics. That is true under any circumstances, at any cost, or in any world. That is true if you lose your friends, if you go broke, if you fail to pass, if you die in the poor house, if you go to hell. It is better to be in hell right than to be in heaven wrong. A few righteous people in hell would soon turn it into a deservedly popular summer resort, whereas if sin should break out in heaven, it would soon lose its attraction for high-minded, God-loving people.

During the Boer war, John Morley went about over England preaching against it. They said, "It will improve our trade." He said, "It is wrong." They said, "It will add to the honor of England." He said, "It is wrong." He sought to stimulate the British conscience and create an English soul. During slavery time a Negro boy was being sold. The prospective purchaser said, "If I buy you, will you be honest and tell the truth?" The boy replied, "I will be honest and tell the truth whether you buy me or not." But we should not only be honest in the matter of paying our debts, which is an obligation we cannot ignore and maintain our integrity, but we should be honest in a larger sense than that. We should live open lives. Our conduct should be vertical. Questionable transactions cannot qualify under the head of righteousness. We should never move in circles, never make subterranean passages, but live in the open with our heads up and our faces uncovered.

This applies to social as well as to business life. Whoever we may be, the Golden Rule is a safe standard of conduct. To take advantage of ignorance to drive a hard bargain is not decent, much less Christian. Many a Southern planter will roll in hell for robbing Negroes, and a lot of people in the West will go to the same place for exploiting Indians. We want to conduct our business and our personal lives so as to be

able to look in the glass without blushing, and sleep by ourselves and know we are not sleeping with a thief. There is no use to talk about being religious until we have made up our minds to be honest. "Religion begins on top of the hill of honesty."

The second of these essentials is **kindness**. The prophet calls it "Love mercy." Few can make the plea of Shylock, "What need have I for mercy, having done no wrong?" It is unbecoming of any of us, in view of our weaknesses, to be uncharitable toward the faults and defects of others. It is good policy, as well as good religion, to be kind, even to animals. There is an old story of a lion who spared the life of a man who, on a former occasion, had removed a thorn from his foot. This kindness shows itself in our dealings with the disadvantaged. The test of a man's character is his attitude toward his supposed inferiors. We treat our equals fairly because we are afraid not to; but to be kind to our servants is an indication of intrinsic manhood. Cruelty, even to criminals, as a policy, is an exploded theory. In the 16th Century fifty thousand people were burned to death in Europe. If cruelty could have made the world any better, the Millennium would have come long ago. It is Christian to be kind and thoughtful in word and deed. Sometimes we use as an excuse the fact that we did not think. The difference between mules and men is the fact that men think. It is our business to think.

It is always better to love than to hate. It's better for the subject as well as for the object. Hate will burn out the soul and leave in its stead a desolate crater fit for nothing but bats and night owls to dwell in. I'll be grieved if you hate me, but I'll be damned if I hate you. I can't afford to hate.

The third and last essential is **religion or reverence**. The prophet calls it "walking humbly with God." That we be religious is inevitable. As a wise Frenchman once said: "We are incurably religious." It is abnormal to be irreligious. It is not only inevitable that we be religious, but also necessary. We need God. Every day we need Him, and especially when trouble comes and heavy burdens are to be borne. We break under the load without Him. Social Service workers sometimes think they can carry on without religion. They learn their mistake when it is too late.

But somebody says, "Where does Christ come in?" He comes in through it all, like the air we breathe, like sunlight. We can do none of these things as they should be done without Him. We must have the divine reinforcement that He alone can give.

These three essentials make a symmetrical, well-rounded Christian character. No one of them can be used as a substitute for the other. We must do right, but righteousness alone is not enough. We must be kind, but kindness by itself soon degenerates into maudlin sentiment. Reverence is beautiful, but left alone will soon sink into superstition. Symmetry of character results from a careful blending of the three essentials. The pattern is in Christ: Accept Him and thereby meet all the requirements of God and man. But He's more than a pattern, even a divine pattern. He is also our inspiration. He not only shows us how to live, but gives us strength to do it.

An aviator in the last war, who received the Croix de Guerre, said recently to his son, "Better go to prison than to war. If you go to prison you will at least be fighting for an ideal."—Selected.

CONFERENCE NEWS AND PERSONALS

Bro. L. P. Bailey, Rt. 2, Coldwater, Miss., says that the Advocate has been in his home since 1891, and that his interest in its visits abides.

The Advocate appreciates a good word from Mrs. D. S. Mims, of Minden, La., to whom the paper has been a friendly messenger for many years past.

Rev. J. L. Beasley, following his first quarterly conference at Baker, La., reports a good outlook for the year, and he is planning his work for a forward movement along the whole line.

Mrs. J. C. Ellis, Sr., New Augusta, Miss., expresses her loyalty to the itinerant system of ministerial supply in the Methodist Church. She has tried it out and is entitled to an opinion on the matter.

Rev. L. M. James, Swiftown, Miss., has been graciously remembered by his people and he is looking forward to a year of great success and achievement. He expects advances along all lines.

Rev. D. T. Ridgway, pastor at Kingston Church, Laurel, Miss., has received a great welcome from his new charge and has been the recipient of material surprises which naturally make him look forward to a good year in that promising field.

Rev. C. T. Floyd, district superintendent, reports the work in his district as getting off to a fine start for the new conference year. The editor acknowledges his appreciation for the friendship of this loyal soldier of the church in Sardis.

Rev. Alonzo Early, writing from Prairie Point, Miss., says that he is feeling much better since retirement, and that it is a great relief to be free of the strain of pastoral responsibility which he has carried for many years.

Dr. R. H. Harper, district superintendent at Alexandria, La., has an interest in the Advocate cause based not more upon his official responsibility than upon his knowledge and experience as a former editor. We appreciate his loyalty and devotion.

Rev. and Mrs. J. H. Midyett, of Oakdale, La., wire us of the arrival of another Midyett, whom they have christened Charles Lane. We join the many friends in congratulations and good wishes for the happy parents and the little son.

Rev. J. H. Morrow, now serving his second year at Forest, is happy in his return, and his budget for the year will show a substantial increase. We appreciate the good wishes and the unfailing loyalty of Bro. Morrow.

Mr. L. A. Sims, candidate for Superintendent of Education in Louisiana, made a brief call at the Advocate office recently. We have known Bro. Sims for a number of years and we appreciate his Methodist loyalty and his personal friendship.

Rev. J. Henry Bowdon, district superintendent at Baton Rouge, writes that he is out for success in the Advocate campaign for this year and for a great year on the Baton Rouge district, and we hope that he may win a victory all along the line.

Dr. L. P. Wasson writes enthusiastically of his work on the Columbus district. Noted specifically is the fact that Rev. H. D. Suydam has already raised double the

amount which the Mathiston-Maben charge assumed for Benevolences last year.

The Christmas service at Palmetto, La., is reported to have been a great success. The program was varied and the collection for the support of retired preachers was taken. Approximately two hundred people were present for the service.

Rayne Memorial Church, New Orleans, of which Dr. W. W. Holmes is pastor, has secured more than double the amount assessed for the support of the superannuates. This is an indication of public interest in the men whose support has been all too meager in the past.

Word has reached us of the serious illness of Mr. H. H. Crisler in a Vicksburg hospital. Bro. Crisler, who is the editor of the Port Gibson Reveille, went to the hospital for an operation for ruptured appendix. We trust to have a good report from him soon.

Rev. R. V. Fulton has been cordially received on the Greensburg, La., charge, after a lapse of a quarter of a century following his first pastorate on that work. He is looking forward to a good year in the field, with which he is already more or less familiar.

Mr. J. W. Ainsworth, Jayess, Miss., writes us the first word which we have received of the death of his honored father, Bro. F. A. Ainsworth. The father had been a reader of the New Orleans Christian Advocate for more than fifty years, and the son now takes his place on our mailing list.

Rev. W. J. Cunningham, writing from Sardis, says that he had a packed house for the Christmas pageant and a good attendance at the watchnight service on New year's eve. Bro. Cunningham is doing a good work and is expecting to make definite progress during this year.

Rev. A. L. Gilmore, recently transferred to the North Georgia Conference, is now stationed at Thomson, Ga., the home town of the late Senator Thomas E. Watson, sage of Hickory Hill. We appreciate the thoughtfulness of Bro. Gilmore in writing us regarding his work.

We regret to learn of the death of Miss Fannie C. Moore, sister of Rev. W. W. Moore, of Biloxi, Miss. Her death occurred in a hospital at Meridian on Dec. 22, at the ripe age of seventy-one years. Her home was at DeKalb, Miss., where she was a loyal member of the Methodist Church.

A marriage of unusual interest to friends in North Mississippi was announced from Atlanta, Ga., the past week. Rev. and Mrs. E. Nash Broyles announced the marriage of their daughter, Christine Frances, to Ralph Rogers Hinz. The marriage occurred on Dec. 23, and the newly married couple will make their home at Brilliant, Ala.

Rev. R. L. Weldon, writing from Welsh, La., indicates progress and an encouraging outlook for his work in 1940. He writes appreciatively of Rev. B. H. Andrews, district superintendent, and he manifests a true Methodist interest in the new order into which we have all come. Bro. Weldon is planning a mid-winter revival with Dr. E. R. Overly, evangelist, of Louisville, Ky.

Rev. Geo. H. Jones, writing us from Newton, regarding the resolutions in apprecia-

tion of Rev. J. B. Cain, says that 600 copies of the volume upon the History of Mississippi Methodism are still available for those who wish to have this valuable book in their library. He sends us also the report of the semi-centennial celebration service in honor of Rev. and Mrs. J. G. Galloway.

Rev. R. E. Rutledge writes optimistically from Raymond, where he has lived as a retired preacher for the past two years. Bro. Rutledge says that he and his wife are pleasantly situated right by the Methodist Church and that his two years in retirement have been short indeed. After all these years of material blessings, Bro. Rutledge says he dares not doubt the providence of his heavenly Father.

Rev. O. S. Lewis, pastor at Philadelphia, Miss., sends us an account of the celebration of the Golden Wedding anniversary of Mr. and Mrs. George J. Hillman, on the afternoon of Dec. 22. A number of ministers were present and participated in the celebration ceremony, including Dr. Edgar L. Hillman, of Rocky Mount, N. Carolina; Rev. Clay W. Hillman, of Norfolk, Va.; and Mrs. Roy Wolfe, of Prentiss, Miss., children of the bride and groom of fifty years ago.

Rev. W. B. Alsworth, district superintendent in Hattiesburg, reports the continued improvement of Dr. J. T. Leggett, Mrs. O. B. Matheny, and Ira, Jr., son of Rev. I. E. Williams, pastor at Main Street, Hattiesburg. We appreciate this information and also record with gladness the improvement of our sick in the hospital at Hattiesburg. We regret that Bro. Alsworth's name was inadvertently omitted from the announcement of Bro. Thompson's death, which appeared in our last issue.

MY 1940 CHURCH

By Rev. James H. Felts

My Church serves the living, not the dead. She delights in children, gives of her time and substance without stint that they may know Him whom we worship. Doubtful disputation about obsolete questions of origin, doctrine, and practice interest her little. She believes in Christ rather than the things lopsided men may teach about Him. She accepts the inspiration of Holy Writ without quibbling over some special translation or fanciful interpretation thereof. She condemns sin without casting out the sinner. She holds steadfastly to a rich experience of grace for all men, yet avoids measuring such an experience by some narrow form of expression. The Golden Rule is her holiness goal. She accepts without cavil the Fatherhood of God and the brotherhood of man, seeking justice and mercy for all. The rich and the poor are equally welcome at her altars; the wise and the unwise find shelter within her fold. She eats with sinners, has fellowship with saints, and has a hand-clasp for every man who "desires to flee the wrath to come and be saved from his sins." She holds tenaciously to the salvation of the individual without surrendering social service or discarding mass leadership. She believes in a charity as comprehensive as the love of God, without for one moment forgetting that "if any man will not work neither shall he eat." She listens to the voice of yesterday intelligently, interprets the voice of today understandingly,

and waits for the voice of tomorrow hopefully. She is a man-built, God-directed institution set for the saving of "whosoever will." Her catholicity is New Testament grounded, embracing every kindred and tribe. May she be re-vitalized by her increased membership, enriched by Unification, and glorify God with her substance. And may no earnest seeker ever kneel at her altars, without finding peace and comfort. Amen.

Fulton, Kentucky.

JOURNAL OF THE NORTH MISSISSIPPI CONFERENCE

The Journal of the North Mississippi Conference is now off the press and has been mailed to all who are accustomed to receive them. Should anyone fail to receive the Journal I will appreciate a notice to that effect.

I have on hand some extra copies for the supply of those who are not on the regular mailing list. Should anyone desire a copy or additional copies I shall be glad to mail same on receipt of 30 cents per copy.

R. G. LORD,

Conference Secretary.

LETTER FROM BRO. IRA E. WILLIAMS

Dear Dr. Duren: My family and I have been very graciously received by the fine people of this great church. They have not overlooked anything to make us comfortable in the parsonage and happy in our new work. My oldest son, Ira, Jr., underwent an operation for appendicitis on December 16th, and was seriously ill for several days, but is much improved now. We trust that we shall soon be able to carry him home from the hospital. I wish to say here that the Methodist Hospital here in Hattiesburg is a great hospital. Under the superintendency of Mr. H. Ogden, with a splendid staff of physicians and a fine corps of nurses, it is one of the outstanding institutions of its kind.

Please allow me to use the columns of your paper to thank our many friends for thinking of us during the time of our son's illness. Besides the kindness of the people here, we were remembered by those we have served in every pastorate in the Mississippi Conference with letters, telegrams and long distance telephone calls. To all of these dear friends we are truly grateful.

With every good wish for you and the Advocate for the New Year, I am,

Sincerely yours,

IRA E. WILLIAMS.

PASTOR HONORED

On Sunday, Dec. 24th, the Rev. Mr. A. S. Oliver, pastor of the Pearl River Avenue Methodist Church, McComb, Miss., was presented with a beautiful gold watch and chain by his congregation. The timepiece is a 21-jewel "Hamilton Railroad" watch, and attached to it is a two-strand gold chain. The presentation was made by the Rev. R. H. Clegg, superintendent of the Brookhaven District, which followed an inspiring message by the Rev. Leland Clegg, brother of the Rev. R. H. Clegg. The Rev. Leland Clegg is the district superintendent of the Camden District of the Little Rock, Ark., Conference.

In making the presentation, the Rev. Mr. Clegg said: "In behalf of the congregation of this church, I wish to present you with this gift as a token of their love for you and of their appreciation of your splendid

work in God's kingdom." Rev. Mr. Oliver, on receiving the gift, stated that although he appreciated the watch for its material value, the spirit in which it was given would make the watch and chain a cherished possession.

The Rev. Mr. Oliver is serving his third year as pastor of the Pearl River Avenue Church. During this time the church has succeeded in paying a \$14,080 indebtedness on the church building.

RESOLUTIONS IN APPRECIATION OF SERVICE RENDERED BY J. B. CAIN

Whereas, the Mississippi Annual Conference, of the Methodist Episcopal Church, South, in session at Vicksburg, Nov. 12-16, 1930, unanimously adopted a resolution requesting M. L. Burton and J. B. Cain to write the history of the Conference, beginning where John G. Jones left off in "Methodism in Mississippi," and they consented to do so; and

Whereas, when M. L. Burton departed this life on Jan. 17, 1935, J. B. Cain proceeded alone with the herculean task and has given a total of eight years of his labor, at large expense of time and money, and probably will receive no financial remuneration from the sale of the book; and

Whereas, "Methodism in the Mississippi Conference, 1846-70," by J. B. Cain, has recently been published; and

Whereas, this volume appears to be really a monumental work of excellent merit, being well written and unusually interesting, and an invaluable contribution to our historical records; therefore be it

Resolved, that this Conference express its deep appreciation to Brother Cain for this great labor of love;

That it assures him it will endeavor properly to advertise and distribute the book; and

That the Conference will be greatly indebted to Brother Cain if he will continue his research and writing, looking toward the bringing of our written history up to the present time, giving attention among other things to the records of the former Methodist Protestant Church throughout all the years.

Respectfully submitted,

J. L. NEILL,

GEO. H. JONES,

J. M. SULLIVAN.

THE PROMISED LAND LIES BEFORE US THIS YEAR!

Eight million Methodists stand today at the edge of their Promised Land. Behind them lie years of disunion. They possess a priceless heritage. Before them opens a wide door of greater service and more effective evangelism. God wills that they enter.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

We call all Methodists loyally to follow their Bishops in the coming crusade of the Methodist Advance. Evangelism, the Gospel of Christ, "for every life and for all of life" will be a chief emphasis of this nationwide movement. Notable days are ahead for all Methodism.

We challenge every Methodist to own afresh the Lordship of Jesus in every area of his life and to order his daily living in the spirit of the Master. Through prayer that empowers, through faith that faces forward, and through love that redeems life, we ask each Methodist to seek and find that radiant, victorious way of life that overcomes the world.

We urge every Methodist to share his faith by telling his friends what Christ and His Church mean to him. The fields are white with opportunity as 45,000 Methodist churches face 60,000,000 unchurched Americans, and 20,000,000 youth in no church school. Eight million Methodists can and ought to win their non-Christian friends to Christ and to His Church.

We commend the joyful life of stewardship of prayer, of influence, of service and of money to every Methodist as a way of life for this stewardship year. The Christ-like life is a life of stewardship.

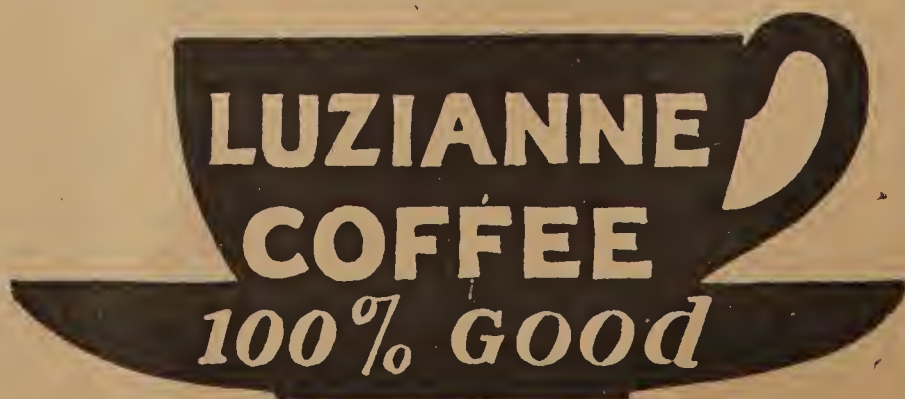
We pray that the hearts of eight million Methodists may be warmed to this holy quest, and that they may go forward into their Promised Land under the white banners of the Son of God.

Message to the Church by the
Joint Commissions on Evangelism.

BISHOP RALPH S. CUSHMAN,
BISHOP CHARLES C. SELECMAN,
Chairmen.

EDUCATIONAL COUNCIL, LOUISIANA CONFERENCE

The Educational Council of the Louisiana Conference held its annual meeting at the DeSoto Hotel, in New Orleans, December 27th, with Bishop A. Frank Smith presiding. Every district superintendent was present. R. H. Harper, J. H. Bowdon, B. H. Andrews, W. L. Doss, E. C. Gunn, D. B. Raulins and A. M. Serex. Representing the Executive Committee of the Board of Education were: W. W. Holmes, Henry Rickey, T. L. Johnston, W. H. Bengston and J. R. Spann. Conference Educational staff members present were: G. W. Dameron, Miss Carolyn Gwin, Miss Maude McFarland, Sammy Kohara, A.



C. Voran, S. E. Poole, Mrs. Van Carter, Mrs. C. F. Lucky. The General Board representative was A. J. Walton.

The Council discussed the educational objectives for the entire year, with particular emphasis on increase in enrollment, evangelism, the teaching of missions, religion in the home, leadership training, stewardship, and the Methodist Advance movement.

A few statements made should be given careful thought by all of us.

"76 per cent of our unsaved people in the South are in the rural areas."

"65 per cent of our church members in the South are in the rural areas."

"We are getting only 43 per cent of the children in our church families to join the church."

"Our church membership is just keeping step with our increase in population, so our increase is biological, not spiritual."

"Where a Conference increases its offering for the Home and Foreign Missionary Enterprise, its offering for the benevolences increases also."

"Income tax paying people have shrunk their giving for all benevolent causes from 3 per cent to 1 per cent, so the poorer folks are paying most of what is being paid now for benevolent purposes, Church, Red Cross, Community Chest, etc."

"If I grow, I can make my job grow."

Reports from all over the Conference indicate that we are getting off to a good start in the work of our church.

HENRY RICKEY,

Secretary.

DEATH OF MRS. W. S. F. TATUM

Rebecca O'Neal Tatum, daughter of Christopher H. and Margaret O'Neal, was born June 22, 1858, in McNairy county, Tennessee, the youngest daughter in a family of thirteen children. On June 8, 1881, she married W. S. F. Tatum, of Bethel Springs, Tennessee.

Early in life Mrs. Tatum professed faith in Jesus Christ, and united with the Methodist Church at Montezuma, Tenn. She taught a Sunday School class in that church from early girlhood until she married and moved to Bethel Springs, Tenn. In January, 1893, she moved with her husband to Hattiesburg, Miss. On the first Sunday after her arrival in Hattiesburg, she placed her church membership in the Main Street Methodist Church, and resumed her church work, teaching a Sunday school class until 1927, when she suffered a paralytic stroke. She was a faithful member of the Woman's Missionary Society and was president of this organization from time to time. She organized the Lydian Society, composed of the young women of the church, for the purpose of caring for the needs of the church and parsonage. Her home was truly a Methodist home. It was always open to the church and the servants of the church. Even back in Tennessee in her early years her home was open to the preachers and presiding elders as they passed through the country. She was grateful that on one occasion she had the opportunity of entertaining Bishop Keener. Her home was also open to the various organizations of her church, usually being filled to its capacity at the time of District and Annual Conference meetings in the church of which she was a member. Mrs. Tatum attended many General Conferences of the Methodist Episcopal Church, South, and attended four World Sunday School Conventions; in Jerusalem, in 1904; Washington, in 1910; Los Angeles, in 1923; and Oslo, Norway, in 1936. On Sunday night, December 24th, the

spirit of this great Christian woman slipped away from a tired body, and was carried by the angels on their snowy wings to her immortal home. Funeral services were conducted on Christmas Day from the Main Street Methodist Church, in Hattiesburg, with her pastor, Rev. Ira E. Williams, in charge, assisted by Rev. W. B. Alsworth, District Superintendent of the Hattiesburg District; Rev. J. B. King, pastor of the Bonhomie Methodist Church; and Rev. W. H. McIntosh, pastor of the First Presbyterian Church. Her body was tenderly laid to rest in the old city cemetery, here in Hattiesburg.

Mrs. Tatum is survived by her husband, W. S. F. Tatum, who had walked by her side for more than 58 years in one of the most beautiful romances this city has ever known. She is also survived by three sons: West O., Frank M., and Will S. Tatum, and by ten grandchildren and three great grandchildren.

In the passing of "Mother Tatum," as she was affectionately known, Main Street has lost one of her most faithful members, Hattiesburg has lost one of her dearest citizens, Mississippi has lost one of her greatest women, and Methodism has lost one of her most loyal friends.

IRA E. WILLIAMS,

Pastor.

RESOLUTIONS

Adopted by the General Board of Christian Education of the Former Methodist Episcopal Church, South, in Annual Session

Whereas, the General Board of Christian Education of the former Methodist Episcopal Church, South, has pioneered in the field of Christian Education, and in so doing has achieved wonderful and gracious results; and

Whereas, this success has been accomplished through the vision and tireless labours of our executive leaders and those associated with them; therefore be it

Resolved, by the Board, now in annual session this the 20th day of December, 1939;

First, that we hereby record our deep appreciation of the high vision, sacrificial living, tireless labours, and Christian diplomacy of our General Secretary, Dr. Wm. F. Quillian; Dr. C. A. Bowen, Secretary of the Editorial Department; Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges; Dr. J. Q. Schisler, Secretary of the Department of the Local Church; Dr. W. E. Hogan, Treasurer and Business Manager, and all those who have been associated with them in promoting the Kingdom of God through the agencies of this Board;

Second, that we assure them of our deep and abiding interest and love, and that wherever the paths of service may lead them in the days that lie ahead, we pray God's richest blessings on each of them that their lives may be more fruitful and effective in the building of the Kingdom of God.

Nashville, Tennessee.

December 20, 1939.

MINISTERS' WEEK AT EMORY UNIVERSITY JANUARY 22-26

"Religion Yesterday and Today" will be the theme of the lectures to be given by Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York City, at

Ministers' Week at Emory University, January 22-26.

Ministers' Week, designed to serve as an opportunity for spiritual refreshment and study, will have a full program of lectures by Dr. Coffin, and Dr. W. A. Smart, short courses taught by five Emory professors, and daily forums.

Dr. Coffin's lecture topics will be: "Evolutionary Science," "The Divine Immanence," "Biblical Criticism," "Religious Experience," "The Social Conscience," "The Church."

Dr. W. A. Smart, professor of biblical theology at Emory, will be the chief speaker for Religious Emphasis Week. Although primarily for Emory students, these lectures will be open to visiting ministers as well.

Dr. Franklin N. Parker, professor of systematic theology and former dean, will teach a short course on "Recent Trends in Theological Thinking."

Dr. H. B. Trimble, dean of the Candler School of Theology, will teach a course on Evangelism. Professor H. H. Harris, professor of sociology, will teach the course "The Church and Contemporary Social Movements."

Dr. Donald T. Rowlingson, acting professor of New Testament, will lecture on "The Minister and Recent Gospel Criticism." And Mr. Emmett Johnson, assistant professor of homiletics and director of the Emory Conference field work, will have as his subject "Principles and Possibilities for Rural Churches."

A feature of the week will be a daily forum hour on "The Church in a World at War." The first day's topic will be "The Church in Asia and War in the Far East." The second day's will be "The Church in Europe and the European Conflicts." The third day's topic will be "The Church in America in the Light of the Wars Abroad." The fourth day's topic will be "The Methodist Advance as Methodism's Effort In a War-Torn World."

Bishop J. H. Straughn will be the leader of the last two forums. The leaders for the other two will be announced later.

Emory University and the Candler School of Theology, in promoting Ministers' Week, are seeking to be of service to the ministers of the Methodist Church. It is urged that all ministers who possibly can attend, go to Emory and mingle with their fellow workers in this mid-winter festival of inspiration and study.

LET OLDER MEN FIGHT

"Wars ought to be fought by old men—40 years of age and up—if we are really sincere in our desire to preserve for posterity the blessings of democracy," Rev. Charles C. Chayer, pastor of the First Methodist Church, Manchester, N. H., told a gathering of Manchester City Club members in an address recently.

"Here would be a glorious opportunity for us to die," he asserted. "Think of it! Sacrificing our lives that the younger generation might live to take our jobs and run the world in peace. Certainly, this would be a holy war!"

"It is foolish," Mr. Chayer said, "to talk of preserving the blessings of liberty for posterity if we send our posterity off to wars to be slaughtered. We, the men over 40, are the ones who logically should go."

"And if this plan were to be followed," he asserted, "you may be sure that wars would cease. Because we (men over 40) wouldn't fight. We just wouldn't do it."

—Michigan Christian Advocate.

THE CHURCH PEW

LAY LEADERS

By Edgar T. Welch

From the earliest days of Methodism, class leaders supplied lay leadership in spiritual and financial matters, and Methodism lost something for which it has not been compensated, in the gradual passing out of the class meeting.

My father, who incidentally was a class leader in my boyhood days, developed the habit of presenting me with Disciplines, starting with 1908. I turn to that edition and the editions of 1912 and 1916, and find several paragraphs devoted to "Classes and Class Meetings." The paragraphs in the 1920 edition are headed "Classes and Class Meetings and Units for Prayer and Service," and there are statements of purpose as, "... in addition to securing the sub-pastoral oversight made necessary by our itinerant economy, ... enroll every member in definite prayer and service in furthering the constructive program of the church," and "to encourage and support such meetings ... for instruction in church plans and activities as shall be a profitable means of grace to the church, and a means of developing intelligent loyalty to all church enterprises." This phrasing was continued, with almost no change, in the editions up to and including 1936.

The Discipline of 1939 has no paragraphs devoted to classes or class meetings. Lay leaders are provided for—one for each church, charge, district, and Conference. This plan comes out of the experience of the Church South, where it was first adopted in 1922, with some subsequent changes.

In the Church South, the board of stewards has continued to act as a separate body, and its functions have been quite comparable to that of the official board as we have known it in these later years. The chairman of their board of stewards has been a layman, and since 1934 the chairman of the board of stewards has been church lay leader.

The Uniting Conference provided for a General Board of Lay Activities. Paragraph 1211 reads:

"The purpose of the Board of Lay Activities shall be to deepen the spiritual life of the laymen of the church and to secure among laymen an increasing loyalty and interest with the ultimate end in view of an active working force in each local church."

Paragraph 1212 provides for the membership of the board. Paragraph 1213 reads:

"The board shall promote a program of lay activities which shall include Christian stewardship. Christian fellowship personal evangelism, lay speaking or preaching, the circulation of church papers and other Christian literature, the benevolences, adequate support of the ministry, sound church finance in the local church, attendance upon worship services, men's work (including Brotherhoods), the training of official boards, work for boys and youth, the Christianizing of personal and community life, cooperation with other general boards and agencies, and district and Conference organizations to make more effective the entire program of lay activities."

Paragraphs in Section V, dealing with "Lay Activities in Charges," state:

"Paragraph 1233. The official board, in cooperation with the pastor, shall be responsible for the program of lay activities in the station church as outlined under the direction of the General, Jurisdictional, Conference, and District Boards of Lay Activities."

"Paragraph 1234. The pastor shall call this board to meet as soon as practicable after the session of the Annual Conference for organization and for perfecting plans for the work of the year."

"Paragraph 1235. The charge lay leader shall be elected by the official board."

"Paragraph 1244. The charge lay leader of the station church shall cooperate with the pastor in giving full direction to the work of the official board, cooperate with the district lay leader in the program of lay activities for the district, and make a written report to the quarterly conference and annually to the district lay leader."

While the General Board of Lay Activities cannot be organized until after the Jurisdictional Conferences have named their representatives on the board, the Conference and district lay leaders have been quite generally elected this fall, and it is expected that pastors and official boards have cooperated in the election of charge lay leaders. It is unfortunate that special literature will not be available for some months, but the Men's Work Commission, 740 Rush Street, Chicago, Ill., with Mr. E. Dow Bancroft, special secretary, is bridging the gap.

Church lay leader is a new office for many Methodist churches. This new lay leader is not likely to be a superman. It is not expected that he will dominate the official board and the church because of his office or because of his nature. It is to be hoped that first of all he is looking for opportunities to serve. It is to be hoped that he reflects the best material that there is in the official board, so that there is an "up movement" and not a "down movement." He will need much help.

The word "cooperate" appears a number of times in the lay-activities legislation—"The official boards ... in cooperation with the pastor, shall be responsible ..."; "The charge lay leader ... shall cooperate with the pastor in giving full direction to the work of the official board, cooperate with the district lay leader ...". The paragraph dealing with the General Board refers to "cooperation with other general boards and agencies. ..."

The word "cooperate" should loom large in church and society. The need is for a long pull, a strong pull, and a pull all together. Cooperation suggests concert, and that suggests harmony.

"Too many men in the church play the continual guest by sitting around and waiting to be invited to everything."

The charge lay leader should be a right arm of the pastor. He is contact man for the district and Conference lay leaders. He is a liaison officer to promote unity of action between the local church, of which he is a member, and The Methodist Church in its outreach for the kingdom of God.

There are possibilities for great good in the new emphasis on lay activities. The clergy need not be afraid that laymen will upset the organization "apple cart": we shall not run away with the ecclesiastical chariot. There are many able laymen who desire to be the "wheel-horse," and not the

"lead-horse," in the work of the church they love.

May the new office created by lay-activities legislation introduce a new type of leadership! We should search for the elements of strength in the old classes and units, and seek to adapt the best of the old to serve the present age.

Leadership is needed that is inspired by study (2 Tim. 2:15), common sense (Eccl. 9:10), humility (Rom. 12:3), initiative (John 21:3-6), and prayer (1 Sam. 12:23).

Wanted. lay leaders who will lay hold!

REBUILD THE FAMILY ALTAR

In your invitation for contributions under the above heading, you state, "Already it is realized that there is a need for a new Britain." As regards the home and family life I would suggest that what is wanted is not a new conception but a return to the old ideals which once governed the family life of Britain, but which today seem to have more or less disappeared.

If Britain is again to become a nation worthy of her great traditions then we must, first of all, rebuild the family altar, and make the home the place where Christ dwells.

When our boy recently left for college, we were deeply touched by what he wrote in a book of devotional readings which he gave us: "To those of mine who have made our home a trysting place of the Master."

We are being continually told by some people, usually by those who shirk their parental responsibilities, that the young people of this generation are different, and that you cannot expect them to be content to remain at home, they want their liberty. Whose fault is this? Surely that of the parents.

When any paltry excuse is grasped at by parents to stay away from the services, is it any wonder that the children do not reverence the House of God as they should? When the children never hear prayer offered in the home is it to be wondered at that they fight shy of the prayer meeting?

Today families are divided, each having his own individual interests. So I say we do need a new Britain, in which the family life is again apparent, and where home is revered and enjoyed. Families may be separated by many hundreds of miles, but still be bound together by those bonds which were first forged around the family altar, and will grow stronger as the years pass by.

We need a new Britain, yes; but the seeds must first be sown in the home.

—G. A. Huett, in Methodist Recorder.

A MILLIONAIRE'S REFLECTION

One of the most influential men in Great Britain is Lord Beaverbrook, who owns the London Daily Express and a number of other daily papers. He is the son of a preacher. He made a fortune in Canada and then went to England, where he has forged ahead and made money and a name for himself. Some years ago he was elevated to the British peerage. Recently he wrote, "The evangelist is the man who has the greatest opportunity for doing good and if I were in a position to influence the life of a sincere young man today I would say to him, 'Rather choose to be an evangelist than a Cabinet minister or a millionaire.' When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am old I envy him, his life and career."—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

The Ruston District held its Officers' Training Day in Arcadia on Thursday, December 7th.

Mrs. R. M. Brown conducted the morning worship, which included quiet music, Scripture, a vocal duet by Arcadia ladies, meditation on the "Ideal Church," by Mrs. Lloyd Stewart and prayer by Rev. R. M. Brown.

Mrs. W. H. Martin, Conference Vice-President, was the guest speaker, who used for her subject "Our Task in the New Church."

The zone leaders, Mesdames Carolyn Dawson, Sidney Stewart, Walker McDonald, A. E. Woodard and J. H. Kimball were introduced, and the work of the zones was briefly reviewed by Mrs. Kimball.

Mrs. R. W. Collier and Mrs. Guy Kinnebrew, of Homer, were introduced as mother and daughter of four generations of Life Members; Mrs. Beth Kinnebrew Tatum and Sally Beth Tatum, granddaughter and great granddaughter, making up the four. (Miss Estelle Haskin, of Nashville, says this is real news.) Four generations of Life Members, think of it!!

Mrs. W. H. Martin, Mrs. Guy Kinnebrew, Mrs. D. B. Raulins, Mrs. Guy Hicks, Mrs. A. E. Woodard, Mrs. W. E. Fine, Mrs. Ed Conger, Mrs. Glenn Lasker and Mrs. Marshall Woodard instructed the officers in the various lines of work.

The closing devotional service, which was most inspirational, was led by Mrs. Guy Hicks.

A luncheon followed which was served in the dining rooms of the church, by the Arcadia Auxiliary, Mrs. Stewart Deas, president.

* * *

The following women of the Woman's Missionary Council, of the Southern Church, are members of the Woman's Section of the Joint Committee on Missions and Church Extension: Mesdames J. W. Perry, Helen B. Bourne, J. W. Downs, Ina Davis Fulton, Fred A. Lamb and Misses Estelle Haskin and Noreen Dunn. These women, with the members of the committee from the Church, North, and the Methodist Protestant women, are now meeting in Columbus, Ohio, making the plans for the Woman's Work of the new church, which will be submitted to the General Conference, which will meet in April in Atlantic City.

Mrs. George Sexton, Jr., is serving on a sub-committee for Young People's and Children's Work of the new church, which is also meeting in Columbus. She will have much to tell us of the new plans on her return. She writes "that it is all most interesting."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Now that the holiday visitors are gone, the Christmas tree taken down, and the decorations stored, we are ready to settle down to the work of the new year.

The material for our 1940 programs is called "Great Adventures." The lives of the pioneers of our work were great adventures, but the world of today challenges us to adventures just as great—adventures in international relations, in Christian citizenship, in interracial cooperation, in economic justice, in community improvement, etc. Let's start right where we are and go adventuring during 1940.

* * *

Two of our Mississippi girls who are deaconesses, are studying this year—Miss Maude Fail, at Scarritt College, and Miss Winnie Lee Davis, at Union Theological Seminary. Miss Lottie Green, who served at our Moore Community Center in 1938, is also studying at Scarritt.

* * *

Attractive New Year greetings were sent out from Moore Community Center as follows: "New Year Greetings from Moore Community House—Support the work with your prayers and giving. Help us make 1940 a glorious year for the Master. Sincerely, Sallie Ellis, Deaconess, Sophie Kuntz, Club Director."

* * *

Plans are being perfected for the Christian Social Relations Institutes to be held in all zones during the first quarter.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Mississippi

Mrs. C. R. McGraw, of Friars Point, writes of the Officers' Training Day held at Tunica: "Our fourth zone meeting was held at Tunica, Dec. 8, with fifty present. Mrs. Henry Williams, district secretary, presided. Mrs. W. H. Ratliff was with us and gave the closing meditation in a most inspiring manner. Rev. Gregory, pastor of Tunica church, gave the devotional."

* * *

Zone Meeting at Shaw

The southern end of the Greenville District met at Shaw for its annual Officers' Training Day. Among the Conference officers present were: Mrs. Ratliff, Miss Louise Law, Mrs. E. L. Jacks, Mrs. Ernest Moore and Mrs. Henry Williams. Seventy-five women came for study and inspiration as preparation for their official duties in 1940.

The meeting was planned as the first auxiliary meeting of the year, at which the minutes of the last meeting of 1938 were read and the standards set for the year 1940. Mrs. E. L. Jacks presided as the new auxiliary president, and Mrs. Ed Raynor acted as secretary.

Mrs. J. D. Dorroh caught the attention of the group with her pictorial description of the women arising to go to Shaw to be told what to do. "Arise and go to Shaw and it will be told what to do," was the imaginary command they answered with the query: "Lord what will thou have me do?"

Among this group was a new auxiliary, Locke, with five of its members present. The treasurer's budget was then read, discussed and adopted for the new year.

The superintendent of publicity asked for the cooperation of the whole society in the study of the local forces for good, which would be followed by a study of the local forces for evil. This was to be the project for the first quarter, together with a study

of two bills which would come before the Legislature which meets in January. These bills, one for the hiring of a State Supervisor for the supervising of the teaching of the effects of alcohol in the public schools and colleges, and the other for a training school for Negro teachers, that they may raise their standards of teaching, is to be studied and written about during the first quarter. As a fitting part of the C. S. R. plans for the year, Mrs. Seawright gave a review of "Is Our Penal System Christian," an article to be found in the September World Outlook.

Mrs. Sidney Johnson outlined her plans for Mission and Bible study for 1940, and pointed out the desirability of study at Mathiston in June. With mission and Bible study books in hand, many were helped to make a decision as to the study books for 1940.

Mrs. W. T. Bradley gave accurate directions for sending supplies to needy preachers, Council Institutions and Orphanage.

Mrs. Jones had such definite plans for all Superintendents of Babies that anyone could have followed her with enthusiasm. Each step she had taken since her election was of real benefit.

As Superintendent of Literature and Publicity, Mrs. Jackson made each feel that she must send articles to the paper, watch the new literature, study leaflets, and read handbooks.

Mrs. Williams, Greenville District Secretary, discussed children's plans, bringing our obligations clearly before us.

The Standing Committee were next asked for their plans for the new year. Mrs. Woolard enthusiastically discussed World Outlook objectives. Miss Brown, in setting forth the work of the Spiritual Life Group, reminded us that our missionary society was founded on prayer and recommended "Ways of Praying," by Muriel Lester. The Week of Prayer, in 1938, had been a helpful season, and we should begin plans for February 9, which is World Day of Prayer. Mrs. Ernest Moore, in her Status of Women plans, asked that women feel their responsibility when elected as delegates. Mrs. Ratliff, as chairman of the program committee, called our attention to the new year book and the pamphlets of program material, and suggested amplification and enrichment by the use of extra materials.

The early afternoon session was given to zone business, conducted in groups. At the call of the piano all assembled in the main auditorium for the final service of the day—the closing meditation by Mrs. Ratliff.

TITHING EDUCATION MADE EASY

Any church may now put on a ten weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three cents and a half per family.

A set of samples containing 31 eight page pamphlets and 25 two page tabloids, including 16 in new type form and just revised, will be sent to any address, post paid, for 40 cents.

When you write please mention the Advocate, also give your denomination.

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730 Rush Street,
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CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 14, 1940

By Rev. W. C. Newman

THE PROBLEM OF FORGIVENESS

Golden Text.—Forgive us our debts, as we forgive our debtors.—Matt. 6:12.

Matt. 18:21-35

Matt. 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, an all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Are you a Christian? How searching that question is! How difficult to make a straightforward answer!

Some will say, "I think so!" others, "I hope so!" others, "I am trying to be!" And perhaps some bold, self-satisfied, Methodist

Pharisee will say, indignantly, "Of course I'm a Christian!"

But those who know something of the deeper implications of Christ's way of life will almost certainly drop their heads and answer humbly: "I am not sure that I am, but O! I want to be!"

For being a Christian is something more than being just moral, refraining from certain kinds of conduct not approved by the current social standards. There are some things more difficult than mere morality in the common use of that word.

And One of Them Is Forgiveness!

As I write this lesson we are entering the Christmas season. The choir is preparing lovely Christmas anthems in which the phrase most frequently used is "peace on earth." The children in the Church School are thrilling again to the stories of the Babe in the manger, Tiny Tim, Where Love Is God Is, and other classics of Christmas literature. Thousands of dollars are being spent on Christmas cards bearing thousands of expressions of good will.

But when you read these lines Christmas will be over, and unless we behave quite differently to our behaviour in years that are past, most of us will go on our unforgiving way, loving our friends, disliking our enemies, ignoring millions of others, returning evil for evil, giving vent to angry feelings in our homes, churches, and communities whenever people do not speak and act as we think they should.

Yet Jesus was never more explicit on any matter than he was on the matter of forgiveness, even to the point of saying plainly, "If you do not forgive people who offend you, neither will God forgive you."

So, instead of asking ourselves "Are you a Christian?" or "How good a Christian are you?" we might well ask, "Do you really forgive?" For Christianity and forgiveness are made to be inseparable companions by the very words of Jesus himself.

We Are to Forgive Because We, Ourselves, Need Forgiveness

One of the important discoveries of modern times is the strange fact that the lines in the skin covering the fingers of the human hand make a different pattern for each individual. Of all the millions of people in the world no two of them make the same fingerprint. This phenomenon suggests that there are vast differences in people, both in physique and in personality. There are no genuine twins in all the human race. No two men ever have the same emotional characteristics.

But in one characteristic we are all alike. All of us have sinned, and therefore have need of the forgiveness of God. Yet, how can we expect our sins to be forgiven us if we, in turn, refuse to forgive those who sin against us? The answer is, we cannot expect it. Jesus said so. Our own consciences confirm it. We MUST forgive. There is no other way.

Forgiveness Is the Immediate Response of the Offended Christian to the Offender

Anger, vituperation, revenge, even resentment are to be foreign to the nature of the Christian. One of the most beautiful tributes ever paid to Jesus are the words of

the Scripture, "When He was reviled, He reviled not again."

It is no wonder that some of the early followers of Christ found his teachings difficult and "went back" from following him. It is very difficult to meet offense with forgiveness. Nevertheless that is the way Christ met it. That is the way he said Christians must meet it. Instant, complete forgiveness, no matter what the offense.

CHRISTIAN FORGIVENESS IS UNCONDITIONAL. That is, there is to be no limit to the number of times we forgive an offender, nor any "deadline" beyond which our forgiveness will not be extended.

How characteristic of us all that we easily excuse the sins of people we like while heatedly condemning the same sins in people we dislike! How we like to have offenders grovel before us! How satisfying to our ego to see another person making humble (and sometimes humiliating) apologies. How self-righteous we feel when our offenders experience some reverse which we fancy is the penalty of his sin against us!

But none of these attitudes expresses Christian forgiveness. Apologies, explanations, retribution—none of these are required as the condition of a Christian's forgiveness. Not once, but always, not under some conditions, but under all conditions, a Christian forgives.

Forgiveness Does Not Imply That We Condone the Sin We Forgive

Jesus did not approve Peter's cowardly denial, nor Judas' betrayal, nor his crucifixion by the mob. But he forgave the people who did these things. He did not seek either to resist these wrongs nor to avenge them. He simply and sincerely forgave. That is our supreme example of forgiveness.

The Only Basis of Forgiveness Is Love

No other motive is sufficiently powerful to enable us to forgive our enemies. We cannot forgive until we learn how to love, really to love. Not just a few men, but all men. Even our enemies!

Impossible? No. Difficult, but not impossible. Jesus did it. Others have done it. A few do it now. Until we do, we have no right to call ourselves Christian, nor to preach or teach the Christian religion. For love and forgiveness are the unchangeable commands of Jesus.

Imagine what this principle of forgiveness would do for our world if we modern Christians would live it and impress it on our generation! Not only would it bring peace, when men are trying every other method of securing peace, it would eliminate race and class conflicts, restore broken homes, bind together communities torn by personal animosities, bring solidarity to congregations disintegrating because of jealousies, and transform some Methodist annual conferences.

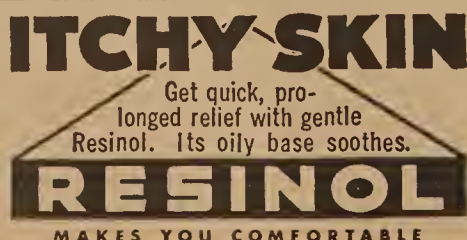
I doubt if we who preach the Gospel can ever preach it with power, until we are willing quickly and gladly to forgive.

As if it were not enough to scramble the alphabet, we now have a scrambled Thanksgiving.—Selected.

Now Many Wear FALSE TEETH

With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little **FASTEETH** on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor" (denture breath). Get **FASTEETH** at any drug store.



THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WORDS! WORDS! WORDS!

There used to be a famous Wesleyan preacher, in London, by the name of Mark Guy Pearse. A Cornishman by birth, he died only a few years ago at an advanced age. Dr. Pearse wrote a short story, quaint and unusual, entitled, "The Riddle of Ubique."



Mr. Jones

A traveler found himself in a strange city, called Ubique. It was a beautiful place and prosperous. One thing, however, perplexed him; all the people in the city were barefooted, but not because they were poor. They wore handsome clothes, but no shoes. Everywhere he saw men, women and little children, comfortably attired, but walking barefooted over rough ground. Not only so, but the thing was all the more amazing, because the city was filled with shoe factories, the owners of which were among its leading citizens.

The stranger was more puzzled than ever. Impelled by curiosity, he went to one of the factories at the noon hour, and lo, the superintendent made a speech to the employees on the topic, "Is There Such a Thing as the Foot?" Later he discovered that all of the shoe factories in the city were places where people talked about shoes and feet, heels and toes, but good comfortable shoes were neither made nor worn.

Finally the visitor located a humble cobbler who actually made shoes and good ones. The stranger was delighted. He rushed out into the street proclaiming the good news, that there were shoes to be had in the city, and he told people where to find them. Nobody acted upon the information and the stranger found himself decidedly unpopular. The newspapers ridiculed the notion. The heads of the factories said that if ever people took to wearing shoes that they never more could have any wonderful meetings to talk about feet, leather and shoes; all the romance would go out of it, and the result would be something prosaic, commonplace, ordinary.

Now, I shan't spoil this story by attempting to point the moral. It is an absurd tale, you say. It could never have happened. Maybe. But religion has been talked about since humanity began, and Christianity has been preached, debated, discussed, argued, for nearly two thousand years. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven . . . If I speak with the tongues of men and of angels but have not love, I am become sounding brass and a clanging cymbal."

(c) 1940 by Religious News Service.

BUT CRYING HE MAKES

A CHRISTMAS STORY

By Rev. Vivian T. Pomeroy, D. D.

THE LITTLE JESUS was crying in the stable where he had been born.

In the Inn close by the Inn Keeper, worn

out by the day's labor, was muttering angrily before he sank back into deep sleep. For he had been awakened by his wife, who said she had heard singing, wild and sweet, like voices out of the heavens. Ah! he had been angry then; very angry had been the Inn Keeper awakened by the silly dream of a foolish woman.

The Mother held the Baby in her arms. "Why dost thou cry, my pretty one?" she whispered, and held him closer.

But Mary Mother knew why the Baby cried. The Little Jesus was cold, and there was no warmth in the broken stable, and even Father Joseph's poor cloak did not keep out the bitter wind.

Through the doorway came the Kings. They had heard of the Lord of all the World born thus strangely in want and cold. They had brought presents—jewels and gold and a crown. They spread their gifts and they knelt. The Mother smiled; and the Kings said in their hearts: "She is Queen of the World's Heart and all the stars of heaven."

The Jewels shone; and the Baby's tears glittered, too, like little cold jewels.

Queen Mary's crown was gold,
King Joseph's crown was red,
But Jesus' crown was diamonds
That lit up all his bed.

The Baby reached out his hand to his Mother. The jewels and the gold and the crown he did not see. Then the Kings rose and went away.

Through the doorway came some Shepherds. One Shepherd brought a lamb. The lamb nosed about a little, bleated, lay down by the great ox, and slept. Then the Shepherds went away.

And now the stable was still, except for the whimpering of that Babe. The Father knelt, and wrapped his arms round both his Darlings, and would have kept them warm. The crown and jewels and gold he smiled at, for what use were they to poor folk, who would have been suspected of thieving had they carried the gifts away? He would have given them all—all those treasures—for one sheepskin.

The great ox and the grey ass shifted in their stalls. Poor stupid! Nobody thought of them. What could they know of wonders in the stable?

The ox turned his head. His great mild eyes looked on the Child. The ass thrust his long sad face towards the Family.

And then a bright light shone in the Mother's eyes. She rose and took the Baby to the manger, which full of hay for ox and ass, lay under their broad mouths. And Mother Mary laid the Little Jesus in the manger among the hay; for she feared for his life in that bitter night.

The ox and the ass stood over him. The Father looked fearful; but the Mother smiled. She knew her Baby was safe. The warmth of the ox and ass spread around him. Their breath, warm in the night, swept the manger. The Baby stopped crying; the tears dried on his cheeks; his hands grew rosy—and he fell asleep. And knowing him safe now, the Father and then the Mother slept a little also. In the stable only the ox and the ass remained awake watching.

When the dawn came, the Mother and Father and Child went away; for they had a long, long journey before them.

As they left, they blessed the ox and the ass, who had given their humble breath for the Child. And the Mother laid her hand lightly upon the beasts of burden and said to each: "The mighty shall be put down from their seats; but the lowly, like thee, shall be exalted."

The Mother and the Father and the Child departed, all three together.

It was later that the soldiers tramped into the stable. They were under orders to seize the young Child; but they found no Child there. Some jewels, some gold and a crown lay upon the hay-strewn floor; and round them a comic little lamb was frisking.

In their stalls, silent and lowly, stood those creatures of heavy toil—the great ox with mild eyes and the simple little grey donkey. They looked such poor stupid that none could have guessed they had dried the tears of the Lord of all the World.

SLAIN IN THE MANGER

If the Magi venture abroad this Christmas-tide,

They will find no Jesus safe in the manger;

From land to land the galloping Horsemen ride—

War and Hunger, Plague and Danger!

Though peace may dwell for awhile in Bethlehem,

The children are killed in town and city,
And the holy Babe in the manger is slain with them,

For the lords of war can show no pity.

The Star that the Magi saw was shining clear,

But now it is hid by the smoke of battle;
They see but flashes of bursting shells, and hear

The sobs of children and moaning of cattle.

It was given to Bethlehem's Christ to serve until

His message of wisdom and truth was spoken,

But the holy Christ-Child born today must spill

His blood in the manger, his body broken.

But the Christmas season arouses the hopes that live.

Despite a war of destruction and terror,
And in time the merciful spirit of Christ will give

To sorrowing nations release from error.

—Charles Gustav Girelius.



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Boston, Mass.

A DIRECTED PRAYER FOR THESE TIMES

By H. Norman Sibley

It is good for us to pour out our hearts together unto God in a manner which will yet keep for each of us our own individual approach to him. Let us then each pray silently now in his heart of hearts, as we are directed.

Let us begin by looking together to God, as the Father of all men everywhere, who has made of one blood all nations of men for to dwell on the face of the earth. Let us ask Him to visit this discordant world in His compassion.

Let us pray for the nations that are at war; for the dying; the wounded and suffering; the brokenhearted and those that are afraid. Let us pray especially for the children who are the victims of war. Let us ask that while the war continues there may be a spirit of moderation in its conduct, a recognition of the common guilt in its coming, and a withholding of undue bitterness. Let us pray that peace may come soon and that when it comes it may bring the removal of the causes of this war and a new effort to organize a society of nations, with justice for all people.

As we pray for other nations, let our minds, with God's assistance, search our own consciences, and let us pray for ourselves as a people. Looking through the realistic eyes of our faith, may we see that from the lusts of the human hearts which we all share come wars and fighting among us; that it is not because in this land we are better than we are out of the war, but only because chance and the mercy of God have lent us distance. Let us ardently pray God that He will make certain that in our hearts there is no pride in our moral superiority, no selfish irresponsibility for others across seas. Let us pray, too, that we may be saved not alone from the war, but from the tyrannies of an inequitable society, and of the suppression of civil and religious liberties given to us by our fathers.

In these hours of darkness and destruction, let us thank God for His mercy in the world fellowship of the Church of Christ. In Him, partitions between us are broken down; there is neither Jew nor Gentile, bond nor free, for we are all one in Christ Jesus. Thank God for the evidence of the ability of our Christian fellowship to transcend and survive the enmity of nations. In Him now let us become conscious of our unity, in the bond of faith, with simple and sincere hearts everywhere, in England and Germany, in France and Russia, in China and Japan.

O Lord, receive our prayer and grant us Thy peace. In the name of Thy Son. Amen.
—The Presbyterian Tribune.

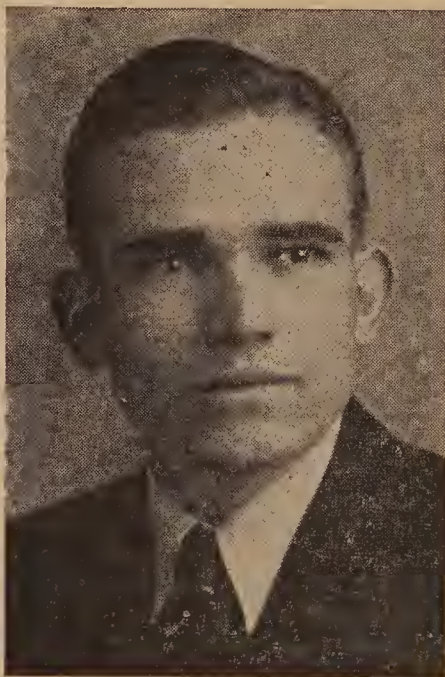
A WORD TO WOMEN

Arthur Brisbane, writing for the Hearst papers, wrote the following pertinent protest against women smokers: "Whatever she may do later, no woman has a right to put nicotine or any other poison in her blood until she has finished her work, the creation of the next generation. After the child-bearing is done ladies, if they choose, may smoke, chew or dip snuff—but they ought not. Their job then is setting a good example."—Selected.

SHANDS MISSION HISTORY

Bessie Shands Methodist Mission, which for the past seven years has ministered to the physical and spiritual needs of the people of South Jackson, Jackson, Miss., has had a very colorful history. It was begun eight years ago under an oak tree which still stands on the lot, and today has a modern, well-equipped church.

For years this south section of town, which had been given to the city of Jackson by Father Dutto, a Catholic Priest, had remained unchurched. Mrs. Eunice Langley, in the summer of 1932, feeling the great need of the people, gathered a group of children under a tree and discussed with them plans for a Sunday School. The next Sunday thirty-five interested scholars met with Mrs. Langley in a vacated dwelling house. Mrs. Langley taught the lesson and the Mission was begun. The Sunday School grew rapidly and in October of 1932, Mrs. Bessie Shands saw the possibilities of the



REV. WADDELL ROBERTS, Pastor

infant organization, and directed financial help to it through the Woman's Bible Class of Galloway Memorial Methodist Church. The class now bears her name. Mrs. Shands met with the Sunday School and taught classes. She and Mrs. Langley did social work in the community.

The work prospered, but the workers and people felt the need of a preacher. A committee approached Dr. T. M. Brownlee and requested him to send them a preacher. Dr. Brownlee gladly consented and appointed Luther Bennett, who at that time was a student at Millsaps College, as pastor. Great crowds thronged the dwelling house in the evenings to hear Bro. Bennett preach. The people were able to pay him very little, but Galloway Memorial Methodist Church offered financial help, which it has continued to give. Dr. J. L. Decell, who is now a bishop, was pastor of Galloway Church at the time the first help was given.

The Mission grew so that in the second year of the ministry of Rev. Andrew F. Gallman, who followed Bro. Bennett, it was desirable to form the organization into a church. This was done and Bro. Gallman was returned as pastor in Nov., 1935. Under his ministry the church experienced a sweeping revival which brought scores into the Kingdom and added them to the church. Under his ministry the present building was begun and almost completed.

Rev. David Ulmer became pastor of the Mission in November, 1936. He enjoyed a prosperous year, and was followed by Rev. G. Elliot Jones, who completed the church edifice and paid off the debt. The Mission was dedicated October 11, 1939. Dr. T. M. Brownlee, presiding elder of the Jackson District, and the only elder the Mission has ever had, brought the message and dedicated the Mission. Dr. B. L. Sutherland, Rev. Elliot Jones, Rev. I. H. Sells, and Dr. Fagan Thompson also had part in the dedication.

In November, 1939, Rev. Waddell Roberts became pastor, and the church has ambitious plans for the coming year. The Kiwanis Club, of Jackson, is sponsoring the erection of an annex, which will be used for Sunday School and Boy Scout meetings. The program also calls for building a parsonage.

Members of other churches in the City of Jackson have become loyal workers at the Mission since it was started. The board of stewards is composed of Mrs. Marguerite Smith, chairman; Mrs. Frank Nealy, treasurer; Miss Gladys Bustin, John Lofton and Frank Koskie. The trustees are Earl Everett, W. L. Phillips, J. E. Sant, Mrs. R. F. Adams and John Lofton.

Rev. E. B. Wroten is superintendent of the Sunday School. The teachers have been mentioned in other capacities, except Miss Mildred Braeshear, teacher of the Juniors, and Miss Marie Whitehead, teacher in the Young People's Department. Mrs. Waddell Roberts also teaches in this department. J. W. Hare is president of the Young People.

On July 15th, 1935, the Langley Woman's Missionary Society was named and organized by Mrs. Ida B. Hannah, who served acceptably as president for two years. From a group of ten members, the society now numbers thirty, who are very enthusiastic and rendering effective and constructive service under the leadership of Mrs. Floyd Adams.

The pastor of Bessie Shands Mission also serves the people of Pearl City, Miss., which is located about three miles east of Jackson. This little city is owned by the Knox Glass Bottle Company. This appointment was arranged by Rev. Charles E. Downer, then serving as pastor of the Clinton charge. Mr. C. R. Underwood, president of the company, paid and continues to pay the pastor's salary. However, the congregation now supplements the salary and pays other expenses.

EDUCATION DECLINING

The average person today, with all the centralized schools, public libraries, universities, and schools of all sorts, is not as well educated as people were fifty years ago. The average graduate of the public high school cannot write a letter of a hundred words without misspelling words, bungling the punctuation, confusing capitalization, and making various other errors. To be sure, the average high school graduate knows a great deal more about the parts of an automobile, aviation, and similar things, but those internal effects of a careful education which show themselves in refinement in language and manners are sadly missing. The man knows much, but the man himself is not educated and refined. Men are more like machines, and are not as a rule deep thinkers.—The Missionary Worker.

"The conscientious scruples of all men should be treated with great delicacy and tenderness."—George Washington.

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METHODIST CONFERENCE ON CHRISTIAN EDUCATION

THE LOCAL CHURCH HAS SIGNIFICANT SESSION

Nashville, Tenn., December 20—Confidently looking ahead to greater achievement in the religious development of children, young people and adults in the Methodist Church, leaders of Christian education from every section of the new church made plans for the new program in this field during the six-day Conference on Christian Education in the Local Church at Nashville, December 14-19.

Approximately six hundred attended the Conference. Part of the time was spent in general meetings, and part of it in separate meetings for workers with children, workers with youth, workers with adults, conference executive and extension secretaries, presidents of conference boards of education, directors of religious education, and college teachers of religion.

Considerable emphasis was placed on the necessity of securing adequate financial resources for a worthwhile program of Christian education, especially in the annual conferences. It was pointed out on several occasions that the program of Christian education is largely dependent on a strong staff of workers in the Annual Conference. This was considered essential, regardless of the size of general and jurisdictional board staffs.

At several places during the conference it was emphasized that greater attention needs to be given to the needy and underprivileged sections of the church. Dr. A. J. Walton, of Nashville, made a strong plea for this work, referring to groups weakened by ignorance and poverty, those segregated by racial peculiarities, those engaged in questionable occupations, those segregated by extreme wealth, and those who are indifferent. Several recommendations were made that a literature adapted to this group should be prepared—simple, inexpensive, and easy to use. A special group interested in this matter proposed a recommendation which was adopted asking the publishers to prepare a second series of group graded lessons, observing the graded principle but made simpler than the present series.

Five of the present publishing agents of the united church were present during the discussion of literature. The executive editors of church school literature presented a statement which suggested that a new literature for the Methodist Church will probably be available by October, 1941, since it is desirable to allow local church and conference workers to have a share in deciding upon the type of materials to be produced.

Bishop Paul B. Kern, of Nashville, presented objectives and plans for the Methodist Advance to the Conference, and asked for cooperation of educational leaders in the movement. He stated that "anyone thinking there is any real difference between education and evangelism is simply advertising his spiritual ignorance."

Plans were made for the continuance of the Conference by setting up a continuation committee to plan for a session in 1940. No new officers were elected for the Conference as a whole nor was a new constitution adopted, pending the meeting next year, which it is anticipated will reorganize the Conference.

Members of the Conference secured copies of three new pamphlets for Christian education workers—Planning the Program

of Christian Education Under the New Legislation in the Local Church, Planning the Program of Christian Education Under the New Legislation in the District, and Annual Conference Manual on Christian Education in the Local Church.

Several announcements were made concerning plans for carrying on the work in the South Central and Southeastern Jurisdictions by the Department of the Local Church, General Board of Christian Education, Nashville, following instructions from the Joint Committee on Education created by the Uniting Conference. The effort to increase church school enrollment and attendance will be continued in 1940. During the last two years this movement has increased the enrollment in these two jurisdictions by 192,277.

Youth Crusade activities are to be carried forward, with plans for enlarging the Crusade Caravans next summer.

WALTER N. VERNON, JR.

A FIVE-POINT PLAN FOR PEACE

By Dr. Daniel A. Poling
Editor-in-Chief Christian Herald

This is not a program for mediation between warring states but a proposed five-point peace plan for the United States.

1. A world state for the administration of world affairs, without prejudice to the sovereignty of member states or interference with their internal affairs. This would include protective police powers.

2. Renunciation of colony ownership by any single nation or empire; administration of mandates and colonies by a world state or within collective responsibility and for the interest primarily of so-called "backward peoples."

3. Opening of economic frontiers with free access to raw materials and natural resources.

4. Recognition of the tariff principle, not merely to maintain higher living standards, but also to lift lower living standards wherever found.

5. A coalition peace commission, made up of the country's best minds, irrespective of party affiliation, named by the President, and working with him to prepare and present America's Peace Plan.

Peace has a price. Every nation should be ready to pay a just share of that price. The United States, as the most powerful non-combatant state, has a unique opportunity to lead the way toward peace. Without prejudice to any state, without immediately at least, suggesting mediation to warring states, and without delay, the United States could and should consider the sacrificial basis upon which this country would cooperate with other peoples to achieve a just and lasting world peace. The President would have practically the unanimous support of his fellow-countrymen were he to appoint such an advisory council as Christian Herald here recommends. Even now a number of peace groups are thinking constructively in this broad field.

DR. ELMER T. CLARK LECTURES ON SECTS

Since the appearance of "The Small Sects in America" (Cokesbury Press), the author, Dr. Elmer T. Clark, editorial secretary of the Board of Missions at Nashville, and editor of World Outlook, has been in demand as a speaker on the subject of the multitudinous small religious denominations in this country and their significance. In March he will lecture before the School

of Religion at Duke University, and in June he will speak before the American Association of Theological Seminaries. In both cases his subject will be "The Psychology of the Small Sects and its Significance for Evangelism."

Theological seminaries report that when the graduates take up their ministerial work they immediately encounter "Holy Rollers" and other sects, which often succeed in winning the plain people while the churches fail. The young preachers had received in the seminary no help in meeting the situation. They are asking why the sects can evangelize successfully where their own churches cannot. Because of his long researches in this field, Dr. Clark is regarded as the leading authority on this new problem.

WHAT WOULD YOU DO?

Mexico, D. F., twenty-two days of December 1939.

Mr. William Larkin Duren,
New Orleans, La.

Dear Sir:

Through a confidence of a person that knows you, and that has praised your personality very highly, I have consented to confide a very delicate subject to you and on which depends the future of my dear daughter, as well as the tranquility of my life.

I am in jail sentenced for fraudulent bankruptcy, and I beg you to inform me if you are willing to help me save the among of \$185,000.00 dls. in bank notes that I possess within a trunk in a Custom House in North America.

After I send you an undeniable evidence, it is necessary that you come to cancel the embargo that the Court decreed in my case, and thus be able to recover a velice, that contains a secret hiding, where the check that was given to me after checking the trunk, that was sent to North America is kept, check that is indispensable to remove the trunk from where it is now.

As a compensation I would gladly give you one-third of the said amount. Fearing that my letter may not reach you I will not sign my own name. I prefer to wait for your answer, which I beg you to please send by air-mail and as soon as you can, so that I may be able to confide to you all my secret and send you all the evidence necessary.

Please do not forget to send your answer by air-mail, as the matter in question is very urgent, I recommend an absolute reserve and discretion.

As I have a position within the prison, I can have some privileges and that is why I am able to write to you freely.

I will just sign with an initial for the present.

I cannot receive your answer in the prison due to the way my things are at present, but in case you accept my proposition, be kind enough to send your letter air-mail, to the following address, where a friend of my entire confidence, resides and who will be very glad to deliver it to me immediately.

This is the address:

Juan Cortes,
Iturbide No. 5 "A" Depto. 13
Mexico, D. F.

Hoping eagerly to hear from you soon,

I remain,

Yours faithfully,

J.

(We wanted to lift the "embargo" on the money, but we didn't fall for his "skin game."—Ed.)

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Religion has its roots in the hearts of men. The foliage of form and ceremony, the flowering of catechism and creed, the fruitage of ethical living, all are nourished and sustained by religious emotions within the soul of man. Every faith by which men worship has begun in the spiritual experience of one man and has lived through similar experiences in the hearts of his followers. And, just as the emotions of love or hate, admiration or envy, are common to all men, so the spiritual emotion, the religious feeling, is deeply imbedded in every soul.

—Rabbi Robert I. Kahn

THE PRAYER-ROOM TODAY

Lord Jesus, teach me also to pray. Forgive me for my hurrying days when in the presence of toil and care I have forgotten Thee. Forgive me that so often I have gone weary and alone along a road. I might have walked with Thee. Teach me Thine own secret, Thou who in the crowd didst not cease to be responsive to Thy Father's touch, and who in silent hours of holy fellowship didst not forget Thy brother's need. Let me be with Thee now in the secret place alone, that presently I may know that Thou art with me in the throng. Amen.

Rev J B Cain
Oct 1940

UP NEW ENGLAND WAY



Pagoda over "Plymouth Rock," upon which the Pilgrim fathers landed.



Craigie House, Longfellow's Home, Cambridge, Mass.

(Photos by Dr. W. A. Tyson)



WALLET OF THE WEEK



MISS HELEN KELLER, of the Interdenominational Institute for the Chinese Blind, has issued an appeal for the support of blind people in China whose school at Shanghai has been wrecked by the barbarism of war. The Japanese are said to have bombed and then looted the building. The inmates are hoping to have the institution restored since it offers to them their only means of self-help and economic security. Perhaps we should be reminded that we share in the horrors and the tragedies of that unprovoked and undeclared war.

* * *

THE STATE OF MASSACHUSETTS, through its Liquor Commission, has admonished the liquor interests to desist from the use of the picture or any name in its advertising which would designate Santa Claus, the patron saint of good will. Included in the admonition was the request that the industry refrain from the desecration involved in the use of the picture or the name of any Biblical character, event or phrase. Mild as this admonition was, it points unmistakably to the fact that liquor is in its very nature a moral and a religious outlaw.

* * *

WE'RE LISTENING is the suggestive caption of a feature column carried in the *Chicago Times*. The author, Mr. B. E. Lucas, digests from day to day the substance of short-wave broadcasts which he holds to be the chief medium of foreign propaganda. The caption used by the columnist is less original than might seem at first, for it was little Samuel in the house of Eli who answered the call of the Lord by saying, "Speak; for thy servant heareth." In these simple words he opened his heart to the truth and not to be filled with deadly propaganda.

* * *

THE EMPEROR ASOKA, king of Magadha, India, about two centuries before Christ, is said to have been chiefly responsible for the spread of Buddhism in that country. The method which he employed was to distribute the founder's ashes in small portions and these minute gifts were the occasions of the building of eighty-four thousand shrines in order to house the magic dust. Thus Buddhism came to be centered around the ashes of the dead founder. It is likely that some other forms of faith are more closely associated with the ashes of their founders than the followers would willingly admit.

* * *

THE PROTESTANT MINISTRY, according to Dean William L. Sperry, will likely develop a group of specialists in psychiatry. Dean Sperry states that these specialists in abnormal psychology may be able to deal helpfully with certain disorders of the mind and emotions which occasion many instances of disintegration of character. It is easy enough to disguise such a scheme of scientific salvation with high-sounding descriptives, but it is not likely that any group of specialists in psychiatry will be able to dispense with the need of redemption through Christ, nor will they be able to erase sin from the vocabulary of erring mortals.

THE JAPAN BUDDHIST FEDERATION is reported to be planning to send a civilian corps of one thousand young priests to work as missionaries among the Chinese people in the subjugated areas. All candidates for this service will be required to be graduates of Buddhist universities or training schools. Certain Shinto sects are said to be propagating their faith on the continent also. So much for the effect of the scrap iron industry on Christian missions.

* * *

THE DIES CONGRESSIONAL COMMITTEE has encountered many strange and contrary winds in the course of its hectic career. The first gust was felt when the "red herring" was dragged into the open. The fury of opposition was augmented when the Nazi Bund became the object of its attack. The last factor in the storm of opposition came when it was intimated that seven million aliens in American industry might be slated for deportation. The sweeping inclusion of aliens has an ominous sound to every contingent of foreign birth.

* * *

MOHAMMEDAN PILGRIMS from the Dutch East Indies have been forbidden by the government to make sacred pilgrimages to the Holy City of Mecca on account of the hazards involved in travel. True to form in devout Moslem circles, pilgrims who had already left have refused to turn back. They give as the reason for their decision that "Allah would never forgive them for breaking off their sacred work." Whatever one may think of Moslem religion, such devotion makes an appeal to sincere people of all faiths.

* * *

THE HUNGARIAN GOVERNMENT, which recently issued a ban against four small sects on account of their pacifist teachings, has issued a series of five stamps commemorating the services of five great Protestant leaders. Those honored are: Gaspar Karoli, who translated the Bible into the Magyan language; Albert Molnar, hymn translator; Gaber Bethlen, who built Transylvania into a world power; Matyes Biro and Melius Juhasz, two missionaries; and Zsuzsanna Lorantfy, the only woman thus honored. The missionaries and the two translators are four Protestants honored.

* * *

FRANCIS ASBURY, the first American bishop of the Methodist Church, was not only a great commoner in the sense that he was a man of the people, but in the far more important sense that the people were his very life. He said: "Every family shall know me by prayer," and "I feel the worth of souls, and the weight of the pastoral charge, and the conscientious discharge of its important duties requires something more than human learning, unwieldly salaries, or clerical titles of D. D., or even bishop." By his absolute consecration and his intense devotional life he laid the foundation of Methodist empire in America. He reckoned not the numbers in his army, but instead he reckoned upon the goodness, the mercy and the omnipotence of God.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

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EDITORIAL

PARKER RECOGNITION FUND

The movement to raise \$100,000 to be known as the "Franklin Nutting Parker Recognition Fund," has a direct claim upon the two Conferences in Mississippi, since it is to be used to endow a chair of Christian doctrine in Candler School of Theology of Emory University. It is, however, territorially outside of the immediate interest and responsibility of Louisiana, but the interest of the Louisiana Conference is greater than that which springs from the accident of Jurisdictional allotment. Our interest is personal—an interest growing out of the fact that, by birth, by education, by pastoral service, by continuous Conference connection and by constant fellowship he belongs to the State and to the Methodism of Louisiana. He is our own in a sense not true of any other place or connection, notwithstanding his twenty-five years at Emory University.

In Louisiana the movement to honor Dr. Parker will require less of a "build-up" program to popularize it than in any other section of the Church. Enthusiasm for the cause already exists because of the affectionate esteem in which he is held. He is known in every corner of this Commonwealth, almost every pulpit in Louisiana echoes his voice, the touch of his spirit abides upon us, and he has been consistently honored by his home people and his brethren of the Conference for more than a generation. When February 1 comes and the period of solicitation begins, we venture the prediction that the response from no other section of the Church will be more spontaneous and wholehearted than in Louisiana. It is likely too that the giving for this worthy cause will record a uniformity of interest in all classes, social, religious and otherwise, than will be true anywhere else.

The organization for the Louisiana Conference includes H. L. Johns, Conference Director, and B. C. Taylor, W. H. Royal, G. W. Pomeroy, D. W. Poole, W. W. Holmes, W. H. Giles and Henry A. Rickey, chairmen for their respective Districts. In addition to these, there will be teams of one or more for each eight ministers to be solicited. It is the plan to complete the campaign by May 1.

EDITORIAL CORRESPONDENCE

On Sunday, not without some misgivings as to the weather, we set out from New Orleans for the session of the Missionary Council in Charlotte, N. C. The weather at home was fairly pleasant except for a heavy fog for a good part of the morning, but when we were a little way out of Montgomery on the way, dawn revealed a landscape covered with ice, and the passing moments increased our sense of being away from home. The icicles hanging from the arms of the telephone poles slanted

at about a thirty degree angle toward the south, showing that they had been formed in a stiff wind from the north. Shortly after reaching Atlanta, the sun came out and the weather prospect brightened. After a few short hours with friends in the capital city of Georgia, we resumed our journey to the land of the Tar Heels. The ice soon gave place to snow, and the hope of the brighter hours faded and our shivering increased. At last we came into Charlotte and descended into an atmosphere of mist and streets of slush, but the morning brought better weather.

The Missionary Council

The fourteenth annual session of the Missionary Council convened in the spacious and beautiful auditorium of First Methodist Church, Charlotte, on Tuesday morning. Bishop W. W. Peele opened the session with a straightforward and well prepared address. Bishop Edwin H. Hughes, always interesting and entertaining, was the second speaker. He plead for the substitution of the figure of sower for the soldier in the Methodist Advance now on. The last speaker of the morning session was Bishop A. W. Leonard, who gave a splendid address on the spiritual factor in the new movement. At the conclusion of the morning session a committee on findings was named as follows: Bishop Clare Purcell, C. A. Bickley, J. L. Neill, R. L. Russell, Mrs. Helen Bourne, Elmer T. Clark, and Mrs. Homer Tatum.

The speakers of the afternoon session were Bishops Clare Purcell and Paul B. Kern, the former giving a very informing discussion of The Methodist Advance in its relation to the program of the Church, and the latter a splendid presentation of its relation to the future. At night the speakers were Bishops A. Frank Smith and Ernest L. Waldorf. Bishop Waldorf, who was new to the greater part of his audience, was particularly happy in his bearing and presentation.

Second Day

The theme for the second day was, "The Challenge of America," and the speakers were Mrs. J. M. Spillman, President M. S. Davage, Dr. T. D. Ellis, and Bishop J. Ralph Magee. All the addresses were good. Dr. Davage, president of Clark University, Atlanta, made a forceful and effective address on the Negro in United Methodism, and Bishop Magee brought the morning session to a happy close with a forward-looking address. The afternoon was devoted to a moving picture travelogue on Alaska, and the evening session to a church extension pageant. On the whole it was a profitable day and it was a study somewhat off the beaten path.

Thursday

The first revision of the program was made necessary

by the failure of Bishops Meade and Selecman to reach the seat of the Council meeting. Dr. Louis Wright, President of Baldwin-Wallace College, Berea, Ohio, delivered a vigorous and earnest address on the need for the adaptation of boards and administration to the conditions and the problems of the new day in Methodism. He was followed by Dr. Ralph E. Diffendorfer, whose discussion of a new missionary strategy was brought forward from the program of the afternoon, and the address of Mrs. J. D. Bragg, of St. Louis, brought to a close the morning program.

The afternoon session was devoted to a round table discussion led by Drs. Cram and Diffendorfer, secretaries of the Mission Board. The program for the evening session was carried out as originally planned, with addresses by Bishops Ivan Lee Holt and Edgar Blake.

SUMMARY

It is not easy to evaluate the results of the Council just ended. Naturally one thinks of Savannah and San Antonio, to which the approach of Methodist union lent added interest. It is probably true that there was no deliverance that could be classed as epochal, but it is certainly true that the addresses were good and were worthy of the occasion. It seemed to us that the general theme, "The Methodist Advance," was a little too inclusive for the time allotted to the Council session. The attendance was probably affected by the location of the meeting, but the impression was influenced by the immensity of the great auditorium in which the sessions were held. Interest was sustained throughout the session. Charlotte is a beautiful city and First Church is the most imposing and impressive building that we have seen in a long while. We doubt if the Council was ever entertained with less of ostentation, or with a greater measure of comfort and general satisfaction to the visitors.

THE CHURCH PRESS

Mrs. C. W. Turpin, of the Secular Press Bureau, was present, and rendered invaluable service. In our opinion there is no one better qualified to interpret understandingly such a program, and we look upon her work as being almost indispensable. We sincerely hope that she may be retained in the new organization. We do not think that a wiser investment of the modest sum used for the support of the Secular Press Bureau could be made, nor do we think that so capable a head would be easy to find.

One of the very beautiful and enjoyable occasions was the dinner given by the Charlotte Chamber of Commerce. The genial executive vice-president, Mr. Clarence O. Kuester, left nothing undone to make the occasion memorable. It was a lovely dinner and the words of the speakers were well chosen and eminently fitting. Mayor Ben E. Douglas spoke briefly, as did Rev. E. H. Nease, of Charlotte. No matter where we may be entertained in the future the memory of the occasion at the Chamber of Commerce in Charlotte will be outstanding.

An unusual incident at the Council was the incarceration of three of the Bishops. The story goes that they sat in committee session so late one night that the janitor locked them in the building and went home. When the surprised victims awoke to their predicament they were unable to find a way out, and were forced to call the resident bishop to release them. Frankly we have sometimes felt that the liberties of bishops should be

restrained, but we confess that we had not thought of such a magnificent prison. Long live the janitor of First Church, Charlotte! May his tribe increase.

Friday

The illness of Bishop Meade and of Bishop Selecman's wife was responsible for their failure to reach Charlotte, and Bishop Holt could not be present because of suspended airplane service. The session was concluded with two outstanding addresses, one by Bishop Edgar Blake, of Detroit, and the other by Bishop Raymond J. Wade, of Stockholm, Sweden.

Editorial Miscellany

By Dr. H. T. Carley

A DELAYED GREETING—HAPPY NEW YEAR!

"Better late than never," is an adage the truth of which depends upon what it's talking about. "Better never" is more appropriate for some things, and "Never better" has its uses. But when it comes to New Year greetings, we accept the sentiment of the first quotation.

The delay in extending greetings to the readers of the Advocate—and of this column, if there be such—was not due to my doubt as to its appropriateness, but to the sudden and what threatened to be the serious illness of the writer's wife. (We are happy to be able to state that her condition seems to be improved.) Under such circumstances writing a piece for the paper was an undertaking not even attempted.

But now, before the new year grows old—which it will certainly do—we extend these delayed greetings, all the heartier, it may be, by reason of the cunctation; and we wish peace, prosperity, and plenty to all those who deserve such blessings. And for those who do not deserve such things, we hope increased merit that will bring these rich rewards before the year is out.

Cornucopia has already dipped slightly in our direction since the year began—"Rosebud" has presented us with a baby calf, and the fates have brought us a stray pup. We are thankful for the calf, and unthankful for the pup. The calf will go with the herd; we hope the pup will go, too. If he (that gender is wrong) doesn't go, we'll send him. (Wrong gender again!) The pup just took up with us; now we want him (wrong gender) to take out!

We also hope some of the weather we have been having will light out. If the old belief that the first twelve days of January determine the weather for the rest of the year holds good, we may look for plenty of ice in August and a hard freeze in September.

We have learned one thing, though, during this cold spell—you can't have a good wood fire without plenty of ashes in the fireplace. We learned this through experience. We'd clean out the fireplace thoroughly, sweep it and (almost) garnish it; then we'd put in kindling, pile on wood, and apply the match. The kindling would blaze, the wood would sputter—and then the whole thing would go out. We overcame the difficulty in one case by toting ashes from one fireplace to another. Plenty of ashes to all good wood-burners the rest of the winter!

A new year! A clean page and another chance! May the good Lord guide our hands as we write the record, and give us the strength to finish the last page of a good book as the old year closes the volume!

THE ART OF WORRYING WELL

By Dr. F. W. Boreham

"Neither be worried."—Luke xii, 29 (Moffatt).

"It's all right now; I've done with worrying!" Those were the last words of old Martha Menzies; at least, they were her last words to me.

I can see her now, as she lay back restfully upon her pillows, her silver-grey locks tumbled prettily about her terribly wrinkled face.

"It was always my besetting sin," she told me one bright autumn afternoon as, reclining in her rocking-chair, she sat in the sunshine just outside her door. "When I was just a tiny toddler, my father used to call me his little worrier. I knitted my brows and worried about everything. Dad would tell me that I should be an old woman before I was twenty. Poor old dad," she exclaimed, a far-away look coming into her eyes—a look that told me that she had left her Australian garden and was back in the Hampshire lanes—"poor old dad, it used to worry him to see me worry so!"

Oddly enough, and without seeing anything incongruous in her behaviour, she worried about her very propensity to worry. It worried her that she had been such a worrier. It is at once very amusing and very pathetic. Somebody ought to write a book on "The High Art of Worrying Well." Very seldom do we hear or read a sensible word on the subject of worry. We are like men who find themselves at sea without chart or compass. At the one extreme we have pietists and idealists who declare, absurdly enough, that all worry is wicked. And at the other extreme we have men—good men, sensible men, lovable men—who worry themselves into premature graves. Between these two insanities there is a man's land of commonsense that lies unoccupied and unexplored.

A Good Word for Worry

Now, worry is an excellent thing in its way. Those who condemn worry in terms that suggest that to worry is to play ducks and drakes with the Ten Commandments never stop to explain why, if worry be essentially and inherently wicked, we are sent into the world endowed with such an infinite capacity for doing it.

Obviously we were made to worry; but we were made to worry wisely. We were made to take life seriously and to feel the gravity of things. The man who never worries about his business will never have a business worth worrying about.

There come to every nation great moments of acute crisis and grave anxiety, in which all things seem to be at risk. The very foundations of civilization are shaken. Destiny seems to be trembling in the balance. It would strike dismay into the hearts of the people if they were assured that, in that fateful hour, their leaders were carrying light hearts, smiling faces and easy minds. It is the bounden duty of statesmen at such a time to worry. A report that they were not worrying would cause universal consternation.

Wasting Good Worry!

There come times when it is imperative that the doctor should worry about his patient; that a barrister should worry about his case; that a farmer should worry about his crops; and that every man should worry about the task that has been specially assigned him. It is only through mental stress—the stress that follows upon failure

and discontent—that improvements are devised and remedies conceived. If men never worried, things would go on in the same old way, age after age. The wheels of time would revolve in the well-worn ruts; civilization would be stultified by stagnation.

The trouble is that in this, as in so many other things, we go to ridiculous excess. It is our duty to worry about one or two things—big things; things worthy of our worry; the things that we were sent into the world to worry about. Instead of being content to worry on this modest and conservative scale, however, we foolishly proceed to worry about everything! Having once acquired the art of worrying, we allow the art to degenerate into a habit; and, having reached that stage, we apply our skill as worriers with just as great readiness to insignificant molehills as to towering and snow-capped ranges. We lose all sense of proportion, and we quickly pay the penalty. For inordinate and uncontrolled worry is a fire that burns up the brain.

Excess at this point is like excess at any other; instead of being masters of an art we become slaves of a habit. We can no longer cease worrying at will. Nerves are things with which you cannot argue.

Worrying is not to be laid aside by the simple process of signing a pledge or registering a resolution. Every night 10,000 men assure themselves that worry is absurd, futile, preposterous. How can worry help matters? It can only make confusion worse confounded. Meditating thus, they catch themselves humming a bar or two of a popular air—

What's the use of worrying?

It never was worth while

Pack up your troubles in your old kit bag,
And smile, smile, smile!

In obedience to such cheerful and easy-going mandates these victims, weary of the rack, solemnly promise themselves that they will worry no more. And then, switching off the light, they tumble into bed, and, worrying furiously, toss and fume in fevered restlessness throughout the endless night. I am dealing with a subject of which, to my sorrow, I know something!

The whole point is that worrying, to be rendered useful and effective, must be made artistic. It must conform to the standards that obtain in other arts. It is the duty of the novelist and the dramatist to introduce a noble array of characters, but care must be taken to make one or two stand out from all the rest. By the very constitution of our minds we are incapable of taking an equal interest in a multitude of heroes. The artist may introduce into his painting a thousand separate objects; but one or two must stand conspicuously forth upon the canvas. The orator must emphasize one or two words only in each sentence; to emphasize all is to emphasize none.

When Worry Ends

We are born worriers, but our education is not complete until it has taught us to use, artistically and scientifically, this fundamental propensity. A wise man will make it his business to discover the things that are really worth worrying about, and, having solved that initial problem, he will set himself with all his heart to worry about those things and about nothing in all the world beside.

Paul's great argument is that the man who has once worried about life's supremacies will never stoop to worry about life's trivialities. If a man will not worry about his immortal soul, Paul demands, what—

in this world or in any other—will he worry about? And yet Paul has something to say from the opposite standpoint. He regarded his soul as we regard a deposit that we have securely banked. "I know whom I have trusted," he exclaims with magnificent confidence, "and am satisfied that He is able to keep that which I have deposited with Him against that day!" Let the unutterable preciousness of your immortal soul worry you, Paul argues, until you know it to be absolutely safe, but, once you have confided it to the Saviour's almighty keeping, why worry any more.—The Christian World.

HOLDING OFF OLD AGE

By Bascom Anthony

Almost daily someone asks me how I manage to stay young. The answer is, I don't. Others think I have found the fountain of youth. The answer is that old age is not held off by drinking at a fountain, but at the table when you have your choice between using a knife and fork to cut off your health or to trim off an inch or two from the tail of old age. Others say, "I'm aging toward youth," but I have information to the contrary. However, I am as well and happy as I have any right to expect to be. Dozens have asked me to write about it. So here it is.

Don't lose a minute's sleep scheming to get even with anybody. Have sense enough to know that there will always be somebody who doesn't like the way you look, what you say or what you do. Also know they will think themselves perfectly honest in attributing to you motives and deeds that you are as incapable of as you are of petty larceny. Also know that you yourself are by no means perfect and that you have said something or done something that gave them reason for their opinion. The other fellow is not wholly a fool or a rascal any more than you are wholly perfect. So ask God to help you to do better and to forgive both you and them for your folly. Make up your mind to be brotherly and kind toward them and then turn over and go to sleep.

Take care of your character, and your reputation will conform to it sooner or later, in spite of all the whisperings and suspicions ever started. Often the other fellow had rather be friendly than not, and he will find it a great deal easier to forgive you any mean thing you have said about him if you show yourself to be friendly, than it is for him to forgive you for the mean things he said about you. His pride makes it hard for him to say he was wrong, when he knows he thought he had sufficient ground for his conduct. Remove both your offense and his as far from your mind as the east is from the west and remember it against him no more forever. That's the way God does and we are called to be God-like. This makes it easier to sleep with yourself at night and to associate with yourself by day. This is basic in a normal, happy life. Also thank God that while the other party was wrong in what he said about you, he didn't know and tell half the mean things you know about yourself. That's rule one.

Rule two. Don't live in your troubles but live in your joys. Deal with your own troubles as you deal with those of other people. When tramps and beggars come to the door or distressed people send for you, you hear their story, make up your mind what ought to be done about it, you do it, and then turn to more pleasant things. You keep some

(Continued on page 16)

THE SANCTUARY

"ON EARTH, PEACE, GOOD WILL TOWARD MEN" LUKE 2:14

Christmas Sermon by Rev. Roy H. Kleiser
Central Church, Meridian, Miss.

Never has this text seemed quite so futile, or such a hopeless illusion. Never has Christmas seemed so overshadowed by the ominous spectre of fear and a subtle dread of the future as we try to adjust our thoughts to a desperately warring world. The World War was bad enough, but it did have one bright hope; men thought they were fighting a "war to end war." Today that hope is gone. The average person faces present happenings with a cynical attitude called "realism." It is a realism that leaves them trembling upon the brink of an abyss of dreaded economic and social collapse that threatens to destroy not only the warring nations, but the whole of civilization.

In the glaring light of such fears, what are we to think about this text and the moving story from which it is taken? Is it merely a beautiful fable, a futile dream, a meaningless sentiment, as some think? I cannot think so, not when I am able to catch fleeting glimpses of certain undercurrents of changing thought glowing dimly behind the lowering clouds of this present darkness.

Consider for instance, the rapidly changing attitude toward war. Until quite recently war was thought of as a glorious and heroic experience, its glory more than compensating for its tragic cost. It was also the expedient way for strong nations to acquire what they needed. From the dawn of history to the present, strong nations have always preyed upon the weak. It was the simplest method of securing slaves, or adding income by a levy of tribute, or expanding their borders.

That was the way the ancient empires like Babylon, Assyria, Egypt, Greece and Rome achieved their greatness. It was the way Spain set the pace for colonial empire building in the early years of this modern era—and the way she finally lost what she had gained. It was the way France and England laid the foundation for their present empires. It was the way we ourselves took America from its aboriginal inhabitants as they doubtless took it from the races that preceded them. There was never any condemnation for their acts, except perhaps among the defeated and that was more resentment than condemnation, for they would have done the same thing if they could. The point is, it was not considered immoral or wrong for a nation to take what it wanted if it could.

Even among individuals it has not been so many years since similar forms of ruthless acquisition were condoned and even thought quite praiseworthy. Do we not still sing the praises of Robin Hood and Rob Roy McGregor and flock to see the supposed reproduction of some of their exploits upon the screen? Yet they were little more than glorious highwaymen. And if the truth were known, most of the older aristocracies of Europe were founded upon wealth left by some plundering medieval ancestor.

But today all that is changed. Where Robin Hood and Rob Roy, and even so recent a character as Jesse James, were honored and praised for their deeds, their

modern counterparts such as John Dillinger, Pretty Boy Floyd and their kind, are condemned as heartless killers. Where England's conquest of her colonial empire and ours of America were lauded as glorious achievements, Mussolini's conquest of Ethiopia, Japan's attack upon China, Hitler's seizure of Austria, Czechoslovakia and Poland, and Stalin's attempt to take Finland, are condemned by the rest of the world as national banditry.

Everywhere, even among the warring nations themselves, there is a rising tide of sentiment against war, not only against wars of conquest, but against war as a means of settling international differences of any nature whatsoever. Why is this? What has brought about such a tremendous reversal of sentiment almost within one short generation? Is it because we who have already obtained our "Place in the Sun" are now resorting to a pious, hypocritical, self-righteousness in order to maintain it? That is the accusation made against us in the press of the so-called "Have Not" nations, but I am quite sure it is not the reason.

Some, no doubt, are against war simply because they have been convinced of the economic futility of it, and they are right as far as they go; war is economically futile. It has become so costly that even the victors, if there are any, lose more than they gain. But there is a deeper and more fundamental reason for this change in attitudes. It may be summed up as a new understanding of the meaning of life. It is a new awareness of the intrinsic value of any and every human personality. It is an awakening consciousness of the fact that more is lost by the destruction of persons and their possible contribution to civilization, than by all the economic waste of war. The idea is rooted in the teaching of one who himself aspired to be "King of Kings and Lord of Lords," but without the aid of swords, or guns, or battleships, without the slaughter of a single person, or the breaking of a single diplomatic promise.

In other words, the things Christ taught about life are beginning to penetrate at least a little way into our social consciousness. Many who make no pretense of being his followers are nevertheless beginning to wonder if perhaps he may not have been right after all when he said such things as, "Man cannot live by bread alone," or, "One must do unto others as he would be done by" if he expects to get along well with other people; or, "He that lives by the sword shall perish by the sword." Through most of our modern era people have been thinking of such passages, when they thought of them at all, merely as pious platitudes, but they are beginning now to realize that they are actually statements of a natural law that is as inexorable in its operation as the law of gravity. They are beginning to see that many things Christ said, though expressed in the quaint phrases of a bygone day, are wholly relevant to life in this day and tremendously vital to it.

So I do not hesitate to assert with all the assurance I possess that the light that shone upon those simple shepherds watching their flocks by night on the hills of ancient Judah still shines, and the star that guided those eastern wise men to the manger in Bethlehem still guides those who are wise to "The way, the Truth and the

Life." The light is partly obscured now by dense fogs of human ignorance, by the smoke of many battles, by fear and prejudice and hate and sin and selfishness and greed, but it still shines behind the clouds. Its shafts, stabbing into the present darkness, are penetrating far enough for those who will to see that the ancient proclamation of Peace and Good Will is neither a beautiful fable nor a sentimental illusion, but a practical, attainable ideal.

Then what of the Church, with such a heritage as this, in such an age as this? What shall be her attitude in the face of the fear and dread that grips the world and the hostile forces that challenge this heritage? It is certainly not a time for her to retrench. On the contrary it is time for her to renew her faith, gird up her loins and go forth to battle against all these new powers of darkness that have been loosed in the world, not with guns and ships and bombing planes, but with the simple healing truth about life as Jesus taught it.

At whatsoever cost she must find a way to get her message of saving grace across to the minds of the embattled men of Europe and Asia so that when the smoke of their battle has finally cleared away, and they are able to see the charred ruins left by their Machiavellian dreams of conquest, they may turn from all such futile philosophies to what Jesus taught as the only life men can live if they ever expect to achieve any real measure of happiness and contentment in this world.

The Church is faced today by mightier forces of evil than any she has faced in a thousand years. She is also faced by the greatest opportunity she has had in a thousand years. The masses all over the world are lost in a confusion of conflicting ideologies, economic stresses and social discords until they are "like sheep without a shepherd," running after every strident voice that calls. Let the Church call them with the voice of assurance. Let her hold up Christ to their bewildered souls as the only savior who can save them from the curse of war and destruction that now sits so heavily upon them. Let her hold him up as the Great Teacher who showed men how life should be lived for its richest fulfillment. But let her go further than that; let her demonstrate to them that He is not only the Great Teacher, but also a living Presence who will gladly walk the rough way of reconstruction with them and help them to meet life at its worst and yet live it at its best.

NOTICE

A recent letter from Ava Morton, Huchow General Hospital, Huchow, Che., China, requests that mail going to her be sent as follows:

Miss Ava Morton, care Miss Mary Blackford, McTyeire School, 11 Edinburgh Road, Shanghai, China.

The reason for this request is that there has been a great deal of delay in the Huchow people receiving mail addressed directly to that place. It seems that it goes west first and sometimes bears several postmarks before reaching them. If sent to the above address at Shanghai, it is forwarded to them promptly and reaches them several weeks sooner.

Also, it is advised that the only safe and sure way of sending money to workers in China is by cablegram. Mrs. Ina Davis Fulton, treasurer of the Woman's Missionary Council, will send such money free of charges by including it in regular quarterly payments. The next to go out will be the first of April.

CONFERENCE NEWS AND PERSONALS

Rev. H. W. Ledbetter has been well received at Merryville, La., his new charge, and everything is moving along nicely.

Friends of Rev. W. S. Selman, of Kosciusko, Miss., will sorrow with him in the loss of his mother, who died in Alabama in December.

Rev. R. L. Weldon, at Welsh, one of our new pastors, is looking after every detail of the church program, including the conference organ.

Mrs. W. M. Kent, formerly of Homer, La., but now living in Los Angeles, Calif., says that news from Louisiana churches sounds good to them in their faraway home.

Rev. and Mrs. H. L. Norton, superannuates of the Mississippi Conference, are at their home, 2704 Cedar Street, Baton Rouge. From their viewpoint, the outlook for the current year is encouraging.

Rev. Roy Wolfe is happy in his work at Prentiss, Miss. His people have done everything possible for his comfort and the work is moving off to a good start for the new year.

Rev. W. H. Saunders, one of our superannuates living at Crystal Springs, writes that he is happy and grateful that he is able to do his part for the home church and the new pastor, Rev. H. C. Castle.

We regret to learn of the destruction by fire of Rust Hall, the main building of Rust College at Holly Springs, Miss. The fire occurred on January 8, and the five-story structure was completely destroyed. We are glad to report that no lives were lost.

The editor acknowledges with sincere appreciation a number of letters of commendation and approval regarding the new appearance and arrangement of the paper. We hope to retain the good opinion of our many friends as the year progresses.

Friends of Dr. H. T. Carley will rejoice to learn that Mrs. Carley seems to be improving following a serious illness. The fact that Dr. Carley was carrying a heavy burden on account of Mrs. Carley's illness was responsible for the omission of his contribution in the last two issues of the paper.

Friends of Rev. J. M. Lewis, McComb, Miss., will be sorry to learn that he has not been very well in recent weeks. We are glad to report, however, that he is showing some improvement and that he maintains the good cheer which has been characteristic of him through the years.

Rev. Dan P. Yeager, pastor of the Williamsburg charge, writes that his people have been most kind. Each church contributed to a Christmas pounding, and many improvements have been made in the parsonage. The members cooperate in a fine way and Bro. Yeager feels that this will be one of the best years of his ministry.

In attendance upon the Council session at Charlotte were: Dr. and Mrs. W. L. Doss, Jr., Revs. B. H. Andrews, E. B. Emmerich, D. W. Poole, V. D. Morris, C. K. Smith, Mrs. W. M. Ledbetter and W. L. Duren. From Mississippi we noted the presence of Rev. J. L. Neill and Mr. W. D. Hawkins, and from North Mississippi, Rev. R. G. Moore.

The annual Charter Day banquet of Emory University for Mississippi will be

held at the Edwards House, Jackson, at 12 o'clock noon, on Thursday, January 25. Dr. Willis Walley, of Jackson, is president of the Emory Alumni Club of Mississippi, and should be notified in advance by those expecting to attend.

On the evening of Dec. 24, the Methodist Church of Dublin, Miss., was beautifully decorated in harmony with the Christmas season. Under the direction of Miss Hazel Smith and Mrs. Lexie Howell, a Christmas cantata was given to a packed house. The music was beautiful, the spirit effective, and the fellowship fine. Rev. C. A. Northington is the pastor.

During the Christmas holidays the following ministers visited relatives at Byhalia: Rev. J. D. Simpson, Oakland, Miss.; Rev. M. E. Armstrong, Shuqualak; Rev. S. E. Ashmore, Kosciusko; Rev. A. D. Lewis, Irvington, Ky.; and Rev. H. C. Lewis, Victoria, Miss. The two sons of Rev. H. P. Lewis, Donald and Huntley, preached from their father's pulpit on December 31.

Rev. R. F. Harrell, of Mississippi City, and a retired member of the Louisiana Conference, reports that he and his wife have had quite a serious time with illness during the past month. Both of them are better now and are looking forward to the church activities of the coming weeks in the hope that they may share in the benefits and blessings of these occasions.

The sermons of Dr. George W. Truett, as delivered in his church on Sunday morning, are being recorded and on the following Sunday night at 9:15, Central time, are being broadcast over Station XEAW, 960 kilocycles. The station can be heard over the entire country. This broadcast is after church hours and those who wish can enjoy the sermon of this great preacher of the Southern Baptist Church.

On behalf of the Advocate and the friends who made possible the gesture of good will toward our retired ministers and the widows of deceased preachers, we wish to acknowledge our appreciation of the letters and cards which have been received from those to whom checks were sent. It was a genuine pleasure for those concerned to have part in promoting the joy of these in retirement, even though it were only a token of remembrance.

It is with sincere regret that we have received the news of the death of Mr. H. C. Wolfe, eldest brother of Rev. H. M. Wolfe, of the Department of Evangelism and Stewardship of the Louisiana Conference. Mr. Wolfe resided in Cincinnati, was a commission broker, and was a member of the Baptist Church. His body was carried back to the old home at Roebuck, South Carolina, where it was interred on last Monday morning. The friends of Bro. H. M. Wolfe will remember him in this hour of sorrow.

LOGANSPOUT, LA.

Dear Dr. Duren: I am glad to report through the columns of this paper our work at Logansport. I found the work well organized, due to the efforts of Bro. J. C. Whitaker, the former pastor, and everyone ready for work. I've never been more cordially received by any work. Everyone seems very anxious to make our work a pleasure and success.

On arriving at the parsonage, we found it warm, with dinner ready, and a nice pounding on the kitchen table. The following week the Ladies Missionary Society refurnished the kitchen with a new gas range and electric ice box, also installed a hot water system. They are planning now to convert the back porch into a cozy bedroom.

But the real joy is not in the temporal things that have been accomplished, but in the way they are responding to the spiritual interest of the church. Our attendance both for Church School and Divine Worship is increasing. Five Christmas subscriptions to the New Orleans Christian Advocate have been sent in. An offering was taken at the White Christmas Service for our superannuate ministers, amounting to \$18.

At the January meeting of our official board our budget for the year was approved with a substantial increase in pastor's salary and benevolences.

The church and pastor are happy over our start for the year. May we be willing to be used of the Lord for greater service.

Respectfully,

W. O. LYNCH.

SEMI-CENTENNIAL SERVICE AT CRYSTAL SPRINGS

On Dec. 21, 1939, in the town of Crystal Springs, Miss., where the 1889 session of the Mississippi Annual Conference was held embracing the same December date, was held a Semi-Centennial Service which was shared in by about seventy-five people.

Activities began at 12:30 noon with dinner in a downtown cafe, following which a picture was taken of the members of the Conference classes of 1888 and 1889, and all retired ministers present, together with their wives, after which the service was held in the Crystal Springs Methodist Church.

The following ministerial and out-of-town participants were noted as present: Rev. and Mrs. W. M. Sullivan, Rev. and Mrs. Jas. G. Galloway, Rev. and Mrs. Geo. H. Thompson, Rev. and Mrs. C. W. Crisler, Rev. and Mrs. W. H. Saunders, Rev. W. H. Lewis, Rev. J. W. Ramsey, Rev. W. B. Jones, Rev. R. H. Clegg, Rev. J. B. Cain, Rev. and Mrs. E. J. Coker, Rev. and Mrs. O. S. Lewis, Rev. and Mrs. T. E. Nicholson, Rev. and Mrs. R. E. Rutledge, Rev. and Mrs. A. S. Oliver, Rev. and Mrs. H. C. Castle, Rev. and Mrs. F. E. Dement, Rev. Geo. H. Jones, Rev. L. E. Alford, Rev. J. L. Carter, Rev. J. H. Jolly, Rev. H. L. Daniels, Rev. M. L. McCormick, Rev. T. J. O'Neil, Mrs. Barney W. Lewis, Miss Pattie Lewis, Mr. and Mrs. Herlong, R. J. Fairchild and others.

The inspiring program started with a word of greeting by H. C. Castle, the host pastor, who announced that J. B. Cain would direct the service, whereupon Brother Cain read two paragraphs from the 1889 Conference Journal concerning the opening of that Conference. "And Are We Yet Alive," the hymn used in opening that Conference, was sung, and Jas. G. Galloway, the brother of Bishop Galloway, who presided over that Conference, offered prayer. W. H. Saunders read the passage of Scripture from Matthew 10, which Bishop Galloway had read fifty years before, and W. B. Jones, the successor to C. G. Andrews, Conference Secretary, called the roll of the entire Conference of 1889, and also of the class admitted on trial in 1889.

W. M. Sullivan, of the class of 1888, addressed the class of 1889 and welcomed them into the Golden Jubilee Circle. Those present of this class were Geo. H. Thompson, C. W. Crisler and W. H. Lewis. Those absent on account of sickness or of distance were: J. T. Leggett, H. Mellard and H. L. Norton; while the other ten of the original class of sixteen members were either dead or no longer in the Conference.

F. E. Dement sang "It Pays to Serve Jesus," accompanied at the piano by his wife, a granddaughter of the late Rev. I. L. Peebles.

C. W. Crisler, W. H. Lewis and Geo. H. Thompson made inspiring addresses of reminiscences and exhortation; and likewise did J. G. Galloway, of the class of 1888; W. H. Saunders, who joined the North Mississippi Conference in 1888; and J. W. Ramsey, who joined the North Mississippi Conference in 1889. Throughout the talks there were tributes made to departed members of the class, more especially to M. L. White and B. W. Lewis.

Other brief talks were made by O. S. Lewis, J. B. Cain, Mrs. B. W. Lewis, Mrs. C. W. Crisler, Mrs. Geo. H. Thompson and Mrs. W. H. Saunders, and it was voted to send messages of greeting to Rev. W. W. Cammack and Rev. J. T. Nicholson, both of whom had been members of the Mississippi Conference for sixty years.

J. L. Carter led in singing "Children of the Heavenly King," the honored men were called to the front and the members of the congregation greeted them with hearty handclaps, following which the benediction was pronounced by R. E. Rutledge.

GEO. H. JONES,
Sec. Miss. Conf. Historical Society.

SUB-DISTRICT CHRISTIAN EDUCATION INSTITUTES

Quitman, Miss., January 29.

Philadelphia, January 30; Newton, January 31.

Meridian, February 1; Scooba, February 2.

These institute are for all workers of the adult divisions and for those of the young people's division. The speakers will be Rev. W. B. Jones, Rev. Irl Sells, Mrs. W. L. Elkin and Miss Lilybec Phillips.

LILYBEC PHILLIPS, D. D.,
Young People's Work.

RESOLUTIONS OF APPRECIATION

Captain Charles J. Zatarain, having moved his residence to the city of New Orleans, and after twenty years of service as Chairman of the Board of Stewards of the Algiers Methodist Church, has declined reelection to that office; and

Whereas, we, the undersigned pastors and members, having served as co-workers with him, and through this association have come to admire his loyalty to his church, his sincere efforts to carry through what he thought was best, his unselfish giving and true Christian principles; and

Whereas, we believe his long years of constructive service will be an inspiration to others to carry on the program of the Church, that it may attain higher spiritual levels; therefore be it

Resolved, that we offer to him our sincere thanks, and extend our best wishes for happiness in his new home, and that God's richest blessings may continually be his.

(The above resolution was adopted and presented to Captain Zatarain at our quar-

terly conference session held January 3. It bore the signatures of all of the pastors that he served under from Bro. R. M. Brown, under whose pastorate he joined the church, to the present time, including also the presiding elder and members of the Board of Stewards, officers and teachers of the Sunday School, and Woman's Missionary Society membership, and many others.)

EDGAR E. CAYARD.

BATON ROUGE DISTRICT

At the recent meeting of the District Board of Stewards, of the Baton Rouge District, held at Hammond, every charge in the district was represented. Fifty-two laymen and preachers were present.

The whole atmosphere of the meeting was one of enthusiasm and expectancy of greater things to come. Not a dissenting voice was raised concerning the assessment for our Conference Claimants. Rather, the action of our Annual Conference was enthusiastically approved. Not one charge lowered its acceptance for World Service in the light of the assessment. There were some increases in the acceptances.

The District Board of Stewards voted unanimously to continue the salary of its tireless district superintendent at 13 per cent of the pastor's salary. It expressed its approval of Brother Bowdon's efficient leadership by making available to him a hundred dollars which will only partly defray his office expense.

The district superintendent presented those present with a list of all special days and services to be held in the coming year. The following goals were set up for the district:

1. Every church receiving new members equal to 10 per cent of its active membership.
2. Every church with a definite and well planned financial program; a pay-as-you-go policy.
3. Every church making a ten per cent increase, at least, in World Service giving.
4. Every church making an advance in church school enrollment and attendance.
5. Every charge with a Vacation Church School.
6. Every charge receiving a minimum of five credits in some form of our training program.
7. Every charge reaching its minimum goal of one Advocate subscription for every 25 members.
8. Every church with some form of evangelistic activity and program during the year.
9. Every church observing all the special days.
10. Every pastor reading at least two books per month during the year.
11. Every charge giving its pastor ten days or more for recreation and spiritual development during the year.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

These are the minimum goals as presented by Brother Bowdon.

The plans are under way already for "spending" the \$100 we will receive for going over the top in our Advocate quota. The money shall be used in paying the expenses of all preachers in our district whose salaries are \$1000 and under.

As one hears from the various charges throughout the district he is impressed by the progress that is being made. Salaries were increased in many instances. Church debts are being paid. The best year of all for the district is expected.

We plan to have Mr. James Reid here at Hammond January 21st., emphasizing the missionary interests of the church.

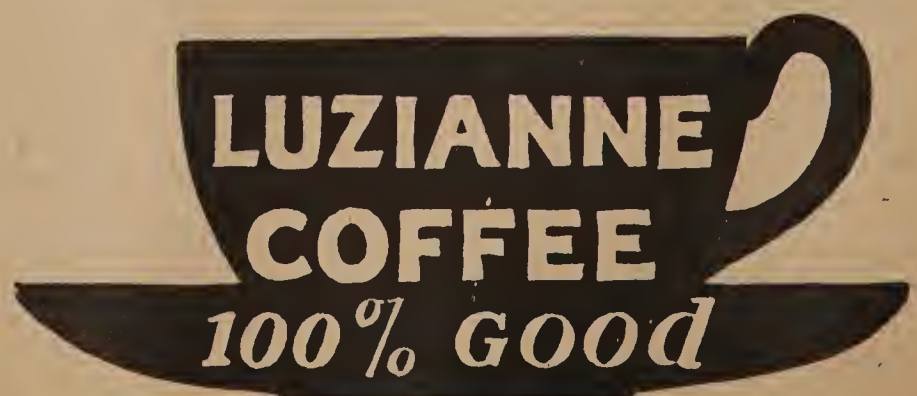
CARL F. LUEG,
Reporter.

ANDREW JACKSON WEEKS

This is not a biographical sketch, it is not even a brief summary of editorial activities, but a slight appreciation of a brother editor who cherished a fine and friendly spirit through a long and busy life. Devoted to his Church, interested in all the wider movements of his day, and a lover of his fellowman, A. J. Weeks won friends in the many and varied circles of his Church on both sides of the Atlantic. His droll, indifferent manner and deliberate speech, mixed with excellent good humor and much keen wit, made striking appeal to vast groups of Americans.

Born in the deep South, our Brother Weeks early in life migrated to the wide open spaces and breathed the free air of Texas. Few men knew Texans and loved the great Southwest as did he. But he was not bound to Texas and to Texans. Methodism, North and South, yea, on both sides of the water, enlisted his best efforts and his abiding love. In the pastorate and as editor of various papers he gave a good account of himself.

The sudden passing of A. J. Weeks in the closing month of the year linked him in my own mind to the sudden going of Dan Brummitt, of the North, on the eve of the Uniting Conference earlier in the year. Brummitt fell just as he had turned in the last "copy" for the "special edition" of the Christian Advocate. Weeks had made ready the "forms" of the Southwestern as he was girding himself afresh for the coming Methodist Advance. In a most real way the Uniting Conference and the Methodist Advance



were one. Both men labored to the last; both passed very unexpectedly; both were rare spirits.

Our brother of the higher latitudes and our recently departed editor of the lower parallels were much alike, but they were really one in their devotion to the demands made of a Methodist editor. Both were found at Methodist assemblies in the North and in the South, eager to report the movements of Zion. Weeks was fully as much interested in English Methodism as was Brummitt, a man to the manner born. So both of these, our dearly loved brothers of the press, were one in spirit as they were joined in the manner of their sudden departure in this wonderful year of Methodist Union.

The passing of Andrew Jackson Weeks, so soon after the going of our dear brother, Dan B. Brummitt, robs the Methodist press of two faithful and devoted servants, and leaves the Southwestern Jurisdiction with few to fill their places.

The union bond is severed, but to us remains a rich heritage in the noble example left us by one who made the world better and happier by his having passed this way.

M. T. PLYLER,

For the Editors Assembled in Charlotte, N. C.

WISE AND OTHERWISE

By Rev. James H. Felts

When the Rev. Mr. Announcer gets through with the preliminaries that part of his congregation still awake is ready to start home.

A young preacher said to me one Monday morning, "I am nearly dead. I preached two hours yesterday on infant baptism." I said, I imagine your congregation is dead." He never quite forgave me.

Blessed be the woman who allows her husband to tell a story without cutting in on him.

The preacher who always finds his new charge badly run down generally leaves it more so.

A peacock was strutting. I had a rear view. If he could have seen what I saw he would have lowered his tail to half-mast. There is something in one's viewpoint.

General Sherman did his best to prove that "war is hell." His facilities were not equal to today, but he did a good job with what he had.

If you like eyes that see not and ears that hear not, allow your thinking to be saturated with prejudice.

A mental midget is a man whose voice is his chief asset. Give him a dose or two of spirits of frummenti and he will make a mule ashamed of himself.

Hens lay better and men live better when they work for a living. I make my hens scratch for it.

Blessed is the man who can thank God for the crust of bread when other desirable things are wanting. He is "one of the old blue hen's chickens."

Say, farmer boy, you will likely "eat further back on the hog" by sticking to your present job, giving it increasingly intelligent oversight.

Good impulses are too often stillborn.

True or false? "Prudery—Christianity's Greatest Enemy."

RESOLUTIONS

Whereas, Capitol Street Woman's Missionary Society has been called upon to part with one of its faithful members, Mrs. Willie Hoover Lester, who, after nearly four years of patient suffering, entered into her Heavenly Home on Dec. 20, 1939; and

Whereas, in her life she exemplified true motherhood in her devotion to her family, and true Christianity in her faith in God, and service to her church and community, and found the pattern for her life in the law of love; and

Whereas, we sorrow not as those who have no hope, but rejoice that our loss is her gain; therefore be it

Resolved, First, that we bow in submission to the will of God, rejoicing in her example of patience in suffering, her simple faith in the teaching of Holy Writ, and her life of usefulness;

Second, that we assure her loved ones of our deepest sympathy and commend them to the comfort and care of our Father in Heaven;

Third, that these resolutions be spread on the minutes of the Woman's Missionary Society, a copy be sent to the family, a copy sent to the New Orleans Christian Advocate, and a copy sent to the city newspapers.

(Signed) Mrs. Flora Kelley, Mrs. O. H. Wingfield, Mrs. B. F. Lewis, Mrs. N. L. Sullivan, Committee.

MRS. A. A. SPEARS

Mrs. Amelia Austin Spears was born in Winn Parish, August 7, 1859. Her death occurred on Nov. 28, 1939. She was the daughter of Nat Austin and Lucy Louis. In 1873 she was married to J. D. Spears. To this union were born nine children, five living—three boys and two girls—W. R., J. D., and Hardy Spears and Mrs. Josephine Holstine and Mrs. Nettie Magee. She also leaves twenty-eight grandchildren and fifteen great grandchildren.

Mrs. Spears had been a member of the Methodist Church for many years, uniting with it when a girl. She was a true Christian woman and believed strongly in the old time gospel and was true to that belief. There is no question about her being ready to go. Her condition had been such that it was impossible for her to attend church for the last five years. However, she did attend once or twice during this time. Being her pastor, I visited her quite often and always found her cheerful and trusting for the better. Always I found time to pray with her. She talked freely about her suffering and often said she would be glad when God would take her Home. She said many times "I am just waiting to be called."

Mrs. Spears had many friends and people were kind to her. This evidence proved that she was loved by all. Her children were very attentive to her, especially Mrs. Magee, as they lived so near each other. I have never known anyone to be more attentive and lovable to her mother than Mrs. Magee.

She was laid to rest in the cemetery at Waxia Bayou, the writer conducting the service.

Although your soul is now at rest and free from care and pain,
This world would seem like Heaven if we had you back again.
But still we say His will be done, your soul is with the blest,

And we who grieve for you today are the ones who loved you best.

C. B. POWELL, P. C.

ADDITIONAL PERSONALS

Rev. John W. Langdale, Book Editor of the former Methodist Church, in New York, has returned to his home in Brooklyn from the Methodist Hospital, where he had been a patient for many weeks. We sincerely hope that his health may soon be fully recovered.

We are greatly cheered by the report that Rev. J. T. Leggett continues to improve at the Methodist Hospital in Hattiesburg. He is in fine spirits and keeps in touch with the world by use of the radio and is now waiting the doctor's permission to return to his home.

It is with sincere regret that we learn of the illness of Rev. L. L. Roberts, the faithful and consecrated pastor at Union, Miss. Bro. Roberts has been ill since Conference and has been given a thirty to sixty day leave of absence by his Board of Stewards. He is now in the Methodist Hospital at Hattiesburg for a checkup on his condition. We trust that he may be able to return to his post in the near future and with the assurance that all is well.

MEETING OF OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: I wish to express to you my great appreciation and enjoyment in our church paper. It is most interesting and helpful.

Will you please publish the following report of the Oxford-Holly Springs Union meeting which met in Holly Springs January 11. This Union is composed of young people from Oxford, Abbeville, Waterford, Potts Camp and Holly Springs. There were forty-one present at this meeting. The program was presented by the host-church, with Miss Rubye Sigman as leader. The subject was "God's Purpose for the World." The leader challenged each young person to find his purpose in life and use it toward the advancing of God's kingdom. Reeves Cochran gave the Christian's viewpoint and Miss Nancy Rhea told Jesus' idea. The scripture was read by Miss Frances Newsum. A special number in song was rendered most beautifully by Misses Frances Sowell and Nell Hammond. After singing "Dear Lord and Father of Mankind," the program was turned over to Rev. Torrence Maxey, president of this union. Miss Catherine Fudge, of Oxford, was elected secretary of this particular meeting. Miss Rubye Sigman was elected reporter for this union. After the business session a good time was enjoyed by all. Miss Elizabeth Kizer was entertainment leader for the evening. A delicious salad plate was served by the host-church. The next meeting will be held in the Oxford-University Methodist Church, Feb. 15.

Thanking you very much for your kindness, I am,

Most sincerely,
(Miss) RUBY SIGMAN,
Reporter.

A little boy had seen an immersion service at the creek. He went home and tried to baptize his cats. The kittens endured it but the old cat scratched him and then he threw her aside and said, "Go on be a Methodist if you want; I got your children anyway."—Michigan Christian Advocate.

THE CHURCH PEW

THE WILL TO OVERCOME

The will plays a conspicuous part in the religious life. God is forever striving to lead us to the highest peaks of Christian experience and service; but our attainment of these heights is conditioned upon the use of the will in cooperating with Him. In all His teachings about personal salvation, Jesus made frequent reference to the use of the will. We can become His followers only by willing to do so. "If any man will do His will," Jesus said, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." At times it requires nothing less than the most strenuous effort of the will to live the Christian life consistently. When Jesus said, "Strive to enter in at the strait gate," He used a very strong expression. Our word "agony" is derived from the Greek word translated "strive." The Master seemed to say, "While the world follows the broad and self-indulgent way of life, do you, if need be, agonize to walk in the way of eternal life." He challenges us to make a heroic use of the will. He declared that the lost were those who persistently and deliberately rejected Him,—“but ye would not.”

We find the strongest Christian characters among those noted for their strength of will. Had Martin Luther been a man of a weak will, the history of the Christian Church might have been very different from what it is today. When Stonewall Jackson was a young man, he took as a motto for his life: "You can be what you resolve to be." As a student he was poorly prepared to enter West Point, but he determined to keep up with his class. Before the lights were put out at night, he would pile up his grate with anthracite coal, and, lying prone before it on the floor, would work away at his lessons by the glare of the fire, which scorched his very brain, till a late hour at night. This heroic use of the will enabled him to keep up with his class and graduate with honors. When he became a Christian his first several attempts to lead in prayer were embarrassing to all concerned. One day his pastor said to him: "Major, we do not wish to make our prayer-meetings uncomfortable to you, and if you prefer it, I will not call on you to lead in prayer again." The prompt and emphatic reply was: "My comfort has nothing in the world to do with it, sir; you, as my pastor, think it is my duty to lead in public prayer—I think so, too—and by God's grace I mean to do it. I wish you would please be so kind as to call on me more frequently." The result was that he became one of the most gifted men in prayer in the whole church. If military genius, plus extraordinary will power, made him a great soldier, the same will power plus consecration made him a great Christian.

"Self-expression," which to many means only self-indulgence, is the great word of today, but "self-control" should be the Christian's watchword, and here again the will must play an important part. General Lee spoke to the point when a mother brought her child to him for his blessing: "Teach him to deny himself." The great Christian General could think of no better advice to give a mother than this: "Teach your child self-control." It is a teaching much needed today.

The will to overcome has been the salvation of many a young person when facing sore temptation. During the World War a young soldier was invited to go with some companions to a questionable place of amusement, and he declined to go. His corporal, with a taunt, said: "If you stay in this army it won't be long before you will be running with the crowd." The young man replied: "That's all right, corporal, but I have a mother, a sister, and a sweetheart back home, and I have determined to go back to them as straight as when I left them."

When, Daniel-like, we purpose in our hearts that we will not defile ourselves, but do the will of God at all costs, we enlist all the powers of heaven on our side, and victory is assured.

H. H. SMITH.

Ashland, Va.

EIGHT MILLION METHODISTS SHOULD LEAD IN MAKING AMERICA CHRISTIAN!

God has brought our United Methodism to the Kingdom in America for such a time as this! An unparalleled opportunity opens before our great Church as we bring the rich resources we have in Christ Jesus to bear on the unmet needs of our country.

Methodism has led the Christian communities of America in successful organic union. Methodism must now go forward in a great spiritual advance and in a mighty moral crusade. Christ wills it!

Through Christ we face this semi-pagan world in confidence. Large areas of American life have grown progressively selfish, secular and sinful. Indifference, irreligion, gambling, drunkenness, crime and lewdness are cruelly debasing youth and undermining the American way of life.

Christ calls again to Methodism to proclaim in word and in life personal redemption, the Christianizing of the social order, and evangelism for all the world.

Christ alone can make America Christian, but He cannot do it alone. He would lead every Christian in every group and sector of American life to a holy war of love against hate, of brotherhood against brutality, and of service against selfishness.

A new spirit of adventurous faith is stirring the soul of our United Methodism. Eight million Methodists in forty-three thousand churches will answer the challenge of our bishops to more Christ-like personal life and to more sacrificial Christian service in the Great Advance of the coming months.

Every local church must become the dynamic center of this movement to make America Christian. Every minister must aggressively lead his people in bringing Christ to his community and his community to Christ. Every Methodist, worthy to be called a good soldier of Jesus Christ, must enlist in this Christian crusade.

Will this cost sacrifice? Yes! Devotion? Of course! Money? Certainly, as each Christian shares according to his ability with his Lord in redeeming the world! And let ministers and laymen everywhere be honest with God, rendering unto world service that which is world service's, and unto the local budget that which is the local budget's,

Christ and His Church are the chiefest, fairest hopes of America.

"Now God be thanked, Who matched us with this hour!"

The Committee on Appeal to the Church of the Board of Home Missions and Church Extension. Bishop Titus Lowe, Chairman; Dr. Weldon F. Crossland, Secretary.

UNDER GOD'S CONTROL

Some years ago a certain Canadian city wanted a slogan by which to express the secret of her greatness. The final choice was this: "Toronto, the City of Homes."

As with a city, so with a country, the secret of her real strength, or weakness, lies in the home-life of her people. Looking at the brave new world, I see it rising upon the foundations of new homes.

During the last twenty-five years many homes in Britain have become little more than hotels, to which members of the family return to eat and sleep. People living under the same roof are, virtually, strangers, hiding their real selves from those nearest to them. Christmas, once the Home Festival, is spent by increasing numbers away from home. Worst of all, families are tragically broken through divorce.

The only answer to these things is to restore God to His rightful place as Head of every family in Britain. This can only happen as the individual members willingly give Him the control of their own lives, and learn to cooperate in a new way with each other. Then there is literally a new home. Barriers go down. Husbands and wives are really honest with each other—there is no fear of being found out because there are no secrets. Fathers and sons become pals—the elder showing he understands the temptations and difficulties of the younger, because he himself has been through them. Mothers and daughters become friends in a new way—the girl no longer hides her deepest needs, or says, "I could never talk to mother about that." Mistress and maid become real fellow-workers, each recognizing the rights and worth of the other, and together seeking God's plan for the home they share.

From such homes the new spirit of honesty and love and cooperation is carried out into business, social, church and national life. Others who have not learnt the secret want to know it. Those who know it, live to share it. And so the foundations of the brave new world may be laid even as the old world crumbles around us. God, the Head of the homes, will become God the Head of the Nation.—Marjory B. Kennaugh, in Methodist Recorder.

GIVE THE CHURCH PAPER A CHANCE

Give the church paper a chance! A few Sundays ago we heard Dr. George E. Heath, pastor of Wesley Methodist Church, Worcester, make a forceful five-minute appeal for subscriptions to Zions Herald at the close of a Sunday morning service. He told his congregation that he believed in the paper, that it was the best religious weekly in the country, that it should be in every home, that he had always promoted it in every church that he had served, and had found from experience that the Herald was a most efficient assistant pastor. In five minutes this live pastor secured twenty-nine new subscriptions. It can be done.

—Zions Herald.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

The following interesting items came to us from headquarters, the General Board of Missions.

Methodist deaconesses never let slip an opportunity for further study and training that will be of value to them in their work. The following deaconesses are enrolled this year for advanced study in colleges and universities:

At Scarritt College—Deaconesses Ruby Berkley, Myrta Davis, Maude Fail, Sara Fernandez, Grace Gatewood, Lottie Green, Little Hendricks, Eula McCoy and Bithiah Watts. At Union Theological School—Deaconesses Evelyn Berry and Winnie Lee Davis. At Chicago University—Deaconesses Willia Duncan and Bessie Williams. At Western Reserve University—Deaconess Annie Rogers. At Washington University, St. Louis, Mo., Deaconess Elizabeth Russell.

* * *

An Interesting Sight In Japan

A few weeks ago one of our Japan missionaries saw a thrilling sight. She saw an entire Japanese family—father, mother, five daughters, and the old grandmother of seventy years—give themselves entirely to the Christ. The father and the mother of the family had already been baptized, but on this occasion they renewed their vows while the rest of the family received baptism.

The winning of this whole family for Christianity grew out of a tragedy—the drowning of the only son last summer while in swimming. After a thirty-day anniversary memorial service, the father gave this powerful testimony to the reality of Christianity:

As a boy he had been hungry-hearted and had been baptized by the Rev. J. T. Meyers. Later, through reading materialistic books, he had almost been drawn away from his Christian faith, but each time he had come back. Now the death of his only son, a boy of eleven, had brought light like Paul's vision on the road to Damascus. For the first time he had had a real experience of God. And as he had listened to the Christian words of comfort about the future life of his boy, suddenly he knew better than he could have been convinced by ten thousand sermons, that his boy was indeed "a grain of wheat fallen unto the ground," not to abide alone but to be a constant inspiration to his family. "As for me and my family," said this Japanese father, "we will follow Christ from this time on."

He testified that he and his wife had been able to go ahead with their lives because they felt that their only son was safe and happy with God. The sisters had agreed that they would divide their brother's responsibilities among them and make up for his loss as far as possible to their parents. And when the old grandmother heard of Jesus' love for children and his care of them in his beautiful country after death, she said she, too, wanted to seek that country, so she turned her face in that direction.

"In these days when one's heart is troubled, to hear a testimony like that makes

one feel that every effort has been worthwhile," says the missionary.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Following are excerpts from a letter written by Sarah Bennett, our new girl at Scarritt, to Mrs. Paul Arrington:

"The weeks I've been at Scarritt have served to make me increasingly appreciative for this wonderful opportunity—each day seems better than the day before.

"The enrollment this year is better than last, but not as many nationals because of the war. There is a new student from Korea, also a couple from Cuba, and a young girl from Mexico. Many more missionaries and deaconesses on furlough studying here than in the summer.

"I am located perfectly in 'Rankin,' and my room-mate is a girl from Anniston, Alabama. Miss Bagley, our hostess, is a lovely person, and the president of the student body lives in our house, also the little Mexican girl, whom everyone loves.

"Yesterday my room-mate and I, with two other girls, had dinner with Dr. and Mrs. Cunningham—they have four girls each Sunday. It is so nice to have an opportunity to know them better.

"So many things are done for our happiness. Saturday we had a picnic out at Percy Warner, and another Saturday Miss Bagley took us for an outdoor breakfast.

"My course this quarter is the regular one for first-year students, and for my field work I teach a class of young people at Humphrey Street Church. This community is one in which much work is needed.

"Miss MacKinnon had dinner with us recently and talked at chapel. She made us all want to do great things.

"Do pray for me continually, that my life can be so completely surrendered to the will of Our Father, that He will be able to use me in establishing His Kingdom on earth.

"Even though it is hard to get back to real study after four years, I shall try to be worthy of the faith you women have in me, in giving me the privilege of using your scholarship."

* * *

23 Tien Tsze Tsaung,
Soochow, Kiangsu, China.

Dearest "You":

Just a word of Christmas greeting to say I am thinking of you, not only at this time, but all through the year. As you are opening your heart and your home to the spirit of Christmas, we too shall be keeping this holy day, for it is true that: "Christmas is the festival of beauty, and music is its native tongue. Long ago the day was ushered in with singing, and wherever the good news of Christmas goes today, bells still peal and children sing, and melody speaks of peace on earth and happiness in human hearts"

May you have your most blessed Christmas day, and may the Star of Bethlehem guide you on your way.

Lovingly,

MATHILDE KILLINGSWORTH.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Mississippi

Sardis Auxiliary

The summer has ended and the harvest has been gathered. Our books for 1939 will soon be closed forever. Can it be said of our Sardis Auxiliary, "Well done?" I wonder! It can be said that we tried, even though we through ignorance or negligence failed to do our very best.

Our theme for the year was "Widening Horizons." Truly our visions have steadily widened. We have a better understanding of the needs of men and nations the world over. As a part of our year's work I want to say that this last quarter or the year we went over the top in finances. The hundred dollar special for educational work in Tunda, Africa, was paid. We have one Life Member. We observed the Week of Prayer by having an all-day service. This resulted in a splendid offering. We are fortunate in having as a member of our auxiliary Mrs. W. J. Cunningham, who is Conference Chairman of Scarritt Associates. She put on a fine program and secured twenty-seven dollars. The mite boxes which our Baby Special superintendent distributed the first of the year were brought in at the last meeting, containing a good offering. A box was sent to the Methodist Home in October. Eighteen thousand and eighty Octagon coupons were also sent in, and more will be sent in before the holidays.

In our Christian Social Relations Department we always give our program literature to the Colored missionary society after we have used it. We also gave them the Week of Prayer literature. They seem most appreciative and tell us they use it in their meetings. They are planning quite a nice Christmas program in their society. In October, the president appointed a committee to inform the people concerning the Mortmain Law, and solicit votes for its amendment.

At the November meeting new officers were elected for 1940. At our December meeting they were installed by our pastor, Rev. W. J. Cunningham. Just after the installation the new president, Mrs. W. F. Aiken, called an executive meeting, at which all officers mapped out plans for the new year.

On December 6th, our auxiliary entertained Zones Two and Four with a very profitable all-day meeting. Our Zone, number Four, reelected Mrs. Hentz, of Courtland, chairman. On account of illness, our former secretary resigned, and Mrs. G. G. Hay, of Sardis, was elected secretary. This was a training day for new officers. The district secretary, Mrs. Damon Page, of Sledge, was with us, also Mrs. A. W. Stokes, of Grenada, who is Conference Superintendent of Supplies. Mrs. Stokes discussed "Is Our Penal System Christian?" She urged that all auxiliaries send magazines and Christian literature to our State Penitentiary Library.

We have seventeen subscriptions to World Outlook.

We are happy to say we made the Efficiency Aim.

MRS. IRA FLOYD,
Supt. of Publicity.

In substance our knowledge of God does not come from argument. It is a direct, immediate revelation of God to man.—The Christian Leader.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 21, 1940

By Rev. W. C. Newman

A NEW STANDARD OF GREATNESS

Matthew 20; printed text, Matthew 20:17-28

Golden Text.—While we were yet sinners, Christ died for us.—Rom. 5:8.

Matt. 20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

"Some men are born great; some men achieve greatness; some men have greatness thrust upon them." So wrote a man of letters in the last century, and ever since orators have been overfond of quoting those words in attempted flights of eloquence.

A fine minister, delivering the commencement sermon to the high school class with which I graduated twenty-five years ago, made a lasting impression upon me with a paraphrase of that quotation. He said: "All men are born great; some men achieve greatness; all men have greatness thrust upon them."

Much argument could be provoked concerning the truth or falsity of both the original statement and the minister's paraphrase. But in the end the whole matter would depend upon the question "When is a man really great?"

One can easily understand the impulse

which prompted Salome, in the scripture which forms the text of our lesson, to ask Jesus that he appoint her two sons to the highest places in his kingdom. It was a natural desire on the part of an adoring mother. One can even forgive the brothers for permitting their mother to make such a bold request, although it might have been more discreet had they approached Jesus in private instead of in the presence of the other disciples, human nature being what it is.

But the thing for which these two ambitious brothers stand indicted is that, having been with Jesus for months, having heard the Sermon on the Mount, having seen his humility, they still did not understand his Way of Life. They persisted in interpreting things in terms of worldly values.

The World Confuses Greatness With Prominence

Stern competition is everywhere noticeable in our human society. And that competition becomes most bitter around positions of unusual conspicuousness.

How we strive for political preferment! With what earnestness some of us desire social recognition! What satisfaction we feel at being elevated to places of importance in the church! How we crowd each other around the spotlight! All because we hold the mistaken idea that greatness is synonymous with prominence.

To all of which Jesus would say to us, as he did say in the twenty-third chapter of Matthew: "And (the scribes and Pharisees) love the uppermost rooms at feasts, and the chief seats in the synagogues—and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi—neither be ye called Masters. But he that is greatest among you shall be your servant."

So! said Jesus, to be prominent does not always mean to be great!

The World Also Confuses Authority With Greatness

The reason for this is fairly clear. One of our strongest desires, we humans, is to feel superior. And one of the ways we take to acquire that feeling is to find people whom we consider inferior and exercise authority over them. We imagine that our own greatness is in direct proportion to the extent of our authority.

This was the real basis of human slavery. Of course men have been enslaved for the motive of profit, that by their sale or by their labor other men might be made rich. But the age-old system of human slavery was made possible from the start by the desire of men to hold absolute power over the lives of other men.

As individuals nothing so gives us the sense of our own greatness as does the authority to give orders. It is this desire to feel superior that causes nations or races to declare loudly the inferiority of other nations or races, and to coin such deceptive phrases as "White supremacy," or "we must keep the Negro in his place." It is because they are not quite sure of their own superiority that some of our European nations have persecuted weaker nations and races. This they do in order to persuade themselves that they are a great people.

But all sorts of complications issue from this desire for authority. In the old days of absolute monarchs, when kings held in their hands the lives of their subjects, those kings became so obsessed with the love of authority that they formulated such un-Christian ideas as "divine right of kings," and "the king can do no wrong."

I once lived in a town where a man was elevated by his fellow citizens to a place of much power on the assurance from him that he would effect some much needed reforms. But when he was fully clothed with authority he underwent an amazing change. Instead of effecting the promised changes he immediately began to use the power of his office for his own interests. That story has been repeated many times in both state and church. For not many of us have the spiritual stamina to withstand the temptations of authority. Jesus knew this well, and often cautioned his disciples against accepting any title or power over their fellows. It is one of the most dangerous experiences that ever comes to any man.

Still Others of Us Are Not Willing to be Great Unless Our Greatness Is Recognized and Applauded

If we give, we want people to notice that fact, and be properly grateful. If we are good, we want to be praised for it. If we make a great play, we want the grandstand to give us hearty applause.

Now it is a good thing to receive just honors. Paul says to young preacher Timothy; "It is a popular saying that if a man aspires to the office of a bishop, he is set upon an excellent occupation." (Moffat's translation). There is no taint of dishonor upon a man who achieves a high and trusted position among his fellows. That is good.

But it is a better thing to deserve honor than to receive it. And it is disastrous to suppose that if one does not receive the recognition he thinks he deserves, he is therefore justified in chucking the whole business of living greatly and surrendering to commonplace living or to bitterness and disillusionment.

The world does not often recognize contemporary greatness. A casual glance at the world's attitude toward Jesus and Herod, toward Paul and Nero, is enough to prove that the world's standard of greatness is far wrong. We must not be confused by these standards of the world. We must search for a better.

The True Measure of Greatness is Humble Service

This is an old statement, and somewhat trite from use. But we must not let its triteness obscure its truth. All of us are willing to accept that statement on theory. Not many of us are willing to pitch our lives on it to the extent that we really seek to become servants rather than masters.

Charles Dickens has vividly portrayed for us the example of false humility in his Uriah Heep, who was forever protesting his lowliness, but at the same time was scheming for wealth and power. Let us mind that while we deny selfish ambition we are not really seeking to become masters.

And we must not be too quick to condemn Salome and her sons. Some of us may not have asked for a great place, but like the other ten disciples, we may have jealously resented the fact that other men have asked or received great places. Jesus rebuked both the two and the ten. Their resentment was not so much against the selfishness and boldness of James and John as it was

(Continued on page 16)

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

ACCENT ON ACTION

One of the most stirring pieces of writing in the world is the fifth book of the New Testament commonly known as "Acts of the Apostles." It contains twenty-eight chapters of heroic adventuring in behalf of a holy cause. It is a brief history of the beginning of Christianity and a series of moving pictures of the men and women, humble lives mostly, who challenged a decadent age and turned a crazy world upside down.

There is an electric current running through this great little book. It is the story of God-intoxicated men who with no weapons of the world, but only indomitable faith and prevailing prayer, achieved what was deemed impossible.

A certain poet averred that he "saw eternity last night." The men of Acts saw eternity every day and every night. The persons who people this book were never in a blue funk. They never once cried "O poor me!" And Professor Glover, of Cambridge, England, writing of these early Christians, states, "they out-thought, out-lived, and out-died" their contemporaries.

D. L. Moody, whom Gamaliel Bradford called "a worker in souls," remarked: "When I read the book of Acts I am ashamed of the Christianity of today." One can understand that lament, for in this book the accent is on action, courageous, sacrificial action, drenched in martyrs' blood.

Professor Shailer Mathews wrote: "My idea of hell might be pictured as an everlasting committee meeting on a good cause that could never be brought to pass." There are no such meetings reported in Acts of the Apostles. Things come to pass, deeds are coupled with dreams, and a joyous singing wind flutters the leaves of the book.

Accenting action the early Christians lived out their heroic day and so left on earth a colony of heaven.

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THE GREAT SHOUT

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time there was a king, whose kingdom was all at sixes and sevens—if you know what this means. Anyway, things were in a great muddle. The king did his best; but things had got out of hand. Everybody in the kingdom was trying to get everything for himself alone.

So finally the king consulted a magician. He hated to do this; for he was proud, and did not like to admit that all his proclamations and addresses and processions had been of no use. But at last he did go to the magician.

The magician said that the trouble lay in a great tower to the north of the kingdom. Within the tower dwelt an ogre, and the ogre had a thousand minions—servants, who in various disguises went forth every day to work evil. They did this very clever-

ly. They did not look evil at all. They dressed just like everybody else, and went round with little suggestions.

The ogre's minions suggested to the merchant that some shoddy trick was all right. To the schoolmaster they hinted that all children were pretty much alike, and pretty bad at that. To the preacher they suggested that it was unwise to say what he really believed. To the lover that beauty could not last. To parents that the worldly success of their children was more important than anything else. To the artist that a little less than his shining dream was enough. To the scientist that a speck less fidelity to truth would give quicker results. To children that the more you can get away with the better the fun.

There was nobody who quite recognized these messengers of evil when they came; and that was really why the kingdom was all at sixes and sevens.

"Therefore," said the magician, "you must destroy that tower and all therein."

"But how?" asked the king; and he said it rather testily; for he felt that people can always tell someone else what to do, but not how to do it.

The magician, however, was equal to that. "You must," he said, "issue a proclamation that upon a certain day, at a certain hour, at a certain moment, everybody in the kingdom must, wherever they may be, lift up their hearts against this evil, and resolve to end it, and at the same time must lift up their voices in a mighty shout. So great and so united a shout will be like an earthquake to the tower of evil. The tower will shake and totter; it will fall, and all within it will perish."

To the king this seemed good. So he caused his kingdom to be secretly informed. Nobody was forgotten. Everybody knew what was to happen—that at a certain moment a great shout was to be given.

The day came. It was dawn. The forces of evil were not yet abroad. The king was on his royal balcony. There was silence over the whole kingdom. Then suddenly across the silence a great bell struck. The signal had been given for the united shout. The king waited. Deathly silence reigned. Not a sound was heard. There was no shout at all. The tower to the north stood as firm as a rock.

Like an arrow into the heart of the king came the terrible truth. He saw that every man, woman and child had waited for the other. He himself had waited. None had been courageous enough to raise his voice until he heard another do it. So what ought to have been a great shout was only a great empty silence.

And in the dark tower to the north the evil ones laughed and prepared for their daily journeys. For they said, "It was not a secret from us; but we had no fear. For these people are such sheep that none will raise the first shout for fear the others will not shout too."

In every time there is a kingdom.

In every time there is a dark tower.

Maybe some of us will not be afraid to shout alone. We shall lift up our voices—alone rather than not at all. Then the mighty roar will be heard; and the tower will come crashing down.—Reprinted by special permission of the author and the Christian Register (Unitarian).



Mr. Jones

NO COUNTERFEIT INFIDELS

"Did you ever see a counterfeit bank-note?"

"Yes."

"Why was it counterfeit?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it is not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"

"Ahem!"

—Christian Action.

MRS. AMANDA DOBROWOLSKI

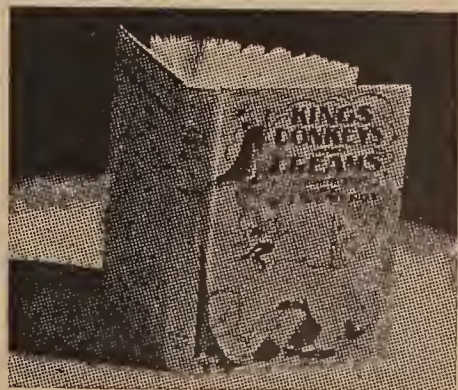
Mrs. Amanda White Dobrowolski was born some seventy-nine years ago near Jackson, East Feliciana Parish, and died December 28, 1939, at Ethel, Louisiana. She was a member of a pioneer family of East Feliciana Parish. Three brothers and three sisters survive her.

She was married to Mr. Dobrowolski in her early womanhood and to this union were born nine children, all of whom survive her. There were five girls and four boys in her family besides the five which her husband had by his first wife. One of these stepchildren said to me, "I hardly remember my mother, but Mrs. Dobrowolski has been the best mother a child could have."

She joined the Methodist Church early in life and had been a faithful church member for more than a half century. She had been a member of the Methodist Church in Ethel for nearly forty-five years. She was always at her place when services were held in her little church unless she was sick. She loved her church and she loved her preachers.

As her pastor at one time and a close friend since I first knew her, may I pay tribute to her as one of the most lovable Christians I have ever known. It has been an inspiration to me to have known her. She was a charming host, a loyal friend, a devoted mother, a consecrated Christian, and her presence will be missed in Ethel for all the days to come.

HENRY BOWDON.



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to be read to children

By

V. T. Pomeroy

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The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

The writer has never regarded himself as a financier or a church builder, but several churches have been built under his administration. For instance, the church at Mehan on the Chunky charge was built during his pastorate as was also the church at Bonita on the Vimville charge. Others might be mentioned, together with scores of parsonages repaired. As for finances, the records will show that he has never served a charge that did not make a better financial report than in any previous year in its history.

* * *

Sometime ago a writer in the New Orleans Christian Advocate affirmed that prayer did not change God and, therefore, had no objective value, and that whatever value prayer might have was only subjective. Concerning this matter here is what Prof. J. B. Pratt, a psychologist, has to say: "If the subjective value of prayer be all the value it has, we psychologists had better keep the fact to ourselves; otherwise, the game will soon be up and we shall have no religion to psychologize about—we shall have killed the goose that laid the golden egg."

* * *

The casualties for the football season recently closed have not yet been announced, but the previous season reports seventeen young men killed. Perhaps the word murdered would be considered by some too harsh a word to use in this connection. The press did not report how many young men had been maimed and crippled for life. The abandonment of intercollegiate football by the University of Chicago, Loyola University, and the Birmingham-Southern College has been announced. I have no doubt that there are several thousands of Methodist parents who would welcome such action by Millsaps College and all other Methodist institutions of learning. In a recent issue of the New Orleans Christian Advocate, Dr. W. L. Duren well said: "In spite of all efforts to prevent it, the enormous practice and training requirements and the time consumed in travel militate against scholarship, and the football star often turns out to be an athletic coach or a bond salesman—he shines for a brief period as a star on the gridiron and not as a leader in the intellectual and industrial life of his time." (Emphasis mine.) Let me add what I have often said, it is not a battle of intellect, but of beef and brawn.

* * *

Notwithstanding the fact that the Bible teaches that wives should obey their husbands (get around that fact, if you can), the former Southern Methodist Church deleted the word "obey" from the marriage ceremony; and now the press reports that the Uniting Conference of the new Methodist Church has omitted the Apostles' Creed from the ritual for adult baptism. If this be a fact, the question arises, Why was it left out? What was the object of such an omission? What has been gained by it, and indeed has not much been lost? Such deletions and omissions compel the "old-timers," like myself, to ask, Where are the moderns drifting? The wise man has said, "Remove not the ancient landmark, which thy fathers have set," and yet that is precisely what the moderns are doing. Fortunately, the Apostles' Creed has been retained in our Order of Worship, despite the fact that some preachers repeat certain

portions of it with a mental reservation: but who knows how soon it will be omitted from the Order of Worship, if the moderns can have their way? Rev. W. J. Cunningham has well said, "If the Apostles' Creed is to be retained in our service of worship, young people should know something about that ancient statement of faith."

* * *

Since the publication of my article on "Divorce in the Unified Church," in both the New Orleans Christian Advocate and our General Organ, of Nashville, I have had letters from all over the church, one communication coming from one of the Bishops of the former Northern Methodist Church, commending my attitude on the new law on divorce and remarriage enacted by the Unifying Conference. This new law authorizes a Methodist preacher to perform the marriage ceremony for a divorced person when the "cause for divorce was adultery or other vicious conditions which, through mental or physical cruelty or physical peril, invalidate the marriage vow." Of course it may be easily seen that this new law brings the question of divorce and remarriage to a level with the state law which allows divorce for that vague thing which has been called "incompatibility." My article was in fact a reply to Dr. W. P. King, editor of the Nashville Christian Advocate who, in an editorial in that periodical, endorsed the new law and, in effect, said: "The time has come in the history of the Church when the Church must do as Jesus said Moses did when he permitted writs of divorce because of the hardness of their hearts." But Jesus added, "It was not so from the beginning," and Paul said, "The times of this ignorance God winked at, but now"—since the race has passed out of its childhood into a maturer age—"commandeth all men everywhere to repent," to live after higher moral standards than when the race was yet in its childhood. Certainly morals are at a low ebb if the church must lower its standard of Christian living to accommodate the world, as Dr. King seems to intimate that the Church should do.

Since the publication of my article, I have been informed that this whole question was threshed out by the committee which met in Jackson, Miss., and was almost unanimously rejected by that committee; yet, the same man who introduced it at the committee meeting toward the close of the Unifying Conference, when all was haste and confusion, introduced it there also, and in the haste of the closing hour it

was passed. It is sincerely to be hoped that at the approaching session of the General Conference this new law on divorce and remarriage, enacted by the Unifying Conference, will not be allowed to stand.

I would like to know what action the delegates, both lay and clerical of the Mississippi Conference, will take in this matter. Will they silently let it stand as it now is, or will they take some active stand to have the new law repealed? May we not have some expression from them through the columns of the Advocate?

GIBSON MEMORIAL METHODIST CHURCH

For many years the Marine Hospital covered the western half of Shorter Mulberry Street (now Oak). It was the property of Mr. T. H. and Mrs. Mary Ann Rigby, who afterward deeded it to their daughter, Mary Ella, now Mrs. S. R. Hughes. Through their kindness the use of a room in the building was granted to a band of Crawford Street and South Vicksburg workers for the purpose of organizing an afternoon Sunday school. Those undertaking this city missionary work were: Miss Mattie Hardy, Miss Alice Shannon, Mrs. Lizzie McCutcheon, Mrs. T. H. Allein (nee Miss Fannie Cook), Miss Mary Lou Paxton. To their help came Mr. Thos. Mount, Richard Platt, Mr. and Mrs. Jas. M. Overton, A. D. Ellison, Edward Tickell, Alfred Elssessor, Mr. and Mrs. John Anderson, the late Wm. Klein and the late Carroll Mount (a nephew of the late Bishop John C. Keener), Mrs. Emma Jones, and Mr. and Mrs. W. N. Warren. This movement eventuated in the trustees of Crawford Street, during the pastorate of Rev. R. J. Jones, buying a lot on May 9th, 1887, on the east side of Shorter Mulberry Street (now Oak), and the building of a neat church. The trustees were: W. G. Paxton, R. W. Conway, J. D. Miles, Thos. Mount, Dr. J. M. Hunt, Judge H. F. Cook, E. B. Cisco, J. W. Vick and N. V. Lane.

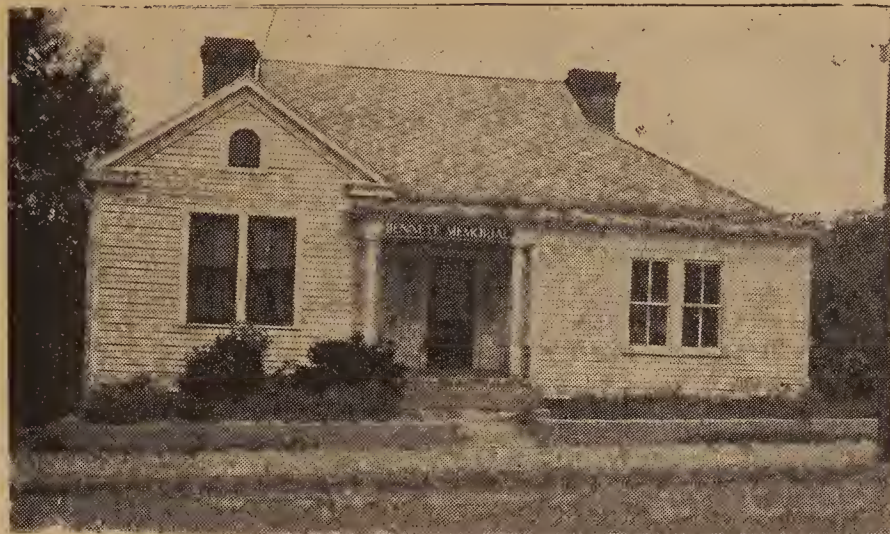
When the South Vicksburg church was finally organized the property was deeded by the Crawford Street church trustees to the trustees of the South Vicksburg church who then were: H. N. Warren, Joseph Tickell, J. M. Overton and Eaton Lee. The Mississippi Annual Conference convened in Vicksburg, December, 1888. During the session, Mrs. Mary T. Klein, whose memory is like ointment poured forth, through the presiding elder, Dr. W. L. C. Hunnicutt, offered free of charge a home to the preacher ap-



GIBSON MEMORIAL CHURCH, VICKSBURG

pointed to that charge, which was South Vicksburg and Bovina. The Brabstons, Wilises, Camerons, Rowlands, Hagans, Cooks and Newmans at and near Bovina, helped largely in the support of the pastor during the first year.

The church at South Vicksburg was without equipment. Mrs. Mary Ann Rigby was the largest donor in giving two hundred and forty cherry-colored folding chairs, which was almost the seating capacity of the small church. She also donated a silver communion service. The Curphey and Mundy lumber establishment gave the altar rail, while the pulpit was given by the late Wm. Klein and built without charge by Mr. M. T. Tracy. Mr. Tracy also put the chairs in free of charge and was helpful in many ways. At the close of the second year two hundred and seventy members were reported. In 1902 the South Vicksburg lot and church were sold and a church built on Washington Street known as the Washington Street Methodist Church of Vicksburg. This was under the pastorates of Revs. H. P. Lewis, Jr., and Geo. P. McKeown. Among the faithful workers, besides those already mentioned, who rushed this work to completion were: W. D. Jewell, H. W. Bobb, Mr. and Mrs. W. H. Rogers, Mr. and Mrs. H. T. Richer, Jos. Tickell, J. T. Strother and wife, and W. T. Baldrige and family. During the pastorate of Rev. W. H. Saunders, about 1911 to 1913, the plan was launched for the new Gibson Memorial Church. The Washington Street church was sold, and under the pastorate of Rev. L. L. Roberts, the present handsome Gibson Memorial Church was built in 1914. It has had a steady growth, and is now one of the fine appointments of the Mississippi



GIBSON MEMORIAL PARSONAGE

Conference, with a Sunday school enrollment of 275.

The Woman's Missionary Society has been one of the leading factors in the maintaining and carrying on of the work of this church. It is reported at a meeting of the Mississippi Conference that the Gibson Memorial Church has an enrollment of upward of 500. There is also a lively Epworth League in connection with this church. Rev. J. V. Bennett was the popular and faithful pastor who died Jan. 8, 1938. Rev. O. H. Scott was then assigned to take his place, and is now in his third year.

The old parsonage has been dedicated as the Bennett Memorial, which is the Christian Education Building. The new par-

sonage, which was one of the projects of Bro. Bennett before he died, was carried on by Rev. O. H. Scott, and is located at 2752 Washington Street, next door to the old parsonage, and is one of the nicest parsonage homes in the Vicksburg District.

Recently an octogenarian wrote of his church paper: "On the first Christmas morning I found in my stocking a receipt for a year's subscription. There has been no break in the renewals for fifty-eight years. Oh, for the confidence (and the vocabulary) of a political candidate to declare: The day will never dawn when I will derogate that heritage."

**THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW HAVE SPONSORED
THIS HISTORICAL FEATURE OF GIBSON MEMORIAL METHODIST CHURCH,
VICKSBURG, MISSISSIPPI**

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COMPLIMENTS

KEITH WILLIAMS

MISSISSIPPI CONFERENCE MISSIONARY INSTITUTES

The District Missionary Institutes for the Mississippi Conference will be held on the following dates and churches, each Institute opening at 10 a. m.

Meridian District, February 6, at Central Church, Meridian.

Jackson District, February 7, at Galloway Memorial Church in Jackson.

Vicksburg District, February 8, at Crawford Street Church, Vicksburg.

Brookhaven District, February 9, at Centenary Church, McComb.

Hattiesburg District, February 13, at First Church, Laurel.

Seashore District, February 14, at First Church, Gulfport.

Dr. G. M. Davenport, of Birmingham, will be the guest speaker from the General Board of Missions and Church Extension. Each Institute will be in charge of the district superintendent of the district.

Everyone is invited, but especially pastors, lay leaders, stewards, trustees, officers and teachers of the Church School, officers of the Women's Society of Christian Service, chairman and members of the local Council of Missions and Church Extension, and workers in the young people's division.

FINNISH WEEK

Dear Dr. Duren: You are, no doubt, familiar with the nation-wide campaign being conducted for the need of the Finns. I am making an effort to put on an intensive drive beginning January 21st, and that week I am asking to be set aside for Finnish Week.

The clergy throughout the nation seems to be cooperating, and I am wondering if you will not make an appeal through your paper, in as prominent a place as you can give to it, for the clergy to make announcements about the drive, and particularly, about Finnish Week.

It would be most helpful, if the announcement would be made on Sunday, January 21st. I think it would be well, also, to have the organ play "Finlandia," the Finnish national anthem. I do not know any prettier prayer.

Any way you handle this will be satisfactory, and I will certainly appreciate it if you will let me know what you feel that you can do.

Yours sincerely,

BEN F. CAMERON,
State Chairman.

The difficult is that which can be done immediately, the impossible that which takes a little longer.—Nansen.

HOLDING OFF OLD AGE

(Continued from page 5)

of them in the back of your mind to look after tomorrow or next week, but you don't invite them in to live with you where their presence would keep you from doing anything except nursing them. This would greatly limit your own life, and unless you have lots of money, would soon put you where you would be unable to help anybody. Your own troubles are nothing but beggars and whiners that need to be attended to in the same way. Some of them ought to be sent to the good Father's hospital, but only in extremely few cases ought they ever to be entertained in our homes. However, it's easier to bear the other fellow's troubles than it is to endure our own, but treat them all the same way. Invite your joys in to live with you.

Rule three. Reduce your wants to a sane base line. You are your own keeper. If you don't make yourself behave, then the sheriff and the doctor will have to attend to you. Most of us dodge the sheriff, but the doctor comes around to make us pay him for treating the ailments caused by using our stomachs as a dump heap. Weak hearts and jittery nerves are usually self-inflicted. A full stomach and a stupid head go together, though some heads are stupid in their own right. If you find you can't make yourself behave, then hire a little ten-year-old Negro to take charge of you and teach you how.

Worry ages us. One great source of worry is unsatisfied bodily wants and debts made in trying to meet them. These are poor bed fellows by night and sorry companions by day. Crowded stomachs and empty pocket-books breed worries and nightmares. Cut your wants to fit your purse if you wish to be healthy and happy. Our real wants are few and easily met. I find it so. I winter in Florida and summer in the mountains, and yet I seldom spend \$50.00 a month on myself. I averaged all last year \$41.50 a month for all personal expenses. I received for my preaching and writing \$64.96 a month. That's 77 cents a day above expenses. The year before it was only 70 cents a week. This better showing was due to the fact that I was pastor of a church for two months and had almost no expense. The difference between outgo and income is the difference between happiness and misery.

The sum of it all is, cut out your spite so you can forgive freely as you hope for forgiveness. This gives rest of heart. Cut down your eating to fit your bodily exercise. This gives clearness of head. Cut down your expenses to your real needs and this will give financial independence. To honestly try to obey God, to love and help our fellowmen, to keep our bodies under and our souls on top by denial and control of self, all make for peace and happiness, and they guarantee eternal life, whether we live long or die soon.—Wesleyan Christian Advocate.

CHURCH SCHOOL LESSON

(Continued from page 12)

against the idea of other men holding higher positions in the kingdom than they.

It is a difficult sin to avoid. It is not for one of us to accuse the other, but each of us to examine himself honestly whether he is guilty, and for each to pray without ceasing that he may escape this subtle and destructive desire.

It is hard to be great. It is hard to desire real greatness. It is so much easier to desire prominence and authority. But great service is the only Christian desire.

GROWLINGS OF GROUCHO, THE GREATER

And it came to pass that the Layman did go to the synagogue and he did murmur and complain, for lo, the winds did blow and there was great cold in the land. And the Layman did go unto the Preacher and did say unto him, This is not proper that we should be thus chilled in the meeting of the congregation. Why do we not have better stoves and better fuel, for slack will be the attendance upon the public meetings if such doth continue.

And on the next day, the Preacher did go unto the Layman and did say unto him, Let us place within the synagogue the necessary equipment and the necessary fuel lest we shall see the congregation suffer. Lo, doth not the House of the Lord deserve the best? Open thou thy money bags that the money bags of the synagogue may enlarge.

And the Layman did answer the Preacher and did say, Surely such cold is rare and methinks that the winter has been far spent. Call thou upon me later and we will discuss this matter.—Exchange.

CHURCH SCHOOL ENROLLMENT FOR TWENTY-FIVE YEARS IN THE METHODIST EPISCOPAL CHURCH, SOUTH

1915.....	1,847,199	1928.....	1,996,730
1916.....	1,928,048	1929.....	1,960,211
1917.....	1,901,971	1930.....	1,922,808
1918.....	1,792,574	1931.....	1,934,912
1919.....	1,751,060	1932.....	1,970,708
1920.....	1,844,115	1933.....	1,970,123
1921.....	1,910,575	1934.....	1,951,811
1922.....	2,008,497	1935.....	1,898,095
1923.....	2,025,427	1936.....	1,866,562
1924.....	2,018,982	1937.....	1,851,675
1925.....	2,048,198	1938.....	1,970,970
1926.....	2,012,237	1939.....	2,043,952*
1927.....	2,023,162		

*Not all the Conference Journals had been received when this statement was prepared. This is the enrollment for 1939 as reported by the Conference Boards of Christian Education.

—Board of Education.

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

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by helping nature build up
your cold-fighting resistance

If you suffer one cold right after another, here's sensational news! Mrs. Elizabeth Vickery writes: "I used to catch colds very easily. Dr. Pierce's Golden Medical Discovery helped to strengthen me just splendidly. I ate better, had more stamina, and was troubled very little with colds."



This great medicine, formulated by a practicing physician, helps combat colds this way: (1) It stimulates the appetite. (2) It promotes flow of gastric juices. Thus you eat more; your digestion improves; your body gets greater nourishment which helps nature build up your cold-fighting resistance.

So successful has Dr. Pierce's Golden Medical Discovery been that over 30,000,000 bottles have already been used. Proof of its remarkable benefits. Get Dr. Pierce's Golden Medical Discovery from your druggist today. Don't suffer unnecessarily from colds.

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

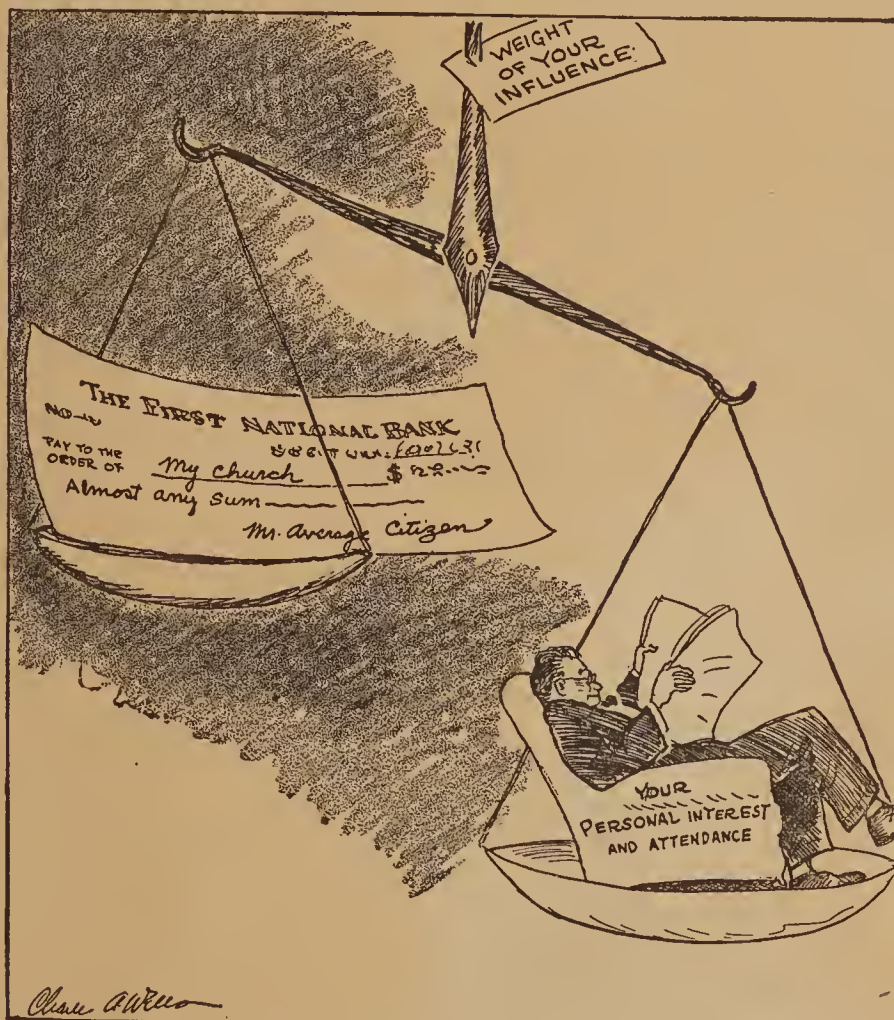
Analysis has no divining rod for the depth of intuition, for the intensity of feeling, for the divine impatience with half truths and halfway stations on the way to the ultimate goal of the impassioned soul.

THE PRAYER-ROOM TODAY

Oh God our Father, who in compassion has given thy Son Jesus Christ to share the world's sufferings and bear the burden of the world's sin, we thank Thee that in these days of anxiety and indecision, Thou hast given us one clear way in which to witness to our faith in Christ. Grant that with every gift which may go from us to those whose lives have been shattered by war, there may go a prayer for that better world where men shall live as brothers, doing justice, loving mercy and walking humbly with their God.—William Adams Brown.

Historical Society Dec 39
Mississippi College

IT ISN'T YOUR CHECK—IT'S YOU



—Courtesy Advance.

We overrate money when it comes to religion. Of course it takes money to put up buildings, buy coal, pay light bills and provide a living for those who minister. But that is only the beginning—the bare physical foundations for achievements. What must come next—without which there can be nothing accomplished—is the ingredient of personality. For, like electricity and its copper wiring, spiritual power can only move through personalities. That is why the money you give the church may be ever so much—but ever so dead. Or ever so little—but because you go with it—ever so powerful. Be sure of one thing—your parish leader will thank you for the check, because he is a gentleman, but if money is all you give, he won't tell you how futile, how dead, how cowardly your check is—also because he is a gentleman. But life will tell you that, in its own inevitable way, in terms of loneliness, disappointment and fruitlessness, because you thought you were buying with money that which is without price.—Charles A. Wells.



WALLET OF THE WEEK



THE DISCOVERY OF A CHARRED CROSS in the ruins of Herculaneum, a Roman city destroyed by an eruption of Vesuvius in 79 A. D., is of more than passing interest. It is believed to be the oldest Christian cross in existence, and the fact that it dates back before the year 79, of the Christian era, makes it the witness of those who had opportunity to know the facts first hand concerning the crucifixion, and it indicates an earlier use of the Christian symbol than has been supposed.

* * *

MISS MARY REED, who has spent fifty years as a missionary in the Orient, went out from the Crooked Tree Methodist Church in Ohio. This church, which her missionary labors made famous, was completely destroyed by fire on Christmas eve night. On December 3, Miss Reed entered her eighty-fourth year. She has had a most remarkable missionary career. Early in her long service she contracted leprosy, of which she was later cured, and she has since been a missionary in a leper colony of India.

* * *

THE ROMAN CATHOLIC CHURCH, in a recent annual report, lists five new periodicals for the year—two newspapers and three magazines. In the face of the constant reduction of the number of Protestant publications, the question arises as to whether Catholics are more interested in religion and the work of their Church than Protestants are. It undoubtedly means that Rome sets a higher value on the church press as a means for the dissemination of religious information and as an organ of religious inspiration.

* * *

THE CITY OF PHILADELPHIA is estimated to have nearly a million nominal Protestants not affiliated with any church. This is about twice the number of active church members. The churches of the city, under the leadership of Dr. Daniel A. Poling and Grace Baptist Temple, of which he is pastor, are undertaking to re-enlist this vast army of unattached Protestants. The method to be employed is that of personal invitation and every aspect of denominational contest is to be avoided. It will be a campaign in which brotherly love will be re-emphasized.

* * *

THE RECORD OF MODERN ARCHAEOLOGICAL ACTIVITY is one of the religious romances of recent years. The spade of the patient searchers for truth have caused the long buried grandeur of ancient cities and civilizations to rise from the dust. But, much as has been accomplished, it is said that probably ninety-nine of every hundred places of interest are still untouched. Some of the mounds of Syria, believed to hold secrets which date back three thousand years before the dawn of the Christian era, have recently been given step-trench or preliminary study, and it is altogether likely that we shall soon have new light on the lost cities of the Syrian coast.

PHOEBE ANNIN PALMER made her home in Jersey City from 1866 to 1896, and when she died a short time ago the city of her early residence paid high tribute to her character and worth. Although she had lived away for forty-three years, the flags on the municipal buildings were flown at half mast from Saturday until Tuesday following the funeral. It is certainly a great tribute that such honor should be paid to one after the lapse of such a long stretch of years.

* * *

THE OLD HARVEST THANKSGIVING of the Middle East is said to be the same as the rice harvest ceremony of Ceylon. At the beginning of the rice harvest, a line of elephants and villagers march first to the churches and then to the rice fields. The high priest reaps a small sheaf of rice which is put on the leading elephant, carried back to the temple where thanks are given and the rice offered to Buddha. Following the ceremony the farmers begin to reap the rice.

* * *

A STATUE OF CHRIST is to be erected on the border between Holland and Germany. The donor of the symbol of Christian faith is anonymous. The statue will be mounted upon a pedestal on which will be inscribed in French the motto, "Christ before all." At the present time, it would seem that on one side of the international boundary at least both the statue and its message might meet an inhospitable reception—at least its presence would not be hailed with unrestrained and enthusiastic applause.

* * *

THE LARGEST PRINTING PRESS in the world is reported to have been set up in the city of Moscow, Russia. The announced purpose of this great piece of machinery is to print anti-Christian and anti-religious books in five languages, and for the prosecution of the work, a budget of six million dollars has been raised by voluntary gifts. It might be well for the Society of the Godless to recall that the press upon which Tom Paine's Age of Reason was printed, has long done a nobler service in printing the very Scriptures which the Age of Reason was intended to destroy.

* * *

THE TERRITORY OF ALASKA, acquired from Russia in 1867, retains as the most conspicuous evidence of Russian ownership and control, a number of Greek Orthodox churches. This was the state Church of Russia and fourteen towns have important churches of the sect. There are about fifty chapels scattered throughout the smaller settlements. The worship follows the colorful ceremonies of the Greek Orthodox service, the chants are sung in the Slavonic tongue, and Christmas is observed on January 7. In St. Michael's Church, Sitka, is an image for which J. P. Morgan offered forty thousand dollars and the offer was refused.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

"WAR AND PEACE"

Under the above caption, the January issue of *Fortune* carries a two-page editorial in which is discussed the failure of the Church, and particularly the failure of its ministry to give the positive and uncompromising type of spiritual leadership which was the deciding factor in shaping the culture and the civilization of the United States. In the opinion of the writer, the fact that our country is now the leading practical exponent of Christianity, is not due to a predominant Christian experience so much as to an inheritance of the basic teachings of Christianity. The ideals of Christianity are in our blood stream and are, therefore, reflected in the culture and the ethics of the Republic. He says that the Church has not "faced with any conspicuous success the new material conditions brought about by the industrial revolution," and that it "has been unable to interpret and teach its doctrine effectively under these conditions," and that because of a "declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life, . . . Christian leadership has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and the pundits, the scientists and great men of action," and that the very future of Christianity and of its spirit-derived political and social doctrines have become imperiled.

We are disposed to admit the facts alleged and also the interpretation of the processes of deterioration. We believe that it is all too true that present day Christianity is dependent on an inheritance in the blood stream and that it is a reflection of a glorious past more than it is a matter of a compelling experience on the part of the churchmen of this generation. That which the editorial does not seem to take into account is the degree to which popular attitudes have always influenced the priesthood of the Church. The Prophet Hosea said, "like people, like priest," and we find the very same thought upon the lips of Isaiah. This is, of course, no justification for what has come to pass, but it does indicate that the priesthood of the modern Church is running true to form, hopping from one fad to another under the pressure of circumstances which develop—war, disaster, public scandals, responsibility for the use of the franchise and an endless variety of local and temporary interests. We come too often to be the victims of opportunism and propagandists whose advocacies have the earmarks of a selfish materialism. We do not "preach absolute values, but relative values," and in so doing we fail to give the spiritual leadership which is the Church's responsibility and is the very life of civilization.

A second factor for which the editor of *Fortune* does not seem to make due allowance is that which has to do

with the minister's citizenship. It should be remembered that prophetic and political responsibility are joined in the same person and there are no hard and fast rules for determining the limits of either, Caesar or Christ. In a democracy such as ours, the obligations of citizenship are more individual and searching than was true under the theocracy of the ancient prophets. The prophet of peace, when no immediate conflict is involved, is left unrestrained in his proclamation of his high and holy idealism, but later, as was prophesied of Peter, he may come to a time when it might be said of him, "Thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not."

We were particularly impressed with the emphasis upon "Failure of Absolutes." We are quite convinced that pastors in much of their preaching "are not talking about the soul at all, they are talking about the flesh." We feel absolutely sure that the Church is not primarily an organization for the promotion of charity, nor a medium for propagating social and political theories. One may advocate and practice all of the secondary and derived virtues of Christianity and still be pagan at heart. The thing that we would emphasize is that, until we reach the point where we regard spiritual values as being more absolute and certain than mathematical values, we really have no gospel to preach. As for the laymen of the Church, whatever the laxities of their thinking and their delinquencies in practice, we believe that the great mass of them stand at the foot of the mount and that, as in the days of Moses, they speak to their ministers with wistful and burning hearts: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee: and we will hear it, and do it."

THE SEARCH FOR TRUTH

Truth, the original spring of experience and knowledge, wears all the aspects of human temperament and desire, the serious and the flippant, the drab and the bizarre. Perhaps it is never just what any one person thinks it to be, but is rather a combination of what we all think and something more. It is certain that the search for truth is no easy road for those who live in this day of "loud speakers and loose thinkers addicted to cheap substitutes for intelligence." Ours is a day when it is easier to borrow a thought, a philosophy or a theology, than it is to filter truth through the alembic of our own personality until we have achieved something distinctive, either a thought or a system of thought. The borrowed remains always the unsightly and bare skeleton that it was in the beginning, but truth personalized bears the stamp of individuality and radiates the glow of per-

sonality. The man or the minister who fails to translate truth for himself, to use his own mind and heart as the matrix for molding his own philosophy, has failed to live life at its best. The person who insists upon leaning on emotional crutches and refuses to expend his energies in grappling with the great problems of religion, may gain a reputation for piety, but he can scarcely hope to be classed as a creative factor in the building of a regnant church. We would not discount an emotional piety; we only insist that if faith ends there, its record is written in mist. On the other hand, if one adopts an expression for its felicitous phrasing or its daring and without reference to its ultimate bearings, the end will be fog and uncertainty. The faith of our fathers cannot be a resting place for a worthy soul, it should be to all the grim and heroic challenge of their best in thought, in heart, and in devotion.

THE ADVOCATE CAMPAIGN

We urge all our pastors to press the Advocate campaign now before other things make the way difficult. A head start will promote your success. We do not intend to draw the campaign out as we did last year. More than eleven hundred subscribers who failed to renew in the campaign did not renew at all. Our plan is to make July 1 the deadline.

SENATOR BORAH

In the death of Senator William E. Borah, of Idaho, on last Friday evening, the entire nation bows in sorrow. He was born in Fairfield, Illinois, June 19, 1865, was educated at Southern Illinois Academy and the University of Kansas, and was admitted to the bar in 1889. He began the practice of his profession at Lyons, Kansas, but soon moved to Boise, Idaho, where he forged his way to fame. In 1903 he received twenty-two votes for the United States Senate, twenty-six being necessary to election. In 1907 he was elected and served continuously and with great distinction to the hour of his death.

We believe that it is no disparagement of others to say that in his going the country has lost its premier statesman and its leading advocate of peace and international righteousness. He was charged with being a pacifist and an isolationist, but, whatever opprobrium may be implied by such terms, no man ever maintained such a position more consistently, nor with greater credit to his own mind and heart. Throughout the years of the New Deal extravaganza he was the most fearless, able and effective moderating influence in the legislative halls of the nation. One of our keenest disappointments as a citizen is that we never had the privilege of casting a vote for him for the Presidency. His brother, the late Judge Charles F. Borah, was our personal friend, and we have great regard for Judge Wayne G. Borah, his nephew. Aside from appreciation of Senator Borah's brilliant and able political career, we have a closer tie and we feel a sense of personal bereavement in his going. Peace, political righteousness and national honor have lost a great advocate, international goodwill a doughty warrior, and our country has lost a man whose uprightness and personal integrity were above question. In devout simplicity and deep sorrow, we pay this tribute to our fallen knight. Peace to his ashes!

Editorial Miscellany

By Dr. H. T. Carley

OLD-FASHIONED TONGS

When we read of the Finns and the Russians fighting in temperatures as low as forty degrees below zero, we shiver something terrible—and punch the fire. A nice, friendly war with the thermometer in the 70's might not be so bad; but to have to fight all cluttered up with extra socks, heavy boots, fur overcoats, earmuffs, and thick gloves would be just about the last word in discomfort. We might fight very well, at that; but if we took a notion to run, loaded down with such attire, the rabbits could almost keep up with us. We have never studied military science; but it occurs to us that, at times, a graceful retreat would be much better than to stand still, stuck in the snow.

So we like a comfortable seat by the fire in cold weather. We have wood fires at our house. There are many attractive things about wood fires. In fact, they appeal to all the senses except one—you can see them, feel them, hear them, and touch them. It is possible, too, that you can taste them, though we have never tried that. They exude cheerfulness, as well as a certain amount of warmth. They do away with the necessity of waste baskets and cuspidors. They also afford the pleasant diversion of punching them.

Not the least of the attractions of wood fires is the pleasure they give your friends, especially those who use gas for fuel or those who are accustomed to steam heat. The usual exclamation upon gazing at the glowing coals and singing flames is, "Isn't it wonderful! When I build my house, I'm going to have a big open fireplace." The proper response is, "There's nothing like it!"

Of course you don't mention the disadvantages of wood fires. Among these are: (1) The trouble of getting wood, and the cost of it; (2) The trouble of getting the wood to the fireplace from the woodpile, especially when it's pouring down rain; (3) The scarcity of kindling to start the fire with; (4) The smoke in the room when the wind blows the wrong way—down the chimney; (5) Sweeping up the sparks that fly out on the floor; (6) Taking up the ashes; (7) Dusting the ashes off everything in the room and brushing them out of your hair; (8) Keeping a broken firelog properly propped up on a piece of brick; (9) Banking the fire safely when you go to bed, so it won't burn the house down during the night.

(10—and this deserves a separate paragraph) Keeping the fire shipshape with a pair of old-fashioned tongs. We have a pair of such—fifty years or more old. It is a nice pair, too—brass handle, straight legs (if that's what you call 'em), and good grippers. But they work cross-legged. When you think you have a good hold on a piece of blazing wood, one leg will flop around on the other, the wood will fly where it pleases, and you will mash a blood-blister on your finger. Does your face get red?—or does it?

It is foolish, though, to harp on faults when there are so many virtues to praise.

THE CHURCH IN AMERICA

An Editorial from *Fortune* for January, 1940

Democracy is too easily assumed to be a pattern of government, based upon certain special political bodies and offices. It is true that democracy has its parliaments and legislatures, its ministers, secretariats, and courts of law. Yet these elements, no matter how arranged, and no matter how controlled or balanced, cannot make a democracy. A monarchy, such as that of Britain, may be democratic; an elective system, such as that of the U. S. S. R., may not be. Democracy is a spirit, not a form of government. It is embedded in intangibles; it consists largely in assumptions, one man about another, one nation about another.

And in our civilization these assumptions are Christian assumptions.

As the leading democracy of the world, therefore, the U. S. is perforce the leading practical exponent of Christianity. The U. S. is not Christian in any formal religious sense; its churches are not full on Sundays and its citizens transgress the precepts freely. But it is Christian in the sense of absorption. The basic teachings of Christianity are in its blood stream. The central doctrine of its political system—the inviolability of the individual—is a doctrine inherited from nineteen hundred years of Christian insistence upon the immortality of the soul. Christian idealism is manifest in the culture and habits of the people, in the arguments that orators and politicians use to gain their ends; in the popular ideas of good taste, which control advertising, movies, radio, and all forms of public opinion; in the laws, the manners, and the standards of our people. If these applications of Christianity are materialistic, they are nonetheless real; they are nonetheless removed from the barbaric, the pagan, the un-Christian; they are nonetheless humanitarian rather than terroristic, kind rather than cynical, generous rather than selfish. The American has always been, and still is, at home among ideals.

Failure of the Church

Now, manifestly, the American owes all this to the Church. He owes it to the fight that the Church put up during long, dark centuries in Europe; and he owes it to the leadership that the Church provided in the settlement, founding, and political integration of his incredibly bounteous land. But while his original debt to the Church is thus profound and utterly without price, it cannot be said that, for the past hundred years or so, it has been much increased. It cannot be said that this period, characterized by the greatest material progress that man has ever made, is characterized by an equivalent spiritual progress. It cannot be said that the Church has faced with any conspicuous success the new material conditions brought about by the industrial revolution. Indeed, just the opposite can be said. It can be said that the Church has been unable to interpret and teach its doctrine effectively under these conditions; and that as a result there has been a declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life.

We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. It practices Christianity because the teachings of the Church have been absorbed into its culture or ethos; but it fails to believe because it is no longer being effectively taught. The Christian leadership has passed from the hands of the

Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is another way of saying that there is no true Christian leadership at all. Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled.

Speaking as Laymen

Fortune comes to this subject as a layman. We cannot presume to know what the Church's solution is. We cannot enter into the great underlying conflict between God and mammon, or suggest what reconciliation there may be between them, if there may be any. As laymen dedicated to the practice of Christianity, we can merely record our certainty that in order for humanity to progress it must believe; it must have faith in certain absolute spiritual values, or at least have faith that absolute spiritual values exist. The Church, as teacher and interpreter of those values, is the guardian of our faith in them. And as laymen we do not feel that that faith is being guarded.

Record of Inconsistency

In support of this criticism it would be possible to bring forward considerable historical evidence, such as, for example, the Church's stand toward slavery for decades prior to the Civil War. Neither in the North nor in the South did the Church embrace the doctrine, inherited from its own teachings, that all men are free, whether black or white. Instead, it rationalized slavery during the entire period of the "irreconcilable conflict," and did not change its position until the people forced it to. It did not, that is to say, preach absolute values, but relative values. It failed to provide spiritual leadership.

But for examples of this failure to define and interpret absolutes it is not necessary to have recourse to history. The most trenchant example is to be found in our own time in the Church's attitude toward war. In 1914 the U. S. Church was solidly opposed to war, which it characterized as un-Christian. The U. S., it asserted, must on no account be drawn in. But in 1917, on the grounds that certain Christian values were at stake, the pastors mounted their pulpits to declaim against the Huns and bless the Allied cause. As Elijah commanded the fire to come down from heaven, so did they. It used to be said among the troops, with a kind of clairvoyant bitterness, that if the Y. M. C. A. didn't win the war, then the preachers back home surely would. Such hatred for the enemy as there was in the front lines produced no oratory to compare with the invectives hurled against Germany by the men of Christ. The spirit of Elijah stalked the land.

But the reaction from that war to end war was as extreme as the invectives that had urged it on. Nowhere could men see any good in the war; nowhere would men give any credit to the peace. The boys had died in vain. And as for the Church, it descended from its pulpits to meditate. Collectively or individually, publicly or privately, it retracted; it was ashamed of having called down the fire; a number of its members turned to extreme pacifism; and when the war of 1939 broke out it was again opposed to participation almost to a man.

There are two points to observe concerning this complete circle that the Church made in the brief span of twenty years.

Failure of Absolutes

First, the values used by the Church in reaching its decisions could not have been absolute spiritual values because by no spiritual logic is it possible to get from one

of these positions to the other. The threat to Christianity from the Kaiser in 1917 was far less than the threat from Hitler is today. The regime of the Kaiser was militaristic, ambitious, and bold; but it embodied also an old-world culture from which neither religion nor certain political rights were excluded. The regime of Hitler, on the other hand, is nihilistic, in that it derives its strength from the denial of all values except the self-evident value of personal power. It is godless. Yet the men who urged U. S. soldiers in 1917 to face death against an ordinary emperor, whose chief sin was worldly ambition, now conclude that it would be wrong to fight a virtual Antichrist whose doctrines strike at the base of the civilization which the Church has done so much to build.

In reply to this the pastors plead human fallibility. Indeed no one can expect them to be infallible, but an examination of their plea sheds light on their predicament. In an effort to clarify the situation last October, *Fortune* wrote to 137 pastors of the nine major denominations and asked them to elucidate their attitudes toward war. From this request we received an amazing 65 per cent reply, mostly in long, painstaking letters: there can be no question as to the Church's sincerity and earnestness. But the vast majority of these earnest respondents had a peculiar complaint, namely, *disillusionment* after the World War. This, they said, accounted largely for their change in attitude between 1917 and 1939.

But it is pertinent to ask: disillusionment, in what? It was fair enough for the dough-boy to be disillusioned because nothing turned out for him the way it was promised. It was fair enough for taxpayers and bondholders to be disillusioned because they lost their money. It was fair enough for statesmen, even, to be disillusioned, because they tried to set up an international system of peace—and failed. Disillusionment, indeed, might be expected of the laity, who had tangible hopes for a better world, which were not fulfilled. But is disillusionment a proper plea for the Church to make? If the pastors had had genuine spiritual grounds for urging our participation in the last war they would not now be disillusioned; for the spiritual fight is an endless fight, the kingdom of heaven is infinitely far, and the loss of one battle, no matter how costly, cannot be accepted as definitive. After nineteen hundred years of struggle we cannot surrender our spiritual values, and if we must be killed in order to preserve them—which is what the Church said—we must not be disillusioned by temporary failure. It is for the flesh to be disillusioned, not for the soul.*

Failure of Leadership

Secondly, if the pastors were not reasoning from absolute spiritual grounds last time, how can we be sure that they are doing so this time? Their position today is almost exactly what it was in 1914, and their arguments are almost the same. How much will it take to get them over on the other side of the fence? The answer would seem to be clear: the pastors will go over to the other side when, as, and if the people go over to the other side.

Indeed, the pastors are not talking about the soul at all, they are talking about the flesh. They are talking about the same thing that the American industrialist talked about when he too urged us into the last war, and the same thing that he talks about now when he urges us to stay out of the present one. In both cases—but especially in the present one—industry has provided

(Continued on page 10)

THE SANCTUARY

A NEW YEAR'S PICTURE

By Rev. A. M. Freeman

Jesus painted the picture of his best gift to the world in a few brief sentences. It is a picture of the sort of people that make the whole year glad. We may call this picture Fortunate Men and Women. That is his name for them. Fortunate means getting good results by good effort. This is what Jesus' "Fortunate Men and Women" do. Look at this familiar picture again. "Fortunate are the poor in spirit." The poor, you know, have modest expectations and appreciate what they get. This saves them from the grabbing, competing mania that eats life away, and releases their thought and energy to more personal matters. This sort will not likely be rich. They know there is something better than riches. "They that would be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition," is Paul's observation. The poor in spirit are free to be citizens in a more personal world. And the next stroke of the Master's brush brings that out.

"Fortunate are they who mourn." They are human enough to be able to share the burden and heartache which always seems to overflow the world. They know the poor. They mingle with the lonely. They feel the anguish of the abused and the disappointed. The forlorn and the weary cling to these warm hearts of sympathy and understanding. The fortunate lament their own shortcomings. They feel the tragedy of their sins and mistakes. They are sensitive to the wrongs which keep the big human family wretched. They mourn. They are fortunate in being such as can feel the woe of humanity. They are the only ones who are of a temper fit to do something to alleviate and obviate the curses that hang upon the world. "Remember them that are in bonds as bound with them; and them who suffer adversity, since you are also in the body." "Weep with them that weep." Fortunate are the men and women so human and so alive to realities that their souls labor under the burden of it all.

Here comes out another trait of the fortunate: "Fortunate are the meek, the gentle." They have discovered how to live in this world of harshness and force without the use of either. They have learned the power of persuasion. They do not always win promptly, but neither can people who accept and employ force. These gentle people understand that at times it is theirs to accept the "raw deal," but they are wiser than to corrode their better natures by resentment. They know they are on the side of God and his creation. They do not worry. The servants of God do not strive. They answer rebuff with kindness.

But note, that does not mean flabbiness of character: it implies the very opposite—alertness of self-control, awareness of what is going on. This is brought into the next stroke of our Master's character outline, for He now explicitly mentions it: "Fortunate are they with ardor for justice." Keen for a better world. Their own experience has trained their eye on what men suffer at the hands of one another. They are quickened to aspiration for fairplay and right everywhere—from the school ground,

where these fortunates are intimate, to the ways and the heart of youth, to the police court, to the mill, the farm, the market, where men deal and traffic, often unwittingly, in the most sacred human concerns. These fortunate men and women find an unobtrusive but positive way of letting their influence be felt continuously and in every direction for good spirit, for justice, for co-operation, for the square deal to every human being.

The next touch is logical and also indispensable in the true life: "Fortunate are the merciful." For it must be that offenses come. The world is full of offense. There are first offenders. They need mercy. There are the discouraged, the down-and-outs, the underdogs. They dumbly cry for compassion. Then, there are the hardened in cynicism, crime, sin. The merciful visit with them, get their story, show kindness, bridge the tragic distance between their hearts and healthy mindedness. What a world of work and faith for the merciful lies in your neighborhood and mine. "He hath shewed thee, O man, what is good: and what doth the Lord require of thee but . . . to love mercy." "Be ye therefore merciful."

Remember, in the so-called beatitudes our Lord is throwing on the canvas a brief outline word picture of the sort of people that compose his brotherhood, that make for happy communities and a world of peace and full living. And look, now, for we come to a sensitive point in the picture: Fortunate are the men and women with a pure heart. Who fight down all ulterior, selfish, motives in dealing with their fellows. Who rigidly refuse to allow their own interests to becloud and befoul their service to others. Human hearts are responsive. This constitutes a temptation for us to cultivate our fellowmen in the currency of kindness in order to exploit their normal response for our own vain-glorious or sordid purposes. The fortunate man would have no slightest material or temporal reward for any good he may be able to do. The thought of such a thing almost suffocates him. Any suggestion of it is abhorrent to him. He is busy toward a better world and goes ahead, poor, burdened, but full of the peace of a pure heart.

Fortunate men and women naturally are engaged in propagating this peace. "Fortunate are the peacemakers." What they enjoy they would share. Good understanding and brotherly feelings and kind dealing is the material fortunate people commend and labor for in the community. Every man's good name is a personal and sacred charge of the fortunate man or woman. Spleen and spite and grudge and gossip not only have no place in their life, but come in for their particular execration, while their minds and hearts and hands are employed in building up the sense of kinship and the practice of sharing all through the neighborhood. "Love buildeth up." The world today is an open sore for the healing, the peacemaking of fortunate people who know for themselves the inner secret of peace, rich enough and strong and hardy enough to be shared.

Now for the final stroke of the Savior's outline: "Fortunate are those who endure persecution," for living according to this picture. The fortunate man does not necessarily mean the popular man. Like all people who deal with our humanity, fortunate

men and women may be popular today and quite unpopular tomorrow. Our cause would come to a breakdown if we proved unable to "take it on the chin" when we have stood for the right thing under the frown of prejudice or the howling scorn of selfish men and the wicked mob they can always stir. Fortunate are they who don't have to calculate cost or cringe from suffering. The whole progress of the world depends on this ability to take the cuffings of opposition as we advance. It is as incumbent on us to bear the affliction that comes with our work as it was for Jesus to bear the affliction which came with his work. "The disciple is not above his Lord." "He that would live godly in the present world must suffer persecution."

It is Christmas day as I write this. The editor of the Advocate has requested that I send a message to the readers of this paper. My heart was drawn to this old but ever renewing brief word picture. It is His Christmas gift. It is what He lifts before you and me as the hope for the New Year. For here are the very qualities of heaven wrought into the person of man and woman. Here you are, your own very self, in action, as He sees you meeting the calls the new year will bring you. There you are complete. Every trait He mentions belongs to you, and you are not yourself without it. In Him you and I can go forth into the New Year in this wondrous but awful age, sound from head to foot, thoroughly furnished to every good work. There is the picture of yourself in outline. The New Year is, by His kind provision, yours and mine, for working under his personal instruction and guidance to make the picture a rugged and fruitful actuality. Fortunate men and women! For ourselves; but more to the present concern, to a waiting field of humanity, in which only you and I can come to realize in our own experience the burning truth of the picture.

Will you open your Bible at the fifth chapter of Matthew and look again long and steadily at this picture of yourself struck off in outline and in hope by the Savior? And will you join me in a prayer that we may permit Jesus to make this picture walk and talk and work to God-like results in you and me this year?

NOTICE TO MISSION PREACHERS

Pastors serving mission charges in the North Mississippi Conference are advised that their checks for the second quarter will be issued on February 18, and the checks for the third and fourth quarters will be issued on the 18th of May and August respectively. In order to make this possible, the Executive Committee will borrow a sufficient amount of money to care for these checks. It is suggested that the prompt payment of Benevolences will reduce the interest account of the Board and all pastors and churches are urged to keep this fact in mind.

HUGH N. CLAYTON,
Treasurer.

NEWS! NEWS!

"Dr. . . . , rector of All Angels' Church, New York, will conduct a new series of devotional addresses." Think of it, a new series of addresses in a church of All Angels and in New York at that!

He who sins against men may fear discovery, but he who sins against God is sure of it.—Anon.

CONFERENCE NEWS AND PERSONALS

Rev. H. J. Moore, writing from Shubuta, Miss., says that his work begins well and this means that he is anticipating a successful year in his new charge.

The editor appreciates a word of commendation from Dean and Mrs. R. E. Smith, of Centenary College, whose opinion and goodwill are sources of inspiration to us.

Rev. H. E. Carter, retired member of the North Mississippi Conference, now lives at Senatobia. We regret to learn of his wife's illness and we hope that her health may soon be entirely restored.

Rev. D. T. Williams, just beginning his pastorate at Natalbany, La., writes that he is well pleased with his new charge. We trust that he may have a great year and that the people will continue to follow his lead.

Rev. J. Noel Hinson, Blue Mountain, Miss., reports having received the warmest welcome that he has ever had in a new pastorate. He has had good congregations and the indications point toward a good year.

Dr. A. M. Serex reports progress in the Shreveport district. Among other things he had a splendid preachers' retreat, led by Dr. P. A. Root, of S. M. U., and he has secured a lot for the new Broadmoor church which promises well for that enterprise.

Rev. Frank C. Collins, pastor at Greenwood, La., has our thanks for a good word concerning the new format of the Advocate. Bro. Collins is getting off to a good start in a systematic organization of his work for the year.

Rev. T. M. Ainsworth, of Decatur, Miss., in a communication addressed to the office, inquires about the discontinuance of Dr. Carley's article. As the articles have been resumed and the explanation given in the paper, we feel sure that his inquiry has been satisfactorily answered.

Rev. George H. Jones heartens us with the message that more people have spoken to him expressing a desire for a good Advocate campaign than in any other pastorate which he has held. We sincerely appreciate this interest upon the part of our people at Newton, Miss.

Mrs. R. G. A. Carlisle, whose late husband was a member of the North Mississippi Conference, adds to a business note that she has been a reader of the Advocate most of her life, as her father, who was a local preacher, was a subscriber as long as he lived.

Rev. J. O. Dowdle, pastor at Ruleville, Miss., reports that his work for the year is beginning well. Among the good indications being a raise in pastor's salary, the collection of one-half of the superannuate assessment, good congregations, and a good financial response on the part of the people.

Dr. V. C. Curtis, pastor at Louisville, Miss., adds to a business note an encouraging word concerning the Advocate. Bro. Curtis is a member of the Publishing Committee and has long been one of the staunch friends of the paper. We appreciate his support in its promotion wherever he goes and his loyalty to its spirit and progress.

Rev. Alfred M. Brown, pastor of Zwolle Methodist church, is getting off to a good

start. He has received ten new members since Conference, paid all current expenses, and has cleared up some past due obligations. The church is now engaged in converting the old gymnasium into a Christian education building.

Bishop and Mrs. Hoyt M. Dobbs left one day last week for a few weeks sojourn at Lakeland, Florida. Friends of Bishop Dobbs will rejoice to learn that his recent check-up at Sanatorium was all that could be desired. He is looking forward with high hope to being able to resume his task when the new episcopal year begins.

Rev. Walter M. Hester, pastor of New Albany circuit, says that he has received great kindness and consideration at the hands of his people. Among the remembrances were two seventeen pound hams and other things to match. The editor appreciates the invitation to share these things at a supper meal in his house.

Bishop Edgar Blake, of the Detroit area, having engagements in the South and a layover in New Orleans, was the preacher at Rayne Memorial Church last Sunday morning. Bishop Blake was to have occupied that pulpit about a year ago, but circumstances preventing at that time, he now makes good the broken engagement.

The Advocate appreciates a letter from Rev. W. J. Dawson, our Aberdeen district representative. No man has been more faithful to the paper and few men have been more uniformly successful in presenting its claim than has Bro. Dawson. Aberdeen district led the North Mississippi Conference last year and we confidently expect it to do the same again.

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Missions of the Methodist Church, with headquarters in New York City, is scheduled to deliver the Thirfield lectures on Preaching Social and Interracial Goodwill at Gammon Theological Seminary, Atlanta, on February 13-16, according to announcement of Pres. Willis J. King.

The Advocate appreciates a card from Mr. and Mrs. William L. Woollard, announcing the birth of William Wallace II, on January 11, at Dayton, Tenn. Mr. Woollard is the youngest son of Rev. W. W. Woollard, of the North Mississippi Conference. The Advocate joins in felicitations and good wishes for the young hopeful, his parents, and all concerned.

Rev. Roy A. Grisham, Executive Extension Secretary of the Board of Education, of the North Mississippi Conference, has sent out his bulletin of January, 1940, in which will be found a detailed report of the collections since Conference and the program of rallies and institutes ahead. The schedule indicates a busy year for the secretary.

Rev. R. H. B. Gladney, retired member of the North Mississippi Conference, living at Sardis, writes a letter to the editor in which he makes some pertinent observations concerning ministerial emphasis as revealed in salary increases and benevolence cuts. His words were not spoken in bitterness, but rather in a tone of sorrow that too often the major emphasis is given to the personal rather than to the sacrificial.

The Advocate records with feelings of sincere sorrow the passing of Captain G. T. Fitzhugh, of Memphis, Tenn. His death occurred in a hospital at Miamia Beach, Florida, on Tuesday, January 16, following an attack of pneumonia. Capt. Fitzhugh was a son of Dr. L. T. Fitzhugh, long a distinguished educator in Mississippi, and he was a brother of Mrs. W. B. Murrah. His wife was the former Miss Josie Millsaps, of Jackson, Miss.

The Advocate acknowledges receipt of the Journals of the recent sessions of all three of our patronizing Conferences. We have not examined them critically, but we feel sure that they reflect credit upon the secretaries, especially when it is considered that the Journals of three separate organizations had to be combined in one publication. For one we sincerely appreciate their faithful and painstaking toil.

Mrs. F. H. Langsdorf, Director of Christian Education, First Methodist Church, Baton Rouge, favors us with a folder giving detailed information regarding a Christian workers training school sponsored co-operatively by First Presbyterian Church, First Methodist Church, Florida Street Presbyterian Church, Northside Presbyterian Church, Monte Sano Presbyterian Church, Baton Rouge; Istrouma Methodist Church, Denham Springs Methodist Church, Zachary Methodist Church, and West Baton Rouge Presbyterian Church at Port Allen. The faculty consists of able leaders who are doing a good work over a wide field. The school will be held from Jan. 28 to Feb. 2, at First Presbyterian Church, Baton Rouge.

A WORD FROM THE GREENWOOD DISTRICT

The Greenwood District, of the North Mississippi Conference, under the leadership of its superintendent, Dr. H. F. Brooks, has made an excellent beginning for the new Conference year.

Our District Superintendent is on the job looking after every interest of the church and striving to promote the kingdom throughout his district, and judging from the reports after the first round of quarterly conferences, which he has just completed, he is meeting with success.

The salaries of the pastors were raised on twelve of the twenty-six charges of the district, and none were reduced. The following charges raised the pastors' salary:

Winona Station, Winona Circuit, Carrollton, Schlater and Cruger, Drew, Ruleville, Sidon, Price Memorial and Phillip, Swiftown, Inverness and Isola, Itta Bena, Black Hawk, Poplar Creek.

Acceptance on Benevolences is about ten per cent in advance of last year. All charges accepted the seven per cent for superannuates, and many of them have sent in substantial amounts on this assessment already—Greenwood, First Church, has paid her entire assessment and several other charges have paid half of theirs.

A number of charges report accessions to the church at their first quarterly conference.

Dr. Brooks says there is a fine spirit prevailing throughout the district; good church attendance, together with an increased interest in Church School enrollment and attendance.

We are really planning for Methodism to advance in the Greenwood District this year.

J. O. DOWDLE,
Reporter.

CROWLEY CHURCH

Crowley Methodists would like others to know of their activities during the past year under wise and enthusiastic leadership. Early in the year a beautiful parsonage was built on the site of the old one. Just after its completion, we were shocked to learn that the east wall of our brick church was sinking and the building condemned. The task ahead seemed hard—almost impossible.

Public School officials offered their buildings for Sunday worship. The Church School was kindly permitted to use the class rooms. With cooperation of members and friends outside, in five months the church was ready for occupancy. In repairing the wall, a memorial window had to be entirely restored. The large basement was divided into department rooms (something we had wanted for a long time), one of which is large enough for social affairs. Iron railings were placed on the outside front stairs.

The Woman's Missionary Society raised \$1,100 during the year. After paying connec-tional obligations, they paid \$500 into the building fund, furnished every room in the parsonage with lovely new furniture, bought electric stove and nine dozen sets of plated silver for the church kitchen. They are now planning a kitchen shower to purchase nine sets of dishes. The dishes have been ordered by a local merchant and are stamped "Crowley Methodist Church." Mrs. J. W. Wynn was president of the Mis-sionary Society, and Mrs. Ray Thomas, efficient superintendent of local work.

Congregations on Sunday are fine. Notice-able are numbers of children and young people who attend morning service. Prayer meetings are inspirational. Rev. G. W. Pom-eroey is our pastor and leader.

A MEMBER OF CROWLEY CHURCH.

REVEREND J. W. THOMPSON

Reverend J. W. Thompon was born in Beezer, Mississippi, on February 13, 1872, the son of John B. Thompson and his wife, Marion. He was the eldest child in a family of ten. He was called to the Christian min-istry in his youth, and was admitted into the travelling connection of the Mississip-pi Annual Conference in 1902. He was mar-ried to Miss Ira Virginia Robinson in 1904. To this happy union two splendid children were born: Maurice (now Mrs. Hugh Mc-Intosh, Jr.), and Harmon, both of whom live in Collins.

During the thirty-six years he was on the active list of the itinerant Methodist preach-ers of the Mississippi Annual Conference, Brother Thompson served the following charges: Scott Circuit, Carthage, Coalville, Pachuta, Topisaw, Meadville, Wesson, Luce-dale, Collins, Hattiesburg, Broad Street, Bay Springs, Long Beach and Ocean Springs. After superannuation at his own request in 1938, he made his home in Collins, where he was active in the Methodist Church un-til his death.

Funeral services were held in the Meth-odist church in Collins, on December 31, 1939, with the following ministers in charge: Rev. W. B. Alsworth, Rev. A. J. Leggett, Rev. Mack Jones and Rev. J. S. Noblin. The presence of twenty Methodist preachers and a host of people from Collins and elsewhere, was indicative of the high esteem in which

Brother Thompson was held by all who knew him.

Truly it can be said that Brother Thomp-son preached what he lived and lived what he preached. But if he could speak to me in audible terms as I write, I am sure that his admonition would be "Don't eulogize my life." He did not seek the plaudits of men; he desired only to live life as God would have him live it. However, I cannot refrain from making this observation: "Bro-ther J. W. Thompon lived as heroically and passed to his eternal reward as trium-phantly as any saint of God I have ever known."

J. S. NOBLIN.

WISE AND OTHERWISE

By Rev. James H. Felts

When you measure a pastor and his con-gregation by the dollar mark you have cheated both.

Face superannuation? Fight, complain, blame others. Emphasize your ability with a loud voice, call special attention to your strength, physical and otherwise, fall out with your friends, get sour. YOU ARE IT.

A good traffic sign, "Slow. No hospital." An equally good one seen in Mississippi, "Slow. You might meet another fool."

Face superannuation? Smile. Be tolerant. Accept the verdict of friends who love you. Tighten your belt, kiss your wife, thumb your nose at the world, stay on good terms with God. Put into practice some of the gospel you have tried to preach for years. IT'S THE HAPPIEST TIME OF LIFE. Glory just spills itself in unspeakable splendor as the setting sun kisses the clouds goodnight.

When a man's growth is confined to his waistline there is occasion for the remark, "His grave is just around the corner."

Two preachers were discussing a ques-tion that divided men sharply. One of them said, "I have prayed over it. I believe I have the mind of God. The revelation is unmistakable." The other replied, "That is queer. I have prayed over it too. I just can't understand why God failed to do some re-vealing to me." And that is that. It is wise for most of us to go slow in the matter of divine revelation.

Many a cocktail party is also cockeyed, well shot, overrated, undernourished, and properly named. If the participants don't feel like fools the next morning they don't feel natural.

These lines taken from a letter written by D. H. Hall need no comment. "It is just too bad to get old. Still, I feel there is one thing that is worse than getting old, and that is to die young. So you and I have many things to be thankful for, and we had

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

just as well smile and make others happy if we can." Amen!

True or false? Nudity is necessary to art.

MINISTERS' WEEK AT S. M. U.

Ministers' Week, highlighted by the twenty-first Fondren Lecture Series to be delivered this year by Dr. Albert Day, pas-tor of the First Methodist Church at Pasa-dena, Cal., will be held Feb. 5 to 11, at Southern Methodist University.

Other prominent religious educators who will be on the program include Dr. Henry P. Van Dusen, Dean of Students at the Union Theological Seminary in New York City, and Dr. A. J. Walton, Director of the General Board of Christian Education for the Methodist Church.

Dr. Day's subject will be "The Faith We Live," thus paralleling Dr. Edwin Lewis's discussions of last year on "The Faith We Declare." He will be brought to the S. M. U. campus through an endowment fund pro-vided by Mr. and Mrs. W. W. Fondren, and will be the principal speaker for the event that annually attracts more than five hun-dred ministers in this territory.

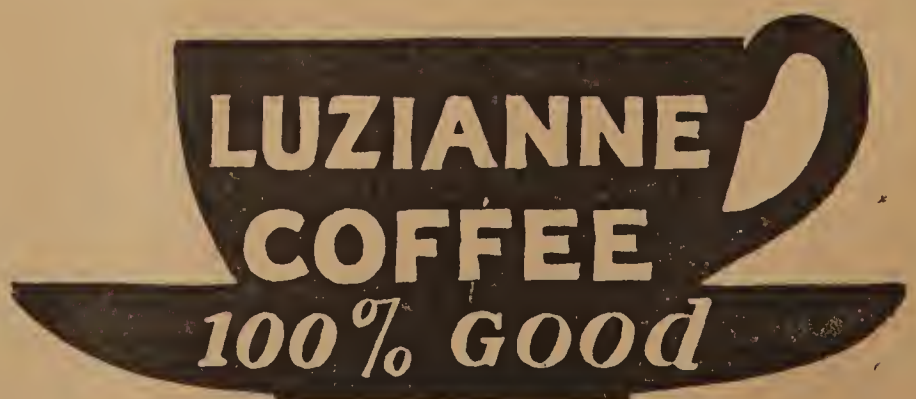
Ministers' Week will begin Monday eve-ning, Feb. 5, at Highland Park Methodist Church, when Dr. Umphrey Lee, president of S. M. U., delivers his opening address. Daily programs will be held throughout the week, beginning with a 9:30 a. m. devo-tional and closing with Dr. Day's evening lectures which start at 7:30 p. m.

Dr. Day's five lectures will be specifically entitled "The God of Our Faith—Revela-tion and Experience," "The God of Our Faith—A Look at Some Familiar Portraits," "The Faith We Live—Its Technique," "Mas-tering Faith's Technique," and "Faith and the Problems of the Deeper Self."

Separate lectures of Dr. Van Dusen will be "The Present Religious Situation," "The Christian Interpretation of Man," "God and the World," "Jesus Christ and Ourselves," "The Rediscovery of the Church," and "The Minister and Society."

Dr. Walton will speak on these individual subjects: "Lights and Shadows in the Scene," "Current Crises and Trends," "The Church in the Midst," and "The Church Program Needed."

All ministers in the South Central Juris-diction are invited to participate in Min-isters' Week by attending the various ad-dresses, Dr. Eugene B. Hawk, Dean of the S. M. U. School of Theology, has announced.



TRIBUTE FROM OUR READERS

The editor leaves out of these expressions all of a personal nature where such is possible without destroying the connection. Much as we appreciate the good opinion of friends, we do not desire to become the organ of praise for ourselves. We do not identify the authors as they were not intended for publication.

"We are enjoying your growing, enlarged Advocate and look forward with pleasure to its coming each Thursday."

"Brother Duren, little did I think that the time would come when the material value of such a gift (to a superannuate) would mean so much to us; but sincerely we say that the love and friendship this gift symbolizes means far more than anything else."

"Thank you for the Christian spirit of love it (gift to a widow) shows forth. If we all had that spirit of love one for another, our dear old worn out preachers would not be in want as I fear some of them are today, for who could live on what they get? So many of them are too old to do acceptable work of any kind. . . . I love the splendid paper you are editing and cannot understand any Methodist being willing to forego the pleasure and profit contained in its pages."

"Just a line to extend New Year Greetings and to say how much I appreciate the first page of the Advocate with the pertinent paragraphs. Would like to keep a file of them. Thank you for helping us to keep up to date."

"Please accept my heartiest congratulations on the new Format for the Advocate. It improves the appearance of the paper decidedly, and all your labors in connection with the Advocate have steadily improved the paper until now it is one of the best Conference Organs to be found in our Church."

"Your 'Wallet of the Week' is a source of continued interest to me. I don't see how you gather so many unusually valuable notes. I never come across them anywhere else."

THE BUENA VISTA CHARGE

With the new arrangement, and the Advocate just a little bit longer, we feel like this can find a place on its pages.

We have five churches on the charge with T. V. A. lights in every church. We have good gravel roads to every church, making it possible to have a two weeks' circuit, preaching twice in every church each month. In this way we are in touch with our people often. It is very handy these days when we want to make all the announcements about our year's work from time to time, as we have plenty of plans to tell them about now.

I believe "hanging" around out among our sheep will help collect the 7 per cent, and the benevolences, and a few other little claims I will not take time to mention. We have a wonderful time during these days before we get into the revival season for bringing up all our claims in full; that is, if we have a fine, generous, loving membership who, by their appreciation of the church and its program, and by just giving because they want to help the Kingdom go forward all the year and not just in the fall.

I am very happy to serve the fine people of the Buena Vista charge for these three years. They have responded to every call of my humble ministry. One fine thing you can say about the stewards on the Buena

Vista charge, on every preaching day at every church three-fourths of them are present. Two of the churches are blessed by having all the stewards present. I have never heard a single one bicker, fuss, or look sour about money. How strange! But it is so.

At the Egypt church, at the first quarterly conference, they defied the drowned out condition of our charge and Pharaoh, and raised our salary \$95, along with an increase in the other askings.

Thanks for a great Christian people, and a good charge. We are looking forward to a great revival of religion all over the charge this year, because the people are getting ready by praying and working with each other for our evangelistic endeavors in the church school, as well as the summer campaigns.

G. R. MEADERS, P. C.

DEATH CLAIMS REV. W. R. HARVELL

Word reached the Advocate office on Saturday that Rev. W. R. Harvell was seriously ill in the Lady of the Lake Sanitarium at Baton Rouge, La. No details of his illness were given beyond the fact that he was under an oxygen tent and that his condition was critical. He lingered until mid-day Sunday when his spirit found release. The funeral was held at Baton Rouge Monday.

Bro. Harvell had not been in robust health for several years and on that account, he found it necessary to take the retired relation two or three years ago. He was a pure soul and a good soldier of Jesus Christ. Many friends throughout Louisiana will join with loved ones in sorrow for the going away of this faithful servant of the Church.

LETTER FROM BISHOP DECELL

My Dear Dr. Duren: I was glad to see you at Charlotte even though two committees kept me busy most of off service hours.

The NEW Advocate is a fine expression of Christian Journalism. Its form and arrangement of materials conform to the high excellence of editorial utterances. Congratulations and best wishes. Long live the Advocate!

It is not surprising that your observant eye discovers the hidden facts and your ready pen is quick to immortalize a church-janitor. Yes, the truth is as you told it. I enjoyed your facetious reference to "the incarcerated bishops."

With warm personal regards, I am,

Yours cordially,

J. L. DECELL.

CORRECTION IN JOURNAL MISSISSIPPI CONFERENCE

Dear Dr. Duren: I have just received the Conference Journal and note the following errors as to the report from Long Beach. The report for pastor's salary should be \$970 instead of \$770 as reported.

The amount raised by W. M. S. should be \$381, instead of \$881 as reported.

H. J. Moore.

You cannot understand a sin, or see it clearly until you have begun to fight it. As long as it possesses you, it will never show itself to your eyes. It is only when it is grappled with that it manifests its ferocity and its ugliness.—Selected.

ERROR IN ANNUAL—LOUISIANA CONFERENCE

Dr. W. L. Doss, Jr., has called my attention to the unfortunate omission of the following from the appointments of the Monroe District: Mer Rouge, W. F. Roberts.

The name of Rev. W. F. Roberts appears in the Directory of Conference Members on page 20 of the Annual, with appointment indicated. I hasten in this way to express my regret that his name is not included in the list of appointments of the Monroe District on page 56.

R. H. HARPER,

Editor of Annual.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round
Brooksville, at Brooksville, Feb. 4, a.m.
Central Church, Columbus, Feb. 4, p.m.
Louisville Cir., at High Point, Feb. 11, a.m.
Columbus, First Church, Feb. 11, p.m., preaching.
Methodist Advance, Jackson, Miss., Feb. 16, 10 a.m.
Kosciusko Cir., at Marvin, Feb. 18, a.m.
Kilmichael, Feb. 18, p.m., preaching.
Longview, at Cedar Bluff, Feb. 25, a.m.
Eupora, at Eupora, Feb. 25, p.m.
Youth's Advance Meeting, Starkville, Feb. 27, 7 p.m.
Woman's District Meet, at Ackerman, Feb. 28, 2:30 p.m.
Bellefontaine, at Slate Springs, March 2.
Louisville Station, March 3, a.m.
Ackerman, March 3, p.m.
Missionary Institute, at Ackerman, March 5, 10 a.m.
Sturgis, at Big Creek, March 6.
Noxapater, at Rocky Hill, March 8.
Celedonia, at Flint Hill, March 10, a.m.
Macon Station, March 10, p.m.
Ethel, at Shady Grove, March 15.
Rock Hill Ct., at Oak Ridge, March 16.
Kosciusko Station, March 17, a.m.
Mathiston, at Maben, March 17, p.m.
Weir (Church Dedication), at Weir, March 24, a.m.
Shuqualak, March 24, p.m.
Macon Ct., at X-Prairie, March 31, a.m.
Artesia, at Artesia, March 31, p.m.
Chester, at, April 3.
Starkville, April 7, a.m.
Crawford, at, April 7, p.m.
Woman's Provisional Conference Meet, at Kosciusko, April 9, 11 a.m.
Woman's Missionary Conference (North Miss.), Kosciusko, April 9-11.
Sallis, at McAdams, April 10.
Kilmichael, at Kilmichael, April 12.
Durant, April 14, a.m.
West Point, April 14, p.m.
District Conference, at Weir, April 16-17.
Advocate campaign now on. Let us get our quota.
L. P. Wasson, D. S.

WITH THE CHURCH OVERSEAS

By Bishop Arthur J. Moore

NOTE: These notes were written before the Second World War began. I have not altered them. They reveal experiences and convictions which were mine while on the spot where history was being written with a ruthless pen.—A. J. M.

At Sea,

June 10, 1939.

With the spell of the Uniting Conference held in Kansas City still over my heart, I am again on the high seas to continue my missionary service. The presidency of nine Annual Conferences scattered across three continents is an impossible task for any man. But on account of the problems connected with the actual union of the churches in lands overseas, it seemed best to continue my assignment for another year. The thrill of this missionary task has never left me. For six years I have gone day and night in this glad service. Today I offer another prayer of gratitude for the privilege of having a small part in a movement which has made and is making such a notable contribution to the welfare of mankind.

This noble ship, THE QUEEN MARY, rules the sea like a queen. Last August I was on board when she set a new record by crossing the Atlantic in three days and twenty hours. There are nearly two thousand passengers on board for this voyage. In an adjoining cabin are Doctor Elmer T. Clark, known to Methodists everywhere as

(Continued on page 16)

THE CHURCH PEW

THE WORM TURNS

FOR RESTLESS LAYMEN

Many laymen are restless and dissatisfied. Some have developed an attitude over against their pastor and the clergy in general which dare not be ignored. They complain that their pastor lacks the spirit of enterprise and is devoid of all vision. The progressive among them are puzzled and saddened by the opposition of so many pastors to the attempts at establishing brotherly relationship with other synods. They believe that "we ought to get together" and there is "no sense in splitting hairs about it." And they'll tell the world that it is high time the laymen take hold of things. Some fine day the laymen will take the bit between their teeth and then we shall "go places." We have been hearing this sort of thing for a long time. We always grinned and kept silent. But now the lid is off.

Mr. Layman, in all probability you have made your pastor just what he is. If he has no spirit of enterprise, you have probably beaten it out of him. If he is incapable of thinking in larger terms, you have probably caused his horizon to shrink until it has narrowed down to the fence around his potato field and cow pasture. If his eye can see only the ugly and sordid and seamy things of life, you have probably starved all sense of beauty and joy out of him and have made him the little soured, hopeless soul he is.

Will you never learn, Mr. Layman, that a man cannot live year after year in the way you compel your pastor to live without becoming just what you say he is? He has been engaged in a bitter, brutal battle with stark poverty. He has been unable to subscribe to magazines and to buy books which a man must have to maintain your pastor's cultural level. He has been thinking in terms of nickels and dimes so long that he cannot conceive of spending fifty dollars for the most vital project of his Church. He has been unable to fill his soul with beauty by occasional attention to music and the arts and therefore can give forth no beauty in his speech. He has seen his wife fading into early old age because of inadequate medical attention and the wear and tear of raising a family on the pittance which you provided, so you must not complain that the song has gone from his heart and the spring from his step. He has been unable to provide educational facilities for his boys and girls who were born into a cultural environment and of a cultured gentleman and his lady. It was to be expected that the children of such a union should not be content to sink below the level of their intellectual environment without a struggle. Why do you complain that your pastor has become soured by the lifelong denial of all he hoped and dreamed?

Perhaps there is a surprise in store for you, Mr. Layman. When you find a pastor who approaches the entire question of union with indifference or suspicion or loveless prejudices, when you find a pastor who is against any kind of approach to other Lutheran bodies and who examines every statement of all and sundry with pathological scruples, will you please investigate the economic situation of that man and his family? Is it possible that a man cannot

think in terms of the Kingdom at large, or in terms of the Lutheran Church, or in terms of an international Missouri Synod, because endless economic stress and downright poverty has at last taken its toll? Men gradually shrink into littleness and smallness and narrowness and lovelessness if they are deprived of all facilities for widening their horizon and discovering the good in life and in the people beyond the home county.

Please, Mr. Layman, do not say that a pastor should not expect to receive more money than the people of his congregation. Your statistics are usually unfair because you base them on the poor and poorest when you compare your pastor's salary with the income of his people. You do not expect the poor shoemaker or bookkeeper to lead the Church in large enterprises, to assume a position of leadership which requires vision, knowledge of wide affairs, an indomitable spirit. You do not expect the tailor to be informed on what is going on in the Church, the world, and in the minds of thinking people. But you do expect all this and more of your pastor. If then you pay your pastor no more than the shoemaker and bookkeeper and tailor has to support himself and family, you cannot complain if your pastor has the mental horizon and the vision of a shoemaker or tailor, plus the repression and hopelessness and suspicion and defeatism of a cultured man who is condemned to live on an economic plane and cultural level which is most distasteful and ruinous, a man who gradually has had it beaten into him that all the world is against him and heaven offers the only relief.—American Lutheran.

THE CHURCH IN AMERICA

(Continued from page 5)

a leadership at least as effective, and based essentially upon the same arguments, as that of the Church. Industry wanted to save democracy in 1917 by fighting; it now wants to save democracy by not fighting. If its point of view is more materialistic than that of the Church, its goal is identical. And so far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders.

Thus the flock is leading the shepherd. And this circumstance in turn has two results, which, if they are not corrected, will carve themselves deeply in human history.

The Rise of Materialism

The first result is, as already indicated, a rise in materialism. No matter how well intentioned our lay leaders may be, this result can scarcely be avoided. By definition the layman is primarily concerned with material affairs. Industrialists are not, should not be and certainly do not claim to be spiritual leaders. The best they can do is to adapt such spiritual truths as they have been taught, to the requirements of the arena of action. Their progress in this direction is inevitably slow. But it will vanish entirely unless the initial teaching is strong, convincing, related to the contemporary scene, and consequently effective. In this regard it is all-important to observe that the solutions to material problems are not

to be found within materialism. This is just as true as the fact that democracy is not merely a collection of political bodies. By no conceivable set of circumstances could materialism have produced the great "solution" of the eighteenth century that we have come to know as the American system. The American system has its origin, on the one hand, in passionate religious sects who believed in the spiritual absolutes that today are lacking; and on the other hand in those rationalists of the Golden Age of the American colonies, for whom Reason was not merely mechanistic but divine. Similarly, by no conceivable set of circumstances will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh.

Therefore it may be safely predicted that if these matters are left in the hands of the laity, to be solved on basically materialistic grounds, a gradual devolution will set in, and civilization, instead of going forward so breathlessly, will seem to recede. Without spiritual leadership the maladjustments of our politico-economic system must inevitably increase; unemployment, lack of opportunity, maldistribution of wealth, and lack of confidence will symptomize a long retreat; collectivism will grow; and what remains to us of the Golden Age, when we were able to believe, will be consumed in revolutions and wars. For the solutions to these things do not lie within these things.

The Spiral of Disillusionment

Second, so long as the Church pretends, or assumes to preach, absolute values, but actually preaches relative and secondary values, it will merely hasten this process of disintegration. We are asked to turn to the Church for our enlightenment, but when we do so we find that the voice of the Church is not inspired. The voice of the Church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. But this is not the disillusionment that the pastors complained of in their letters to *Fortune*. This is not a disillusionment in the ability of men to win wars, or to make peace after wars. This is a profound and absolute spiritual disillusionment, arising from the fact that when we consult the Church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like the spiral that economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity, but civilization.

There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the word than we were capable of creating it in the first place.

*It is pertinent to note that the Catholic Church, with its concept that there may be such a thing as a righteous war, escapes the inconsistency that gives rise to this charge of Failure of Absolutes (as do Christian pacifists). But no denomination in the U. S. escapes the second charge of Failure of Leadership.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The very first step in the organization of the Women's Work of the new church, is the election of women for the National Board of Missions and Church Extension. To accomplish this in a most democratic manner, plans are under way for a series of provisional meetings for Methodist women to be held in local churches, districts, conferences and jurisdictions. The plan is as follows:

The pastor of each church shall call all the women of his church together for a Provisional Local Church Meeting. It will be open to all women members of the church and the purpose is to elect three delegates to a Provisional District Meeting.

The Provisional District Meeting will be arranged for by the district superintendent, district secretary and others who will make up a committee for arrangements. The district superintendent will convene the meeting and will preside until a chairman from the delegates is officially elected. This Provisional District Meeting will be composed of the three delegates elected from each local church in the district (Methodist Protestant, Methodist Episcopal and M. E. Church, South). The purpose of this meeting is to elect nine delegates to the Provisional Conference Meeting.

The Provisional Conference Meeting, of the Louisiana Conference, will be composed of sixty-three delegates (nine from each of the seven districts). The Provisional Conference Meeting has the following duties:

1. The election of three delegates to the Provisional Jurisdictional Meeting.
2. The nomination of one woman for possible membership on the Jurisdictional Board of Missions and Church Extension. (See Discipline, page 9, paragraph 1,057.)
3. The nomination of three women for possible membership on the National Board of Missions and Church Extension. (See Discipline, paragraph 937.)

The Provisional Jurisdictional Meeting, composed of three elected delegates from each Conference in the Jurisdiction will select from the entire list of National Board nominees, which will have been presented by the Conferences, the names of as many women as are entitled to memberships from that Jurisdiction. The number is determined on the basis of two women for each 450,000 members, or fraction thereof in the Jurisdiction. (See Discipline, paragraph 937.) According to this basis, the South Central Jurisdiction, of which the Louisiana Conference is a part, is entitled to six members on the National Board. The South Central Jurisdiction is composed of the Conferences of Missouri, Nebraska, Kansas, Arkansas, Oklahoma, Texas and Louisiana.

The Louisiana Conference committee, making the plans for the holding of these provisional meetings, met in Alexandria early in January.

The following make up the personnel of the committee: Methodist Protestants, Mrs. A. Wells, Grayson; Mrs. R. E. Yourre, Haynesville; Methodist Episcopal, Mrs. Hugh R. Hoff, New Orleans; Mrs. E. R. Haug, Iowa, La.; M. E. Church, South, Mrs. George Sexton, Jr., Mrs. W. M. Ledbetter, Shreveport.

No other plans for Women's Work of the new church will be available until after the meeting of the General Conference.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Kreole auxiliary, Seashore District, honored Mrs. H. Mellard with a Life Membership at the close of the year. The pin was to have been presented at the meeting of the Tri-County Zone, but because of a bereavement in Mrs. Mellard's family, was presented at a later date by the executive body of the auxiliary. This was a lovely tribute, the giving of \$25 for the building of the kingdom in the name of Mrs. Mellard.

* * *

At the last business meeting of the year, the Mt. Pleasant auxiliary, Seashore District, elected Mrs. Ruble Roberts as president, to direct the work for 1940.

The auxiliary has carried on the full program of work during 1939, and plans to do the same in 1940.

* * *

Every member of the Mississippi Conference will be happy to know that our pledge of \$20,000 to Council has been paid, and all other obligations met, without an S. O. S.!!

Our Week of Prayer offering was \$200 more than in 1938, and during the fourth quarter one hundred Life Memberships were given.

Quite soon we will give more details of the year's work.

* * *

Again, we are reminding you that in each zone during this quarter, there will be a special Christian Social Relations program. The zone leaders are putting much time and thought into this program, and each member of the zone should make an effort to attend the meeting.

* * *

Miss Mary Cameron, our "senior" at Scarritt, writes that she spent most of her Christmas vacation in Nashville, working on her thesis, which deals with conditions, problems, etc., in Mississippi.

She is working hard and looking forward to the Council meeting to be held in New Orleans, March 6-11, when she hopes to be consecrated. It will be an inspiration to her and to us, for a large number of our women plan to attend the meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

(Continued from last week)

Report of the Itta Bena Methodist Missionary Society for the Fourth Quarter of 1939

The Spiritual Life Groups have met each week.

Four dollars was sent to the Scarritt Associate.

Officers for the new year have been elected.

Ten dollars have been sent to a superannuate minister.

Our auxiliary has cooperated with the

W. P. A. lunch room by donating one dollar each month.

We observed the Week of Prayer.

Our Bible study leader has finished the lessons from the "Radiant Heart."

Our mission study book, "Through Tragedy to Triumph," was completed in the required time.

Life Membership was given to one of our most faithful members, Mrs. W. H. Rucker.

Five of our members attended the zone meeting held in Minter City.

A committee has been appointed to have the stove in the parsonage repaired, also to buy a new motor for the electric refrigerator.

Planned programs have been given.

Stewardship has been presented by our Bible study leader, Mrs. J. P. Turnipseed.

All meetings have been reported to the county paper.

The society welcomed the new pastor, Rev. T. M. Bradley and family, with a pounding.

The pledge has been paid in full.

The Business Woman's Circle is still active and doing good work.

MRS. J. E. CONE,
Supt. of Publicity.

* * *

The zone meetings of the first quarter are to be Retreats. Mrs. G. A. Brown and Mrs. B. W. Lipscomb have prepared the program. Mrs. Brown asks that it be given as early in the quarter as possible. The outline that I publish for you is a very brief list of the items on the program. In its fullness it is a program that should take two hours.

Following this Retreat, if it is given in January, will come the "World Day of Prayer" on February 9th. Full participation in these two programs should mean much to us as missionary women. Let us not miss either one.

Our State Legislature is in progress. Again comes an appeal from Dr. Eason concerning the need of the Negro elementary teachers in the state. Study the question and write your representatives in the legislature what you find from your study.

* * *

Zone Retreat—First Quarter 1940

Theme: "What Does Allegiance to Jesus Christ Mean?" Silence—Silence. Quiet Music: "Take Time to Be Holy." Call to Worship. Hymn: "More Love to Thee, O Christ." Prayer. Introductory Message by the Leader. Scripture Lesson—Matthew 7: 21-29. Prayer Meditation (Silent). Hymn: "Something for Jesus." First Spoken Meditation. Silent Period of Personal Meditation and Prayer.

Will you prayerfully and seriously ask yourself the following questions? Hymn: "Lord Speak to Me That I May Speak." Second Spoken Meditation. Period of Silent Prayer. Silent Meditation. Hymn: "Are Ye Able." Period of Sharing. Closing Prayer and Meditation (Silent).

The modern preacher and the modern layman live in two different thought-worlds. Not ten per cent. of the membership of the average Protestant Church read any kind of religious newspaper. Not five per cent. read a serious religious book by an outstanding religious thinker in the course of an entire year. They are almost completely ignorant of the great tides of thought that are running through the religious world. Less than three per cent. of American Protestants attend any meetings or conventions of their churches where the great problems of the church are discussed.

—Roy L. Smith.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 28, 1940

By Rev. W. C. Newman

JESUS PROCLAIMS HIS MESSIAHSHIP

International Uniform Lesson.—Matthew 21:1-6

Golden Text.—Behold, thy King cometh unto thee.—Matt. 21:5.

Matt. 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

The exciting story described in our lesson text occurred on the Sunday before the crucifixion, and has long been called The Triumphal Entry. The story begins somewhere on the road between the Mount of Olives and Jerusalem, and comes to a dramatic climax in the Temple. The time is near the close of the third year of the ministry of Jesus.

A great feast was to be held at Jerusalem. Authorities differ as to whether it was the Feast of the Passover or the Feast of Tabernacles. But in either case the occasion always attracted throngs of people, said by some to be two or three million in number, coming from all the lands to which the Jews had been dispersed.

A crowd is always impressive, whether assembled to see the new governor of Mississippi inaugurated or to hear a sermon in church. The implication is that matters of interest are about to take place wherever a crowd has come together.

But who can certainly interpret the motives that brought this multitude to Jerusalem? Were they Pilgrims come in eager search of God? Were they drawn by the hope of seeing again the faces of friends and relatives? Did some mercenary man dream of new opportunities of trade and wealth from the crowd? Were many attracted by the crowd itself?

Surely all of these motives were represented, as they all are in almost any great crowd. But there was an added excitement here. There was a new Prophet whose name had gone out through all Jewry, said to have healed a blind man named Bartimeus, and to have raised from the dead another man named Lazarus. His name was Jesus, and at the story of his wonderful works all Israel had been stirred to hope that he was the long expected Messiah who would now drive off the Romans and restore the Kingdom of Israel.

It was no wonder, then, that as Jesus went along the road he was accompanied by a host of people, and that as he neared Jerusalem another host came out to meet him and return with him in triumph. No wonder they spread their clothes in the road before him, and shouted "Hosanna!" which means "Lord, save us now!" No wonder the inhabitants of Jerusalem rushed to their doors to see the shouting procession, and to ask "Who is this?" to which the multitude exultantly replied, "This is the prophet, Jesus, from Nazareth."

Yet in five days this prophet was dead, crucified like a common criminal. And from that fact we draw our moral.

A Crowd Is Not a Safe Guide to Follow

We cannot help but speculate as to what would have happened had Jesus yielded to the obvious enthusiasm of the people that day, and instead of going to the cross had headed an army to fight for the restoration of the Kingdom of Israel. Now, two thousand years later, it seems to us unthinkable that he could have done so. We would have had no Cross, no plan of redemption, no Holy Communion, no glorious Easter. But if we had been there then we doubtless would have thought him very foolish not to have yielded to the popular cry.

But Jesus knew better. It is not wise to follow the crowd. The crowd's ideas change quickly and often. Last season's fashions in ladies hats are obsolete now. The crowd's moral code is neither high enough nor stable enough for an individual Christian. The crowd can be impassioned by a demagogue, stirred to hysteria by its own members, or driven to frantic fear by real or imaginary danger. The crowd is unreasoning, often ungovernable. He who follows the

crowd must, in the end, miss the high mark of character which is the goal of the Christian.

Popularity Easily Turns to Disfavor

Many of those who shouted "Hosanna" on Sunday shouted "Crucify him" on Friday. Such is the deceitfulness of popularity. But Jesus was not deceived. Already he had faced the meaning both of the cross and of the crowd. Popularity was not a sufficient achievement for him. Neither can it be for us. Indeed there must come times when we, as Christians, must oppose the crowd, lose its favor, feel the thrust of its hatred. Only thus can we have part in the coming of the Kingdom of God.

Offense Comes at the Point of Highest Selfishness

It might be truthfully said of some of us that our most sensitive organ is our pocket-book. This does not mean simply that men are reluctant to give money to the church. Perhaps our generation has been the most lavish of all in our gifts when we count the various forms of religious and charitable work to which we contribute. But whenever Christian principles interfere with material gains for ourselves, we find it difficult to cling to our religious principles and let the gains go.

Had Jesus desired to capitalize on his popularity with the multitudes that hailed him on Palm Sunday he never would have driven the money-changers out of the temple. He was striking at the point of men's highest selfishness. He knew it would provoke bitter resentment. He knew men. Yet he never hesitated. The temple had been desecrated. Dishonest business practices had been engaged in, and that in the name of religion. His condemnation of these things must forever stand as an ethical principle of Christianity in its dealings with the world society.

Easy Loyalty Will Not Stand the Test

Some men are fond of saying "Every man has his price." We do not believe this to be true. But any one who has honestly tried to follow Jesus must surely know how often and how severely one's loyalty to him is tried. Peter found, to his regret, that it is much easier to declare one's devotion than to maintain that devotion through every circumstance.

It seems to me that two things endanger our loyalty more than usual. One is monotony. Endless days when nothing unusual happens and our zeal fades out until life becomes dreadfully commonplace. The other, of course, is crisis. Times of danger or temptation or weakness naturally test our faithfulness. But so do times of great success or great celebration. They, too, are crises.

In that last terrible week Jesus as well as his followers were to be tested by both kinds of crises. In that week he experienced the Triumphal Entry and betrayal and death. Through them both he was steadfast in his loyalty to God and to his mission on earth. The loyalty of many of his followers did not survive either the Triumphal Entry or the crucifixion. In the one they saw only a material kingdom for themselves, in the other they saw nothing more than danger to themselves.

One of the published sermons of an outstanding preacher last week was entitled "Christians Had a Hard Christmas." The preacher spoke of how hard it is to have faith in Christianity when so many un-Christian things are taking place. He said that "with most of the current news con-

(Continued on page 14)

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar WeDitt Jones

KINGDOM OF GOD

I have read many books on The Kingdom of God. I have collated the passages in the New Testament relating to that subject, and pondered the definitions of scholars and saints. But not until I found that serene Scotch dominie Al-stair McLean's "High County" did I pillow my soul on a statement that seemed to go to the heart of the subject.



Mr. Jones

"The Kingdom of God" of course is no phrase of mystery," writes this gifted man. "It is simply the life and love of God within the soul. It is the forgiven heart. It is the cleansed, the renovated character. It is your everyday life fruitful in good. It is the lamp within the breast, whose light burns with a clear, undimmed radiance to the end, and the light is hope, and the hope is for that life which begins here but does not end here; for it cannot end here; for it cannot end at all; the life that is forever young and fair, the life immortal."

Now, there is a sweet reasonableness in these words, and they well up from a life that had found that peace which passes all understanding, yet the teaching is simple, sound and reassuring. Rules, creeds, ceremonies, have their uses, but they are ways, not the goal; one may lose his way in their intricacies, fret himself into fanaticism, or freeze himself into an intellectual glacier. But we were not so taught of Him who said, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." He knew whereof He spoke.

The most sensational thing that Jesus ever said, I think, was when He uttered the words, "The Kingdom of God is within you." Begin here, within, O my soul, and work outward. For here is the force that moves mountains, bridges chasms, links heaven and earth, God and man.

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RESOLUTIONS

By Rev. Vivian T. Pomeroy, D. D.

It was New Year's Eve. John James, aged fourteen, was kicking his heels upon his bed and meditating. Christmas was over. School looked uncomfortably near. He had broken two victrola records. It was about time he began to think of New Year Resolutions.

Suddenly the sky of John James brightened considerably. He had an idea. He went down to a shelf in the cellar. The house was very quiet. Now was the time. He returned from the cellar with a pot of red paint and an excellent brush. He surveyed the white wall by his bed. He was a careful boy. He placed the paint and brush upon the floor; went down again and returned with an old *Boston Transcript*, which he spread upon the bed. And then he began to paint upon his wall.

John James had an eye for balance, for lettering, for stylish spacing. He worked

steadily for one hour in the quiet house. Now and then he stood back and looked with great satisfaction upon his noble work. At the end of the hour the *Boston Transcript* was redder than it has ever been before or since; but upon the white wall of the room of John James you might have read, in good balance, in round lettering, stylish spacing:

New Year Resolutions

1. Keep free of distractions.
2. Never lose temper.
3. Get honors.
4. Cooperate (if poss).
5. Be careful of new tuxedo.
6. Never drive auto beyond our place.

Six magnificent New Year Resolutions! It made a guy feel good to look at it. John James scrunched up the reddened newspaper, washed out the brush, replaced the paint—and faced the New Year.

It was glorious to lie in bed so near to those Resolutions and to hear the midnight hooters, bells and the other hopeful noises which welcomed the New Year.

On January the First John James went down to breakfast glowing with resolution and pride. He avoided distractions while eating. He felt very virtuous. He felt sure the family must be proud of such a son. The New Year was going well.

At 9:30 a sharp voice called from upstairs. It was Mother, sounding as if something might be up.

"John James," she said, "whatever have you done to this wall?"

"My New Year Resolutions," said John James firmly.

"It would have been better to resolve not to ruin the wall and to spill paint and to spoil the cover," said Mother. "Are you never going to learn to think before you act? It's too bad to make such a mess."

John James defended himself; but Mother saw no beauty at all on that wall, and she hinted that probably Father would require a good deal of John James' Christmas money to remedy the damage.

And John James:

1. Grew distracted.
2. Lost his temper.
3. Refused to cooperate (not possible).

and he yelled:

"There now! You've ruined three of my Resolutions right off. A guy can't keep Resolutions when his folks won't let him. They butt in and spoil everything. You can't expect me to stick to my plans, when you go and spoil everything."

Mother said: "Yes; that is, of course, the difficulty of keeping one's Resolutions. You have to reckon with other people; and Resolutions never work—nor anything else—unless you count on being stronger than the strongest force against you."

And John James wondered.—Reprinted by special permission of the author and the *Christian Register* (Unitarian).

LEGENDS OF THE TALMUD

King Solomon had the reputation of understanding every language in existence, including that of the animal world. Once he heard a bird talking to his mate that was sitting on the dome of the temple. Said the bird: "If I were to stamp my foot hard, the whole temple would collapse in a mo-

ment." Hearing this grand, eloquent remark, King Solomon called the male bird and, assuming an angry look, asked him what he meant by such language. Trembling with fear, the bird excused himself saying that he merely wished to tell his mate how strong he was.

After being cautioned not to be so boastful in the future, the bird returned to his wife, who was anxiously awaiting his return. And on her asking what the great King wanted of him, he answered: "King Solomon urgently implored me not to destroy his beautiful temple."

* * *

An elderly man whose hair had already begun to turn grey, married two wives, one of them young and beautiful, the other old and plain. The latter, thinking that her husband would be fonder of her if he looked as old as she did, pulled out all the black hairs in his head. Her younger rival, acting on the same principle, removed all his grey hairs. The consequence was that, in the course of time, the unfortunate husband had no hair left on his head at all; and whenever he made his appearance he was held up in mockery and derision.

* * *

"And God formed the rib, which He had taken from the man, into a wife" (Genesis 2).

She was not formed out of a man's head, in order that she might not be proud and keep her head too high; not out of his eye or ear, that she should not be curious, wishing to see and hear everything; not out of his mouth that she might not be too talkative; not out of his head that she should not be jealous; and finally not out of his hand and feet, in order that she might not touch everything, nor go everywhere.

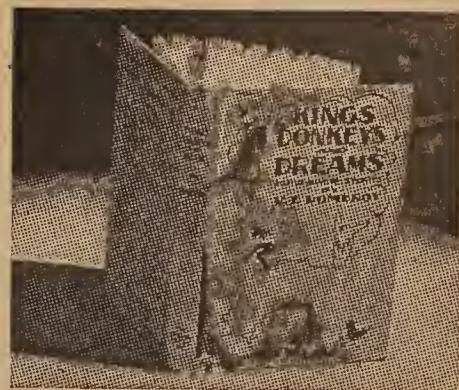
To avoid all these contingencies, she was formed out of his rib, that is hidden from sight, and might serve as an emblem of modesty and virtue.

* * *

Ten measures of talk came down to the world. Women received nine measures for their own use, and men—one measure.

—American Hebrew.

Three of the greatest peoples of Europe, Russia, Italy and Germany, have cast aside all pretense of free constitutional government, and have passed under control of dictators in whom all power is headed up. Not the Pharaohs of Egypt, nor the Caesars of Rome, nor the Romanoffs of Russia, nor the Bourbons of France, ever exercised power more absolute and ruthless, or more dangerous to the peace, freedom and security of the world.—Judge W. M. Cox.



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CHURCH SCHOOL LESSON

(Continued from page 12)

tradicting everything for which Christmas stands it wasn't easy to repeat . . . the old words: "I bring you good news of great joy.

But I think it is a good time for the testing of one's loyalty. The world's crowd is against Jesus. It is not a time for glib words of devotion. It is a time to examine ourselves lest we, like the Palm Sunday crowd, change our praise to faithlessness on Good Friday.

CANCER CONTROL: EARLY IS THE WORD

By Clarence C. Little, Sc. D., Managing Director, American Society for the Control of Cancer

Cancer is a curious foe. Second only to heart trouble as a killer and most feared of all causes of death, cancer is in its early stages one of the most curable of serious diseases. Its definite diagnosis requires the services of a highly trained pathologist, but early symptoms, which mean the disease is present, are easily recognized by any alert individual. Once cancer is diagnosed the preferred treatment is by a group of specialists, and yet the key man in the whole picture of cancer control is the general practitioner, to whom patients come for periodic examinations or for advice about apparently harmless conditions. While late cancer causes considerable suffering, in the early stages it is nearly always painless.

It is fitting that this paradoxical disease should be fought by an Army, not chiefly of men but of women, an Army not of destruction but of education, and its war should be a war to save life. Four years ago a small group of physicians, research workers and club women, launched the Women's Field Army of the American Society for the Control of Cancer. Its goal was to reduce cancer mortality and to arouse the interest of men and women everywhere in this disease, and the methods and facilities available in their communities for treating and controlling it. Between one-third and one-half of those who now die could and should be saved by early diagnosis and prompt treatment, declared the American Society for the Control of Cancer.

The growth of the Women's Field Army has been rapid. Divisions are now underway

WOMEN

HERE'S AMAZING WAY TO RELIEVE 'REGULAR' PAINS

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my trying days. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

For over 70 years, countless thousands of women, who suffered functional periodic pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such periodic discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such periodic discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

in forty-six states, cancer information centers—local units of the Army—have been established in more than half the counties of the country. Cancer control is receiving more attention than ever before.

A beginning has been made, but only a beginning in this peacetime war. Approximately 150,000 men, women and children were destroyed by cancer in 1939. The needs in the field are great: more clinics, more funds for research, more facilities for indigent patients, and above all, more education for the general public.

Working under the supervision of physicians and other experts, women are the leaders and organizers of the fight against cancer. However, the most paradoxical thing about this complex disease is that we cannot leave its control to leaders, to research workers, or medical men. We must all do our bit.

ENLIST

enlist

in the Women's Field Army of the American Society for the Control of Cancer, and help in the intensive war against this disease.

educate

yourself and others to recognize early symptoms that may indicate cancer.

save

some of the 150,000 who may die this year unless promptly treated. Early cancer can be cured.

**join your
local unit
now!**

or send your
enlistment fee
of \$1.00 to

**AMERICAN SOCIETY
for the
CONTROL of CANCER**

350 Madison Ave., N. Y.



The Field Army suggest three measures that each one may adopt and so play a part in cancer control:

1. Have a comprehensive physical examination once a year, however well one feels. Women over thirty-five years of age should have what the American Society calls the B. P. Examination, covering the Breast and Pelvic areas, semi-annually.

2. Memorize the cancer danger signals, early and usually painless symptoms that may mean the disease is present and should always mean a visit to a physician. They are: any persistent lump or thickening, particularly in the breast; any irregular bleeding or discharge from any body opening; any persistent and unexplained indigestion; any sore that does not heal normally, especially about the tongue, mouth or lips; any sudden change in the form or rate of growth, of a mole or wart.

3. Enlist in the Women's Field Army in April, set aside by Special Act of Congress as Cancer Control Month, and so help the Army carry on its work of education to save lives.

Educate, Save, Enlist. These are the imperatives of the war against this disease. One more word should be emphasized. It occurs in this editorial many times. The word is **Early**—and **Early is the Watchword in Cancer Control.**

TALLULAH METHODIST CHURCH

Compiled by Mrs.—Eric Reed

The first church in Tallulah dates back to 1873, when Mrs. J. R. Askew gave a lot for the erection of a church, specifying in the deed that it was for the use of all denominations. It was located south of the North Louisiana and Texas railroad, which passed through the center of the small village. In 1874 or 1875 a small frame building and benches were built by a Mr. Litchliter and a Mr. Welsh, local residents, and funds having been raised by popular subscription. The pulpit, a small organ, pulpit chairs and hanging coal oil and bracket lamps, completed the furnishings. It stood facing the railroad in the midst of trees, enclosed for a while by a white picket fence with flowers in the yard, the only symbol of the religious life of a vast section of the sparsely settled area which was Madison Parish.

There was no resident pastor, but a number of Methodist ministers served this church, coming from Delhi at first once and then twice a month, for regular services. Among them were Rev. C. C. Weir, the two Rev. Mr. Whites, Rev. J. M. Brown, Rev. H. Armstrong, Rev. John F. Foster, Rev. J. E. Denson, Rev. S. J. Davies, Rev. Percy Knickerbocker, Rev. S. L. Riggs, Rev. Charles Munholland and Rev. R. C. Grace. A Union Sunday School functioned each Sunday under the leadership of Judge A. L. Slack, Mr. A. E. Adams and others assisted by teachers of different denominations.

In the spring of 1905 the Episcopal congregation purchased this building and moved it across the railroad to the site where it now stands. Mr. George Spencer superintended the moving without the consent of the railroad officials. An interesting incident connected with the move is that while the church was across the track a train came and was delayed for several minutes. This structure has been made the attractive and picturesque home of an active group of Christian workers of the Episcopal faith.

From funds derived from the sale of the lot, which was divided equally between the Methodist and Episcopal congregations, a lot was purchased from Miss Amanda Stone for the first Methodist Episcopal Church, South, in Tallulah. It was through the untiring and consecrated efforts of Rev. R. C. Grace that the new building was constructed. Brother Grace's example of courage and devotion to his people in loving ministry during the yellow fever epidemic of 1905, will long be remembered. In July, 1906, this house of worship was dedicated by Bishop Seth Ward of Texas. Some years later when additional room was needed, a small two-room building was erected to facilitate the work of the Sunday School, which had progressed for many years under the leadership of Mrs. W. D. Ziegler and later Mr. T. I. Watson.

Ministers who served this church were Rev. Mr. Grace, Rev. C. H. Staples, Rev. R. A. Davis, Rev. V. D. Skipper, Rev. D. C. Barr, Rev. H. W. Cudd, Rev. R. F. Harrell, Rev. H. W. May, Rev. S. J. Starkey, Rev. H. W. Bowman, Rev. Ellis Smith and Rev. H. W. Rickey. It was during the pastorate of Bro. Harrell that Mrs. Harrell was instrumental in having the Ladies Aid changed to the

Moman's Missionary Society, which has become an active, vital force in the work of the church and the community.

For a number of years the desire for a new house of worship to meet the demands of a growing congregation were felt. Bro. Harrell and the ministers who followed him had bent their efforts with varying degrees of success toward this end, assisted by the women of the church, who by their tireless efforts had started a fund for the purpose. Under the pastorate of Mr. Rickey, the old church which, because of the ravages of time, storms and overflows, had become unsafe, was torn down and the machinery set in motion for the erection of the present brick structure. Mr. Charles Bennett, of

Tallulah, a member of the Unitarian Church, graciously rendered his services as architect free of charge.

A few months after the appointment of Rev. W. H. Giles as pastor, this new church was completed, the memorable opening service being held on Mothers' Day, May 11, 1930. Mr. Rickey preached the sermon, Rev. E. C. Gunn, the presiding elder, and Rev. Dan Barr assisting in the service. Dedication of the beautiful pulpit furniture, the purchase of which was made possible by memorial love gifts to former members and workers by their families and Sunday school classes, was an impressive feature of the first service. Those so honored were Judge A. L. Slack, Miss Cora McClellan,

Mr. Charles Coltharp, Mr. and Mrs. A. E. Adams, Mr. Andrew T. Lane, Mr. T. I. Watson, Mrs. Virginia Evans, Mrs. J. D. Sevier and Miss Amanda Stone, the latter who for years gave the use of her home for Sunday School rooms. The pews and furnishings for the Sunday School rooms and equipment for the church kitchen were purchased by the missionary society, and the choir took the lead in procuring the piano.

After four years of service, Rev. W. H. Giles was succeeded by Rev. C. K. Smith, and following him the present beloved pastor, Rev. D. W. Poole, who, during the past year, has completed one of the most successful years in the history of Tallulah Methodism.

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WITH THE CHURCH OVERSEAS

(Continued from page 9)

the brilliant editor of our great missionary journal, "The World Outlook," and Mrs. Clark. We have now been at sea three days and the sea has been kind. Next Monday I shall say goodbye to the Clarks and disembark at Cherbourg, France, to proceed immediately to Conferences in Poland, Bohemia-Moravia (formerly Czechoslovakia) and Belgium.

One never knows in times like these what experience awaits him. Everywhere there is a feeling of tension and unrest, sometimes flashes of hope for the world but many more premonitions of disaster. Since July, 1937, when bitter war overtook us in China, it has been one continuous story of rampant dictators who are out to rule the world in their own way or blow it to pieces. But times like these do not discredit the Church—they demand it. But for those eternal and inexhaustible resources which are ours in Christ, I doubt that we would be justified in retaining our hope of humanity through and beyond the conflict which now divides the world. With Him, however, the Christian Church has adequate influence and power to guide the world in this disturbed time.

* * *

Berlin, June 20th, 1939.

Bishop F. Otto Melle, of the Methodist Church in Germany, invited me some months ago to visit and preach at some of his Annual Conferences. Because he and I have a joint responsibility in working out the future of our Church in Czechoslovakia, and mainly because I wanted to see and know more of Germany, I gladly accepted his invitation. This week I have been at Heilbronn on the Neckar. The Conference assembled there had more than one hundred clerical members and as fine a body of laymen as one would find anywhere. They gave me a good hearing. Doctor Sharpe, of the Methodist Theological College at Frankfort on Main, was my interpreter.

Some years ago I read a series of articles in an American magazine entitled "Adventures in Understanding." The author was pleading that we get the other fellow's viewpoint. That was one reason I was glad to come to Germany again. To meet the people called Methodists, to hear them sing and pray, and to see how the spirit of Methodism could express itself under a rampant dictatorship.

I have been much in Germany during the past six years. In that time Adolph Hitler has come to power and seventy million enlightened people have given their fanatical allegiance to this strange, and, I think, dangerous leader. This is certainly not the time or place for me to say what I think about Germany under Hitler. The thing that puzzles me now and will no doubt continue to puzzle me as long as I live is how seventy million people for whom education, science and religion have all done their best, can accept and live under such a fraudulent philosophy of government. They seem to have been chloroformed by deceitful propaganda. Surely they will awake from their sleep and rebuild the Germany the world once knew and admired.

* * *

Warsaw, June 29th.

One hardly crosses the Polish border before he is aware of the fear of attack by the powerful German Army. The Polish Corridor, so essential to the peaceful and prosperous development of Poland, but such

a constant irritation to Germany, has long been a source of contention between these two nations. The tension has increased since I was here last and many think there will be war before the snow flies. Hitler has not yet consolidated his gains in former Czechoslovakia, and surely he will not be so bold as to challenge both England and France to a duel just now. The Polish Army numbers a million and a half and can be quickly increased to three million. I have watched the German Army, with all of its mechanized equipment; and the Polish Army, with all its color and dash. I fear for the colorful cavalry of the Poles if Hitler ever marches in with tanks and thousands of bombers raining death from the air.

The Polish Annual Conference was held at Poznan. This was the sixth time I have presided. In many ways this was the best. We were able two years ago to secure a better legal standing for our Church. With that has come a new spirit and confidence. Our congregations are no longer molested. The right to meet and worship is now granted by the police. The reports of the pastors revealed a year of progress. If only Europe would settle down and some of this war insanity would disappear, the churches could really do something. But so long as the common people must constantly fight against the black forces which threaten to overwhelm them, their spiritual interests are forgotten. Give Methodism another dozen years in Poland, with the people relieved of this nightmare of war, and it will accomplish much.

* * *

Brussels, July 10th.

Since the last notes were written in this journal, I have presided over Conferences in Belgium and what was once proud Czechoslovakia.

The little church we have brought into existence in Belgium is a brave and beautiful thing. In a country predominantly Roman Catholic, made up almost entirely of people who are poor in this world's goods, it carries on after the best traditions of Methodism. It is a thrilling experience to meet with these people, hear them sing Luther's hymn, "A Mighty Fortress is Our God," and recite the victories won during the year. From a Belgian town where our church has distinguished itself by the complete redemption of a band of drunkards, this was an item in the pastor's report: "Brother received one of the high military decorations from our King this year. He won this decoration during the World War, but before it was actually delivered strong drink had wrecked our brother's life and home. The Government has felt that he was not worthy to wear this decoration. Three years ago he was gloriously converted at our altar and has since been one of our most useful members. The government having seen this complete transformation of his life and home now bestows the honor withheld in the days of his sin." This story in a little different form could be repeated all over Belgium. Methodism here is an evangelistic agency and is proving daily that the power of Christ can make a radically good man out of a radically bad man. The Annual Conference was a time of rich fellowship and joy for us all.

What shall I say concerning the Conference in Prague? It was not easy to get there. A party of American preachers had come over at my invitation and I had hoped to show them the triumphs of Methodism in the land of John Huss. But Mr. Hitler would have none of it. All visitors were barred and it was only upon the strong

solicitation of an American ambassador that I was finally granted a special Police permit to enter the country. My friends were not allowed even to cross the country in a closed railway carriage.

To set down in the public press all of one's experiences and impressions would perhaps make interesting reading, but would involve our Czech Methodists who must continue to live there. Here is a tribute to Czechoslovakia which I read somewhere. I subscribe to every sentence: "Czechoslovakia was a highly advanced nation filled with bright ideals and brighter promises. It was a laboratory and university in social thought and social action. Here as in no other country Capitalism was tempered with a rich Humanitarianism, Democracy seasoned with a rugged Discipline, Individualism leavened with a sturdy Social Responsibility." Then came September 27, 1938, and March 15, 1939. There were black days for these God-fearing, liberty-loving people. An alien army, drunk with power, came marching in and the Czechs suddenly found their nation filled with terror. Czechoslovakia did not die of old age. It was only twenty years old. It did not commit suicide. It had every incentive to live. It died from force and treachery without. Not soon can I forget old men and women with the suffering of a thousand years in their eyes. It is not possible for comfortable Americans to conceive the suffering and terror, the confiscation of property, the humiliation of proud people, the disorder, the demoralization and bewilderment. History has not yet heard the last of the Czechs. They have not had their final say. They will rise again.

* * *

London, August 11th.

The all-European Methodist Conference, held in Copenhagen August 2-6, was a thrilling sight. There were assembled delegates from twenty-one European countries. They represented many nations, spoke many languages and gave allegiance to different governments, but suddenly became one people under the flag of Christ and John Wesley. To me it is simply inconceivable that these devoted people should be forced upon their return home to take up arms against each other. But who can tell what the future holds? The tension has increased in the last ten days. Everywhere there are marching armies, black-outs in cities, and a mobilization which spells another world war unless someone can speak a healing word. It all looks to me like insanity at its worst. It leaves me with a gloomy and depressed feeling.

Today I must say goodbye to wife, son and dear friends. Tomorrow they sail for America. Tonight I shall fly across the English Channel so as to go on board ship early tomorrow morning for a long journey to Africa. To go so far at such a critical time would look foolish if one did not believe that amid all this confusion and terror among men and nations, Christ's uncompromising conquest must go on. Anyway, it will be a great experience to plant my feet once more in the tracks of Bishop Walter Lambuth and to have fellowship with those brave missionaries. They always quicken my spirit and make me more hopeful.

Common Itching RASHES
Apply Resinol at once to subdue the itching and soothe the angry skin
RESINOL
PROMPT AND PROLONGED ACTION

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"Jesus gives Himself, not to the cruelty of a past that has grown hard and blind, but to the tenderness and understanding of a future just beginning to awake."
—John R. Coates.

THE PRAYER-ROOM TODAY

Eternal God, who art very great, before whom the morning stars first sang together, who art the hope of all the ends of the earth, we worship Thee. Lift our thoughts above our trivial tasks and small preoccupations, and enlarge us with the marvel of this universe wherein Thou hast housed us like royal children in a palace. May we stand in reverent awe before Thy power, Creator of this moral order where cause and consequence are woven into an unbroken system, God of Gods and Lord of Lords, and Shepherd of our souls.

Historical Society
Millsaps College
Dec 39

Music and Stars

By Arthur M. Shaw

When my heart is full of music
And the sky is full of stars,
I can mock life's grimmest struggles
And forget my battle-scars.

Yea, the wings of my proud spirit
Cease to smite its prison bars
When my heart resounds with music
And the sky's aflame with stars.

Oft a host of cherished faces
Come from years long left behind—
Galaxies of constellations
In the heaven of the mind:

And their joyous speech and laughter
Blend in tones no discord mars;
Then my heart o'erflows with music
And the sky gleams thick with stars.

Thus I dwell with light and music
Even in the deepest night;
Faith and joy are ever singing,
Love and hope are always bright.

I can scorn hell's wildest ragings
And despise the world's mad wars,
When my heart is full of music
And the sky is full of stars.

Port Arthur, Texas,
1701 Proctor Street.



WALLET OF THE WEEK



QUENEMO, KANSAS, furnishes an example of a federated church which has worked enthusiastically and harmoniously for twenty years. The federation was effected by the merging of the Presbyterian and the Methodist organizations. The Methodist church building was sold and the money used to improve that of the Presbyterians. The congregation is served by Presbyterian and Methodist ministers for alternating terms of four years each, and the money collected for benevolent enterprises is divided equally between the work of the two denominations.

* * *

CHAUFFEURS A LA CARTE is an innovation being tried out by Chaufet, Incorporated, in New York City, according to "Shopping Highlights" in the *American Hebrew*. The firm uses the slogan: "Have a chauffeur when you need him, only pay for time when you use him." The service is provided on thirty minute notice and at one dollar per hour day or night. This is probably an industrial application of the "Automat." It makes possible an experienced chauffeur for people of modest means and limited experience in negotiating city traffic.

* * *

THE INDIAN GOVERNMENT has before it three suggestions for industrial expansion. The Forest Research Institute proposes the manufacture of veneer and plywood from the beautiful woods of the vast Indian forests. The Botanical Survey suggests the raising of *singhara*, or water chestnut, on a large scale to supplement sago and similar foodstuffs. The Zoological Survey proposes the use of two varieties of marine snails which abound on Andaman and Nicobar Islands. These snail shells are valuable for inlay and ornamental work, for buttons, studs, tooth powder and other things.

* * *

THE YEARS ARE NOT NAILS that pin us fast against the universe, neither are they chains that stake us as slaves to Time. Neither are they the measuring rod of the Unmeasurable One measuring the children of men. Nor can a man say of the years, "They are tellers who count our lights and our shadows." Nor can one say of the years, "They are the seasons that bring us into the harvest." Yea, the years are but the feet of Time walking between the Eternities, and we mortals who follow the footprints wisely, discover that Time is but a shepherd, who leads us into green pastures and beside still waters.

—T. L. Boesch, in *Presbyterian Tribune*.

* * *

THE CITY OF SITKA, in Alaska, founded in 1799, was originally known as "New Archangel St. Michael." Like all cities of that region it was a center of the fur trade, but it was also the early industrial capital of the Pacific coast. Some of the bells in the churches of California were cast in the foundries of Sitka. It was a flour milling center, and it maintained shipyards where ships were built that sailed along the coast and crossed the Pacific to China. It is the most interesting shrine of Alaskan history. Here one sees the totem poles of the Indians, splendid churches built by the early settlers and the graves of illustrious heroes.

AMERICAN CONTRIBUTIONS for China Relief from June to December 31, amounted to more than two hundred thousand dollars. Many churches and districts are assuming responsibility for the maintenance of a thousand Chinese—twelve hundred dollars, as twelve dollars is estimated to be sufficient to save a life. Every state in the United States is represented in the contributions, which at present represent but one-fifth of the sum sought in a nation-wide appeal.

* * *

THE LIKENESS OF CRAWFORD W. LONG, a village doctor from Georgia, is to adorn a new two-cent postage stamp soon to be issued by the United States Post Office Department. Dr. Long is credited with being the first surgeon to use ether as an anaesthetic. The use of his picture on a postage stamp may not end the controversy between friends of rival claimants to the distinction, but it will make more difficult the problem of setting up the case for other rivals. Dr. Long's first successful operation using ether was performed at Jefferson, Georgia, on March 30, 1842.

* * *

A SCHOOLHOUSE OF ADOBE, sun-dried mud bricks, was erected in Coahuila, Mexico, for the children of the communal farm of Santa Ana del Pilar. The pupils who attend the school are the children of cotton farmers, and the builders of the house came from the Peace Section of the American Friends Service Committee. For five weeks the bronzed young workers went from Torreon and helped the Mexicans make and lay the bricks. Each night they listened to communal land experiments as described by Government officials, industrialists, cotton growers and consular representatives.

* * *

GEORGE EUMORFOPOULOS, who died in London on December 19, is said to have been the owner of the largest and probably the finest collection of oriental art in the world. In 1935 he sold his marvelous collection of art treasures to the British Museum for a sum which was estimated to be but one-fifth of its true value. One who has been a collector of anything cannot escape a feeling of regret that a collection must pass from the possession of the person who brought it into being, but he rejoices also that it becomes the property of a larger public who may share the enjoyment of it.

* * *

HENRY STEINWAY lived in the little village of Seeson, Germany, when a son whom he named Charles was born to him. Inspired by the arrival of this son, he resolved to build a piano in order that the son might have musical advantages which were denied to the father. His first piano was built in spare time and evenings. Soon success crowned his efforts and the father and three sons were expert piano craftsmen. But during the Revolution of 1848 suspicion fell upon them and the family emigrated to America, where in 1853 the Steinways opened a piano factory in a large rear room on Varick Street, New York. The Fatherland lost some of the greatest piano-builders of the world and America became heir to the fame of one of the greatest instruments ever built.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

PREMATURE OLD AGE AND DEATH

A recent exchange carries an inscription said to have been written on the fly leaf of a book by a man who was the heir of a material fortune. The inscription was, "Died of old age at 21." It appears that the writer of the words meant to indicate that at the time when he had crossed the threshold of responsibility for himself and responsibility to the world, he had in effect ceased to live—that at the very point where he should have become creative, he actually became a consumer of the creativeness of others.

Whatever may have been in the mind of the man who penned that confession, the words have an oppressive suggestion which we cannot escape. They express something which is by no means confined to inheritors of great fortunes. It is something which too often registers in the mental attitudes of men and women of all classes and conditions—people who have ceased to grow at a time and a place where progress really should begin. The scientist would refer to it as "retarded development." We have often heard country folk refer to the same phenomenon in the words: "He is like a young dirt-dauber, larger when he comes out than he will ever be again." Many times we have been made to feel that degrees and positions, certifications, have too frequently been accepted as signals for the cessation of effort rather than an urge to press on—that their possessors have fallen dead on the very threshold of life.

It appears to us that a number of factors are making contribution to such an attitude at the present time. In general, it seems to us that public policies are developing the hireling spirit in multitudes of our people, and that they are resigning themselves to economic mendicancy without a blush of shame and without the slightest thought as to its effect upon every power and capacity of their lives.

Again, we have felt that education is being represented as a sovereign passport to material success, and that when young people receive a degree it is with a profound belief that they have arrived. For the fact that education has come to be regarded as an end in itself, we do not undertake to place the blame, but we do feel reasonably certain that such delusion has occasioned no small part of the discouragement which young college folk have felt. Failing to find positions ready-made, they have developed defeatist attitudes and they have overlooked the creative resources which they have within themselves. They develop into modern Micawbers who wait for something to turn up, and they die upon the very threshold of beginning.

As a consequence, we have a great army of nominally prepared men and women who have settled down to whining against the social injustices of their generation

and they simply lack the grit to "buck up to life." Many young people who have attained a conventional standard of education quit reading and study at the nearest frontier of support and wonder that promotion does not come to them. We had as well learn the truth of the classic phrase: "Every man is the architect of his own fortune." We need not expect to get beyond the shadows of individual and social difficulty unless and until we recover the creativeness of living. Entirely too many people, industrialists, men and women in commercial life, educators and ministers, are qualifying for old age pensions fifty years earlier than they should, and too many college diplomas are permitted to become burial policies.

WHY SALESMEN FAIL

In a recent analysis of sales leadership, the Chicago Sales Executive Club observes that eighty per cent of business is produced by twenty per cent of the sales force. Following this statement is a digest of the facts concerning 624 salesmen who failed. We give the analysis in percentages and translate the reasons into plain and blunt American terms. One per cent were sick, three per cent dissipated and speculators, four per cent tactless, seven per cent listless, eight per cent dishonest, nine per cent indifferent, ten per cent lacked spunk, eleven per cent didn't know what it was all about, twelve per cent heady, and thirty-one per cent plain lazy.

This rather painful disclosure, relating wholly to business failures, is worthy of some study in connection with the church. Whether we be ministers or members, we are all salesmen in a cooperative task and the output of our church will be expressed in the combined wisdom, energy and activity of the entire group. The fact that eighty per cent of non-workers is the heartbreaking problem of every church organization. Let us pass over the lower percentages and think of some of the major causes of church failure. The listless are our bench warmers—they may be present but they do not count in results. The indifferent are constantly drifting away and are responsible for the leakage which largely neutralizes our evangelistic gains. The unskilled and the uninformed are certainly one of our major problems. Methodist women constitute the most effective unit of the Church, probably not because they are more deeply consecrated, but because they are informed—they know what they are about. The lack of general information among Methodist people is appalling. We have just made a study of more than four thousand Louisiana and Mississippi stewards, and we find that about eighty per cent of them do not even subscribe for the church paper. They are undertaking to direct the greatest business in the world without even a blueprint of the plan of attack. Surely we need to

ponder again Paul's words to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." In this same connection we may say that a great number of pastors are not reading worth-while books which is our idea of a way not to "shun old wives fables" in preaching. These are handicaps which every Methodist, minister or layman, may overcome. The first sacrifice that a minister is called upon to make relates to books, and no Methodist steward should remain on the liability list of his church. The person who refuses to follow the blueprint packs brick and mortar down which others have carried up. And now about that thirty-one per cent who lack industry—You tell 'em.

THE METHODIST ADVANCE

The Methodist Advance meeting scheduled for New Orleans on last Thursday was held under great difficulty. To begin with it skidded into the worst spell of weather that the city has experienced since 1889. That fact reduced the attendance very much. All the speakers were present: Bishops A. Frank Smith, H. Lester Smith, Edgar Blake and Titus Lowe and Dr. Elmer T. Clark. Bishop A. Frank Smith, having charge of this area, was the master of ceremonies. The addresses of visiting Bishops were inspiring and well-received. The luncheon at the DeSoto Hotel was well attended. Mr. J. W. Reily, a local business man, and Bishop Titus Lowe were the speakers. In the course of Mr. Reily's address he referred to the fact that the minister whose soul is fired with enthusiasm for his job has sixteen hours every day in which to work. Bishop Lowe climaxed his luncheon address with the statement: "If this Advance movement fails to click in the local church it will be a bad failure."

An afternoon session for the women was held at Rayne Memorial Church, with Bishop H. Lester Smith as speaker, and the institute was brought to a close with an evening address to the young people by Bishop Edgar Blake. As has been intimated, the attendance was not what had been hoped for, but what was lacking in numbers was made up by the enthusiasm which was generated.

HALF-MAST SAINTS

In a recently published book on pioneer Methodism in Pennsylvania, Dr. Jacob Simpson Payton, Editor of the *National Methodist Press*, refers to certain of the early preachers as saints for whom he found it necessary "to lower the flags to half-mast." That rather unusual and striking figure set us to thinking of that vast army of people for whom the church in every age has had to lower the flag—Half-Mast Saints. We are not thinking of any particular group, ministerial or lay, but of all those for whose connection the church must offer explanation or apology. Notable examples of moral failure are instantly repudiated by the public, but a far greater number do not come under such condemnation, and it is that class who are the occasion of humiliation to the church and whose lives tend to defeat Christian progress. They are not reprobates, perhaps not bad at heart, but just people whose loose practices do not square with the ethics of the gospel and with the holy living implied by the Christian relation. They desecrate the Sabbath, engage in doubtful business enterprises, and their business practices transgress the commonly accepted bounds of the Christian conscience. As half-mast saints, like the ancient castle on the heights, they invite the attack of the enemy.

But after all has been said, the merit and message of the Church is not in the keeping of failures, nor do they depend upon the "paper patterns" of censorious critics. They come new-minted out of the heart of God to the fearless and the spirit-filled for whom the flag of Christian conquest flies always at the top of the mast.

EINSTEIN AND THE CHURCHES

The French journal *Evangile et Liberté* reports a recent utterance of the great scientist, Einstein, in which he pays tribute to the witness of the Christian Church for freedom. The statement is all the more striking as coming from a Jew who professes to have no religious faith. "Having always been an ardent partisan of freedom," he says, "I turned to the Universities, as soon as the revolution broke out in Germany, to find there defenders of freedom. I did not find them. Very soon the Universities took refuge in silence. I then turned to the editors of powerful newspapers, who but lately in flowing articles had claimed to be faithful champions of liberty. These men, as well as the Universities, were reduced to silence in a few weeks. I then addressed myself to the authors, individually, to those who passed themselves off as the intellectual guides of Germany, and among whom many had frequently discussed the question of freedom and its place in modern life. They in their turn were dumb. Only the Church opposed the fight which Hitler was waging against liberty. Till then I had no interest in the Church, but now I feel great admiration and am truly attracted to the Church, which has had the persistent courage to fight for spiritual truth and moral freedom. I feel obligated to recognize that I now admire what I used to consider of little value."—The Christian World.

ROBBING PETER TO PAY PAUL

For these purposes, Peter is the average domesticated male in attendance upon a church, and Paul is the average Ladies' Aid Society.

We approve of efforts of Ladies' Aid Societies to help churches, and especially we approve of all that they do to pay ministers' salaries. If it is our salary that is in question, we can look with tolerant eye upon many and diverse schemes to get ahead financially.

But when the eleemosynary passion of the church gets down to collecting and selling coat-hangers and pants-hangers, when clothes cherished for years are tumbled on to chairs and hurled to the floor as their wire supports are withdrawn, we feel that protest is a civic and religious duty.

How, we demand, can a man worship in peace, sleep in comfort, or exhibit ordinary virtuous conduct, if his mind is harrowed with a sense of loss? How can the attitude of the Ladies' Aid in the matter of coat-hangers be defended? If one charitably excuses it on the ground of helping the church, does he reckon with the un-Christian sentiments created by every coat-hanger collection? We cannot see that the men are selfish in hanging on to coat-hangers.

They are willing to give up much for the church, money, ease, time, pride of opinion, association with—well, with some of them—but when it comes to coat-hangers, cherished, beloved coat-hangers, coat-hangers tried and true, it is just too much. Our churches will go on to the rocks if the coat-hangers crusade is not stopped.

—The Christian Leader (Boston).

THE METHODIST ADVANCE

Address by Bishop Edwin H. Hughes

The Methodist Advance was born at Kansas City, in May, 1939. At the risk of an incongruous figure of speech, one may say that the child had two parents! The Uniting Conference, as such, and the Council of Bishops, as such, were father and mother—as we may choose to apply the terms. Neither knew of the eager expectations of the other; but when their hopes were compared, it was discovered that they were even more than twins; they were identities. The two visions, seen independently, were both missionary in the broadest sense; and they matched each other as singularly and significantly as did the contemporaneous visions of Peter and Cornelius. Immediately, therefore, the providence of the movement was reverently recognized. In order to free it from any class designations, names like the "Bishops' Crusade" were all rejected and the title of The Methodist Advance was chosen so that we might all be gathered into its ample purpose and plans.

Naturally it was felt that an organizational union should as quickly as possible be made into a spiritual union; and that this second phase should be framed to correspond to the colossal objective merger that had been achieved. Suggestions had been previously and frequently made that unification should be at once followed by a mighty effort in behalf of one great cause or enterprise. Yet all deeper thought hesitated to give the field to any special emphasis, whether educational, missionary, social, or evangelistic. The mind and heart of the Church soon came to the conviction that the times and the event joined in demanding a fundamental movement that was in no sense fragmentary but that, seeking to promote a high, deep, wide consecration, would bring the spiritual life of the United Church to a higher plane and would in a vital way undergird all our causes, enterprises, boards, churches, schools—that we might be the more ready to declare the whole counsel of God. It is scarcely irreverent to affirm that the Methodist Advance might use, in a modified way, the word of Christ, "To this end was I born, and for this cause came I into the world that I might witness to the truth."

Lest our present discussion should be overwhelmed with details or silenced by the whirl of proposed machinery, we may bring the essential meaning of the Advance into a thoroughly scriptural figure of speech. The concordance of our Bible shows so many passages under the words "seed," "sower," "sow," "reap," "reaper," "husbandman," "harvest"—as to suggest the metaphor for our current fields of endeavor. The day is not propitious for the military idiom. Doubtless it is wise, for our immediate purpose, to put aside "Onward, Christian soldiers," and to cry out "Forward, Christian Sowers." So let us now surrender ourselves to the language of springtime and autumn, seeding and harvesting, that we may better know our duty in this great and pivotal season.

Probably it would be possible for us now to have an old-fashioned service wherein the members of this company should be asked to repeat scriptural verses relating to the scattering of the seed and the gathering of the sheaves, and to make no halt in the testimonies short of the point where the song of the reaper and the shout of "harvest home" should be heard in the land. We may well remember that the Saviour Himself gave the figure its highest applica-

tion in his longest parable—that of the Sower. He closed it with the grand edict, "The field is the world." We can scarcely hope for any more fitting simile for our prayerful meditation, when the field lies barren, or fallow, or white with the fruit of its quiet labor; or when in some new and epochal springtime, we survey the spiritual acreage.

For this immediate hour and purpose two pronouncements solicit consideration. One was written long ago by the unknown author of Ecclesiastes. There has been much debate about his identity. The beginning statement concerning the author as being "King in Jerusalem," and a refrain of wisdom for daily life not unlike that appearing in Proverbs, have led some to believe and more to desire that Solomon might be certified as the writer. We would like to believe that the career which began in the reverent modesty of Gibeon, flashed like a golden morning, and came to dreadful clouds at the hour of noon, had an evening that showed the light of God. It would gladden us to know that the now-wise, now-foolish monarch returned at last to the highest sanity and so wrote, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

I.

Amid the plaint and pessimism of Ecclesiastes, this agricultural and religious advice appears, "He that regardeth the wind shall not sow; and he that observeth the clouds shall not reap." The simile halts just there. The author does not for a time grant us any further interpretation of his own meaning. But we must presume that he aimed to say that the overly-critical spirit was not the working spirit. It was much as if he had declared that the student of the weather-vane was not apt to drop the seed into the furrows or gather the grain into the barns. Somehow the jerkiness of an indicator that trembled and veered with each change of the breezes got into his plans and made them jerky too. The gales that tossed his hair tossed his will likewise and turned it into a shifting thing. The breezes are never sure. The weatherman, with the best of modern science and the finest apparatus as his aids, is an uncertain prophet. He still makes us think of the Saviour's word to Nicodemus about the wind that blew where it listed and revealed not the cave of its origin. So he who is a man of the weather, rather than a man of the soil, postpones planting, and postpones again—until the natural time of seed-sowing has passed. Then his acres are claimed by yet other seed. The weed grows in the place of the wheat. This farmer destroys himself by the critical mood. He wants the certitude of the weather, an advance credential from the incalculable winds. So he takes no venture. He has, also, a more fundamental distrust. Bulwer Lytton stated it long ago—

"Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God."

Even agriculturally, our hope is in the Everlasting. The barometer is an indicator, not a producer. The weather-vane is good, so long as it does not brow-beat us! When we act as if it were greater than the One who decreed that seed-time and harvest, and summer and winter should not cease, we make the wind a fetish and are ourselves made cowards by the wrong "prince of the power of the air."

The verse describes the same timorous-

ness as appearing at harvest time. The mood which studied winds in the spring studies clouds in the autumn. In the early days the breezes fanned the farmer's face and turned it white with fear. In the later days the fleecy lace that adorns the horizon is turned into a mountainous obstacle. The cloud "no bigger than a man's hand" always frightens the man who is not a prophet of the Lord because the cloud of God conceals the God of the cloud. The unsubstantial curtains of the heavens are made over into heavy substances, even into stone walls of hinderance that bar the reaper from his own fields. Since the sickle cannot reach those high and airy things and cut them into nothingness, why should it be thrust into the wheat that yearns for the threshing floor and the mill? Thus it comes to pass that the observer of the clouds is not the gatherer of the corn. In the spring he struck at the passing winds as one who beats the air; in the fall he shook his fists at the clouds and allowed them to bully him into inactivity.

The writer of Ecclesiastes must have had here a religious application. His book was not primarily a treatise on agriculture, intended to fit into a short course on farming. The words, "He that regardeth the wind shall not sow, and he that observeth the clouds shall not reap" were a parable then; and they are a parable now. Who can doubt that the world and the church have been passing through a wind-regarding and cloud-observing time! The critical spirit has been everywhere rampant. After the World War it quickly hurled from power every great war-time ruler; turned all kinds of civic somersaults; rushed from monarchy to republicanism; plunged on to dictatorship; ripped out old governments and tossed into being new and struggling nations; and transferred the overwrought nerves of the army to all the round-tables of diplomacy. The movements have been dizzy ones. The men who could keep steady heads amid the blowing winds and the threatening clouds have not always been at hand.

Who had the slightest right to suppose that the church could wholly escape this contagion? If the Old and New Testaments report to us in the accents and atmospheres of their periods, could one imagine that the Acts of the Twentieth Century Apostles would not be influenced by rushing, mighty winds that were not always pentecostal. How could they avoid seeing clouds that hold the dreadful promise of cyclones? We had to pay heed to the political and spiritual breezes and skies. We became boon-companions of weather-vanes and barometers. When new methods of seed-sowing were proposed, we forgot our hymn of faith and started a doubtful song of caution, "Wait till the clouds roll by." In a nervous era a good spirit becomes bad by going to an excess. Criticism easily becomes super-criticism, or fault-finding, or scolding. In those far days if breezes did not come of themselves, we blew them from our own lips; or else we formed a zephyr and disguised it as a hurricane, or a tiny shower and camouflaged it as a flood from heaven! If the sky had no cloud, we painted one on the retina of the eye and proclaimed it an ocular demonstration! Mark Twain once affirmed that Fenimore Cooper was always making the quietly moccasined Indian reveal himself by stepping on a cracking twig; and that, if there were no trig handy, Cooper went out into the woods and found a good dry one and put it squarely under the red man's foot! So some of us hunted for clouds. If they were not in sight, we

(Continued on page 14)

THE SANCTUARY

LIFE'S IMPERATIVES

By Rev. W. L. Robinson

As we stand upon the threshold of the new year, we are reminded of some unfinished business that was brought over from the old year. It is business that engaged our attention during the year that has just closed, and it demands our attention as we face the duties of the new year. There are some things we must do. Life has some imperatives. At the age of twelve Jesus said, "I must be about my Father's business." The first word that Susanna Wesley taught her children to spell was, "Must." Some people never learn the significance of that word.

We must live. That is a trite saying and yet, it is one of the most significant things we can say to ourselves. Nobody asked you if you wanted to live. You were not asked what color of skin you would like to have on your body. That was settled by others who did not consult you. Nobody asked you where you would like to be born. You simply discovered that you were living at a certain place in a certain time. You are living and you will continue to live. That matter is settled. It cannot be changed. You may regret the fact that you are living, but you will continue to live. Like Job, you may curse the day on which you were born, but you will continue to live. We must live. That is one of life's imperatives.

There is one thing we can do about this important matter, however; we can determine the kind of life we shall live. That is left almost entirely up to us. What you are getting out of life depends in a very large measure upon your attitude toward life. There are those who have decided they will live on a very low plane. Consider the "Doubting Thomas" who is always questioning the motives of others. He thinks all the honest men are dead. Life is miserable for him. He dwells in a world where the feeling of insecurity disturbs his peace of mind. He knows nothing of investments that are secure and permanent. Consider the dishonest man, who not only robs others, but who robs himself. A man who is dishonest with others cannot be honest with himself. He is robbing himself of some of life's deepest satisfactions. A "Mr. Scrooge" can never enjoy Christmas. But there are those who live in a more wholesome atmosphere. There are those who know the secret of contentment. There are those who know the abiding joy that comes from living honestly in all things. By the creative powers of imagination, they are building a very pleasant world in which to live. They are living creatively.

Another imperative that life thrusts upon us is the responsibility of choosing. Life never placed a more solemn obligation upon us than the obligation to make decisions. There is no duty that carries with it more possibilities for good or evil than the duty of choosing. This is a responsibility which we cannot escape. No other person can make life's choices for us. There are times when we hesitate about making important decisions, but while we are hesitating something is happening within us. Character is being formed even while we hesitate. Our very hesitation may become a choice. We must choose.

There is no end to this matter of choos-

ing. Life is a bundle of choices. One choice may have a long line of successors. When a man decides to take a drink of liquor he is opening up the way for a long line of similar decisions. This one decision may be the beginning of his downfall. The decision to enter into one friendly game of gambling may be the first step toward the destruction of a man's fortune and his happiness. The reading of one book may make a lasting impression upon a man's mind. The choice of one friend may be the beginning of the most wholesome influence that can be brought to bear upon a man's life. How careful we should be in making decisions. How we need divine wisdom to guide us in making life's choices. Why is it that some people do not seek divine guidance in making these choices? Why is it that parents will assume the responsibility of parenthood without seeking divine guidance? Parents are called upon to make decisions of such far-reaching importance. It would seem that they would not think of making these choices without the aid of divine wisdom. The individual is faced with the responsibility of accepting or rejecting Jesus Christ as a personal Savior. Think of what is involved in this choice. The eternal welfare of the individual is involved. What a privilege this becomes if the individual makes the right choice.

Then, there is the imperative of taking the consequences of our choices. This is one of life's stern realities. It may seem hard at times but simple justice demands it. It could not be otherwise if there is such a thing as the universal principle of justice. Very frequently life has a blunt way of reminding us of the stupidity of our choices. Consider the man who has cooked his brain with alcohol and lost his reasoning powers. He is a pitiful sight to behold. But that is life's way of reminding us that a man must accept the consequences of his choosing. A dishonest man may go so far that fear will cause him to commit suicide. That is tragic, but it is life's way of reminding us that the law of compensation is still working.

"Whatsoever a man soweth, that shall he also reap." No law is written more deeply into the very nature of our universe than this law of sowing and reaping. It is as inescapable as God Himself. We need not deceive ourselves. God is not mocked and He will not be mocked. You may think at times that you would like to change this law, but that would mean the destruction of your freedom. You do not want your freedom destroyed. But if you take away from us the privilege of choosing and destroy the law of sowing and reaping, you have destroyed our freedom. If you cannot choose, you have no freedom. If you have no responsibility, there is no possibility of developing Christian character. These grave responsibilities carry with them high privileges. God has honored us by giving us our freedom and by placing heavy responsibility upon us. He has made it possible for us to develop God-like qualities within us. We are moving in the right direction when we say with Jesus, "I must be about my Father's business."

We have no aristocracy of blood and we are yet too young to have by any process of evolution an aristocracy of intellect and goodness.—Thomas R. Marshall.

BOOKS

Sermons on the Inner Life, by Charles H. Heimsath. Cokesbury Press, Nashville, pp. 168, price \$1.50.

Dr. Heimsath is a native of Texas and did his undergraduate work at the University of Texas. Following the completion of his work for the degree of Bachelor of Divinity at Yale University, he accepted a call to the pastorate of First Baptist Church, Bridgeport, Connecticut, and for the past nine years he has been pastor of First Baptist Church at Evanston, Illinois.

The sixteen sermons which make up the volume cover a variety of religious themes. The first sermon is on Spiritual Security, and the discourse is opened with the striking assertion that, "Our efforts to find economic security and national security" reflect our lamentable hunger for the deeper security of the soul, which we have lost. Five ways are then given for the recovery of this spiritual security: The intervals of serenity; The satisfactions of the spirit; The foundations of right living; The resources of God's love; and The risks of unselfishness. These are mentioned as a few of the "simple techniques" by which men of old kept their feet in the way everlasting, which are not separate ways, but varying aspects of a single pathway to the strong tower of the soul's protection. Other sermon subjects are: The Sacramental Life, The Law Within, How to Live Daily With God, His Cup of Joy, The Grace of Gratitude, Remember Lot's Wife, The Curse of Meroz, On Warm Middle Ground, City Man Finds God, The Suffering We Hide, Ministering to Human Needs, The Master Builder, and Why is Immortality Incredible? The book is fresh and invigorating in style and offers wholesome food for those interested in the secrets of the Inner Life.

Live For Tomorrow, by Ralph W. Sockman. The Macmillan Company, New York, pp. 139, price \$1.50.

Into the eleven brief chapters of this volume, the author packs an amazing wealth of wisdom and inspiration. He faces up to the perils of youth movements, but against the present and the recent past, he confidently claims preeminence for certain values which are inherent in the race, and through these values he believes we shall ultimately find the way out. While Dr. Sockman admits frankly the existence of clouds upon the horizon, he sounds no pessimistic note and he takes no defeatist attitude. On the contrary, he urges persistence in the way of courage, love, not "the overworked word for an unemployed emotion," but the "identifying mark of a Christian," and that good life which passes the last frontier.

The volume throughout is filled with treasures of felicitous and telling illustration for which the author is truly remarkable. Requisition is made upon every realm of knowledge and inspiration—Scripture, nature, literature, scientific and social achievement—and he makes alive the thesis that tomorrow is not determined by the successes of the past, nor by the shadows of the present, but by the courage, the faith and the daring of those who lay foundations today. The disappointments of the past are not final, and the dictators of today are not supreme, and the certain victory of resolute purpose, integrity, and the simple goodness of the rank and file of mankind, are thoughts stamped upon every page. In outlook, the book sweeps every horizon of hope and encouragement and the reader

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Rev. J. B. Grambling, with characteristic foresight and energy, is keeping before his people every item of his local program as is shown by his weekly calendar.

Rev. W. R. Lyons, pastor at Oil City, La., favors us with a copy of his breezy little church bulletin, which is packed with incidents of local interest.

Rev. D. B. Boddie, writing from Gibsland, La., reports that they are under five or six inches of snow, but that his work starts off well notwithstanding the weather.

Mrs. J. T. Nicholson, Laurel, Miss., reports the condition of her husband as being feeble. We regret to know of his physical weakness and hope that a better day may be in prospect soon.

Rev. J. W. Faulk, Plain Dealing, La., reports snow and winter weather, but everything going well on his charge. We like the spirit of a man whom winter weather does not turn back.

Bishop A. Frank Smith and Dr. Elmer T. Clark took time off for a call upon the editor at the Advocate office on Thursday afternoon of the Methodist Advance in New Orleans. We appreciate the visit and invite them to call again.

Mrs. Will Fulton, Philadelphia, Miss., says that she finds great pleasure in the Advocate and that she sometimes finds in a single issue articles worth a year's subscription. We appreciate such testimonials from our friends.

Rev. W. F. Henderson, pastor at Clay, La., says that he has had three of the happiest years of his ministry on that charge and that he has had: "A hog-killing time" ever since Conference—sausages and all the accompaniments.

Mrs. Kate M. Warren requests the change of her paper from Ruston to Jonesboro, La., and adds the encouraging word, "I like the Christian Advocate." It is always a pleasure to serve those who have such an interest in the paper.

James Thomas is the name given to the newborn son of Rev. and Mrs. A. T. Law, of Ponchatoula, La. James Thomas arrived on January 2, and we join many friends in congratulations and good wishes for the son and his happy parents.

The editor acknowledges a letter from Mrs. J. D. Fomby, of Magnolia, Ark. We are glad to pass on to her friends in Louisiana the news that she and her children are getting along well and they deeply appreciate remembrances from those whom they have left behind.

Rev. W. C. Beasley, writing from Shannon, Miss., on Jan. 23, reports a seven-inch snow, and we note that a second snow added to the discomforts of the first. On account of the difficulties of travel the institutes scheduled for the Aberdeen district had to be postponed to a later time.

On last Sunday morning at Napoleon Avenue Methodist Church, Bishop H. Lester Smith preached a very helpful sermon on the theme "Building God's Temple," and using for a text Moffatt's translation of 1 Cor. iii. 9, "you . . . are God's house to be built."

Mrs. Smith, wife of Bishop H. Lester Smith, accompanied him on his visit to New

Orleans last week, much to the delight of those who had the privilege of meeting her during her brief stay. We trust that she may come again when our weather is more favorable.

Mr. Charles E. Sprott, a steward and a valued member of Carrollton Avenue Church, entered the Baptist Hospital on last Sunday for some necessary surgical care. We feel sure that his many friends will not forget him in these days of enforced inactivity and suffering.

Attendance at the "Advance" meeting in New Orleans last Thursday included from the Mississippi Conference: Rev. L. E. Alford and Rev. A. J. Boyles; and a good representation from the Baton Rouge, Lake Charles and New Orleans Districts. The weather, however, greatly interfered with the attendance.

A card from Rev. Murray Cox brings us news that he is taking the place of Rev. L. L. Roberts at Union, who has been forced to give up his work on account of his health. Bro. Roberts was granted a leave of absence a short time ago, and his retirement will bring sorrow to his many friends in Mississippi and elsewhere.

A disastrous fire in the heart of the business district of Columbus, Miss., on Sunday, Jan. 21, did damage approaching a half million dollars according to press reports. Fire equipment was rushed from Tupelo and West Point, Miss., and Tuscaloosa, Ala., in the fight to save the district from complete destruction.

Rev. R. E. Walton, Ebenezer charge, Lake Charles District, paid the Advocate office an appreciated call on Wednesday of last week. Ebenezer was of the former Methodist Episcopal Church, and in addition to that he serves Pecan Island and Esterwood, two churches in the former Southern Church.

Rev. George Pearce, Jr., pastor of the Broadmoor Methodist Church, Shreveport, whose detailed report appears elsewhere in this issue, is giving a good account of his stewardship in that new field. His work deserves the attention and the commendation of those interested in the progress of the church.

Miss Maud V. Nelson, of Ivey Hospital, Songdo, Korea, is to leave for her second furlough on July 4, according to advices received in the Advocate office. She went out from Texas, but lived in Shreveport with her uncle, W. A. Nelson, during several years of her preparation. She has therefore an interest in both Texas and Louisiana.

Dr. Henry F. Brooks, district superintendent at Greenwood, Miss., makes an optimistic report of the situation in that section. He says that all of his charges have accepted the superannuate assessment of seven per cent, and that in only one instance was the benevolence acceptance lowered. He is hopeful of a good year.

Dr. W. L. Doss, Jr., writes that attendance upon the missionary institute at Shreveport was rather poor on account of the weather, and the day following he says that a second snow was falling in Monroe, adding greatly to the difficulty of meeting his schedule and retarding no less the work of the district. Despite the weather, however, things were moving in a fairly satisfactory way.

Dr. and Mrs. A. M. Shaw report good health and pleasure in their sojourn at Port Arthur, Texas. Dr. Shaw says: "As yet we have no continuing city." He is expecting, however, to locate somewhere in the central or the northwestern part of Louisiana. Meantime he is keeping busy in various church activities and sends his love to friends, ministers and laymen of the Conference.

The Methodist Church, at Port Gibson, Miss., recently received two thousand dollars from the estate of Dr. Jeffries Buck, of Baltimore, Md., according to a news item in the Port Gibson Reveille. Dr. Buck, a native of Claiborne county, left there many years ago, but his interest in the Methodist Church at Port Gibson has continued through the years and this bequest is a last expression of his devotion to the church of his old home.

DISTRICT MISSIONARY INSTITUTES

The District Missionary Institutes will be held throughout the Conference from February 12 to February 23. Each Institute will be a morning and afternoon meeting, beginning at 10 o'clock, continuing through the day, with lunch being served at the host church, where it is possible to obtain such service.

The district superintendents will be in charge of each Institute and will supply most of the program by local pastors and laymen, and also have a representative of the Woman's Work at each place.

Representing the General Board will be Dr. John Braudon Peters, pastor of St. John's Church, St. Louis, Missouri, formerly a member of the Louisiana Conference. Dr. Peters is an outstanding minister and preacher, and will delight the hearts of all his hearers. The missionary secretary will also bring a message at each Institute.

The District Institutes are as follows:

Monday, Feb. 12, Shreveport District, at First Church, Shreveport.

Tuesday, Feb. 13, Ruston District, at Ruston.

Wednesday, Feb. 14, Monroe District, at Bastrop.

Thursday, Feb. 15, Alexandria District, at Alexandria.

Friday, Feb. 16, Baton Rouge District, Hammond, 10 a. m., through the day.

Friday, Feb. 16, Baton Rouge District, at First Church, Baton Rouge, 7:30 p. m.

Monday, Feb. 19, New Orleans District, at New Orleans.

Tuesday, Feb. 20, New Orleans District, at Franklin.

Wednesday, Feb. 21, Lake Charles District, at Lafayette.

Thursday, Feb. 22, Lake Charles District, Jennings, 10 a. m., through the day.

Thursday, Feb. 22, Lake Charles District, Simpson Church, Lake Charles, 7:30 p. m.

Friday, Feb. 23, Lake Charles District, at Leesville.

The missionary study book for the year will be "Methodists United for Action," by Dr. John R. Mott. It is by far the outstanding missionary book of the past several years, and will be in a paper binding for twenty-five cents per copy. You may order your books at once from Nashville, or send to the missionary secretary at New Orleans for an order of books, or await the coming

of the missionary team. They are available now. Everywhere the ministers are ordering more books after they have reviewed it. It is a most outstanding book, as are all of Dr. Mott's works.

Let each pastor make arrangements to bring a group of laymen from each church, particularly those who are missionary-minded, that we may sit together for a day studying the problems of our missionary work and gaining inspiration for its continuance.

WILLIAM H. WALLACE, JR.,
Missionary Secretary.

BROADMOOR, SHREVEPORT

Dear Dr. Duren: The Broadmoor Methodist Church of Shreveport, La., held its initial service Sept. 17, 1939, receiving 12 into the church, and having 34 present for church school. Our present membership totals 136, and we have an average attendance in church school of over 100. We began with four classes, and now we have twelve classes, led by competent teachers.

Another accomplishment we are proud of is that 95 per cent of our families made a pledge to the church, and each family that comes in is eager to fill out a pledge card and do their part. We believe that we will be better able to minister to the spiritual needs of this section of Shreveport because we have a neighborhood church. The fact that many have been received by profession of faith, as well as by letter, attests that we are working, not for numbers, but for the spiritual good of each individual. Our spirit is not one of competition with other churches, but a desire to further the Kingdom of God in this city. We are developing lay men and lay women who will be a credit to our Methodist Church in the years to come. It is our plan, Dr. Duren, to get the New Orleans Christian Advocate into every possible home represented in our church.

Sincerely yours,
GEORGE PEARCE, JR.

MILLSAPS COLLEGE

Millsaps College was ready to start the second semester of the 1939-40 session January 19, with prospects of another record-breaking enrollment.

Registrations for the first semester, which totaled 612 in the regular school, established an all-time mark, but new students expected the second semester will probably move the record up several more.

In addition to the 612 regular students, Millsaps, the first semester this year, has more than 75 special students in the Extension Department night classes. This department, which makes the Millsaps facilities available to people of Jackson and vicinity, who are for various reasons not able to attend day school, was added to the school at the beginning of the current year's work.

Splendid progress is reported by President M. L. Smith in the "One Thousand 100 Club," an organization sponsored by the College and the Methodist Church, with the aim of getting 1000 individuals to pledge \$100 so that a \$100,000 addition to the college endowment, made necessary by the growth of the school, can be obtained.

The college faculty now contains 14 Ph. D.'s and eight Phi Beta Kappas, and three members of the staff are on leave working on their doctorate requirements.

Dr. John A. Fincher, member of Phi Beta Kappa, scholastic fraternity, and Blue Key, college leadership society, and possessor of

a Ph. D. from the University of North Carolina, has been added to the faculty as assistant professor of biology, effective the beginning of the second semester.

WISE AND OTHERWISE

By Rev. James H. Felts

"Hard blows don't git on a feller's nerves like blow-hards." "The Kentucky Colonel" to the "Texas Ranger": I renig.

"It makes money" is so seductive that some churches have been known to skin the pocketbook of those they were supposed to help save. Et tu, Brute.

Attention, community centers! A farm woman, speaking over the radio recently, said, "As a result of intelligent farming and community cooperation, we have become a better people to know."

If you are too small to listen to honest criticism with interest and intelligence, you are probably too small to have marked success.

If you desire to know how mean you are, run for office. If you desire that people discover only the good in you, die.

Remember, you are building a life that, at best, must know old age, inability to produce, living over past experiences, and looking toward the setting sun. My young friend, build for a peaceful old age.

Is success your goal? Suppose you forget success and give yourself without reservation to doing the best possible job. I predict a healthy surprise to the youngster who really tries it.

There is said to be an illusion that, applied to bodies of infantry, makes them appear miles away from where they are. It is such an illusion that makes God appear so distant. He is close enough to walk with, talk with, have fellowship with day by day.

True or false? Making long-winded announcements improves the "flavor" of the sermon.

A GRATEFUL URGE

Grateful emotions possess me many times, but seldom are they given expression. For example, superreligiously do I scan the lines of our church paper, even including the advertisements.

When I read Dr. Carley's short, pithy, pointed and witty articles, I say to myself: "I am a great mind to write him this minute and say how much I have enjoyed this article." But I just didn't do it. I wish you would tell him through the Advocate.

Then, too, I would like to say nice things about that article by Dr. J. H. Felts: "Worth Thinking About," in issue of Dec. 7th, in which he spoke of the "balance" in the eldership of the North Mississippi Conference.

We have six good elders. No one of them is a braggadocio. I am so grateful that the

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

day has passed when our elders substitute boasting for preaching. One day a good woman said to me, "Preacher, I will be fifteen minutes late today, so I will not have to listen to the elder tell how many miles he has travelled. I love to hear him preach, but I do not like to hear him brag." That's been years ago.

We really need the gospel. Mr. Editor, would you please tell the elders how very much we need and love good sermons? Even now my soul is yearning for spiritual food that will feed, and fellowship that will hitch.

My elder spent the night with me not long ago. I liked it. He preached a good sermon too, and I enjoyed that deeply. His sermon made me to feel as if I would like to try again to do better.

I feel as if a better day is breaking for our church spiritually.

There is opportunity for advance in this movement promulgated by our Bishops, if only we can learn how to say it, and do it, to make the spiritual sparks fly.

Something rises up in me when I read a good article: thank you, Dr. Felts. I have been watching you since thirty years ago in the Methodist Church, in Houston, Miss. You started Jonah running from that fishing boat up to Nineveh to do what the Lord had told him to do. Do you still have that sermon?

But time would fail me to speak of Gideon, Barak and Samson, and all the other good contributors to our Advocate. But service is its own greatest reward, and in that each is amply paid. I enjoy reading the Advocate and I like its new dress.

R. T. HOLLINGSWORTH.

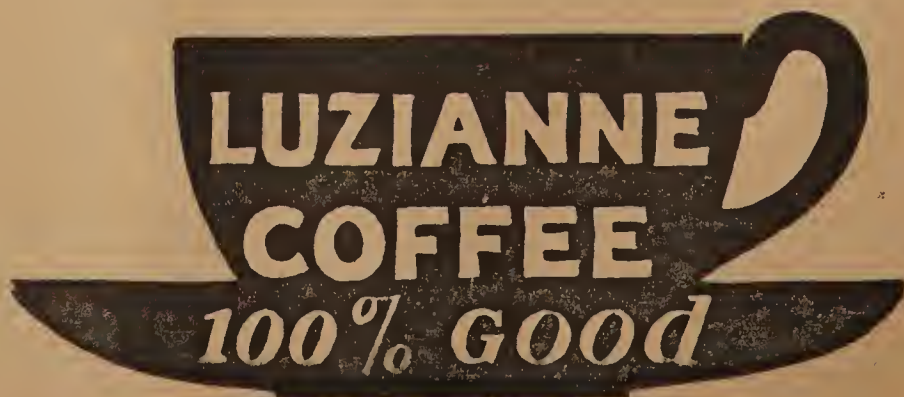
AN APPRECIATION

In the passing of H. L. Bruister, Tutwiler, Miss., a few weeks ago, the church never lost a better friend. He could do more good to more people in more ways than the ordinary person could think of.

In the four years that I knew him and worked with him, I never heard him say a harmful word of any man, nor ever did I know him to refuse to contribute to a good cause.

He went straightway to his work and straightway back home. He had time enough to do only good deeds. His conversation was high, humble and wholesome.

He worshipped with his means as well as with his hands, soul and strength.



He loved his family as few men do. There was something wrong if he was not in his accustomed seat at his church service.

Bro. Bruister knew the fine art of dropping in just when one needed him most. We shall never forget his visit one cold night about 10 o'clock, after one of our "youngsters" had run away from home. He said, "I knew you were lonely—just thought I would drop in." I believe he is doing that same thing now—just dropping in and telling the fellows how he left them down here. There would have to be a heaven for such men as H. L. Bruister. He would not fit anywhere else.

He created no friction where he went, but often his presence dispelled it.

Tutwiler will never live long enough to forget the blessings of his life. He was my friend, faithful and just to me as he was to anyone who enjoyed the blessings of being his pastor. I can but wish that the many good deeds of his life will be incarnated in the lives of his children, and that they will carry on the work of the kingdom of God that was begun by him.

I am deeply grateful to our Heavenly Father for the many blessings of H. L. Bruister's life.

R. T. HOLLINGSWORTH.

Inverness, Miss.

REV. JAMES L. GREENWAY

The Rev. James Langsford Greenway was translated late Tuesday night, January 23, 1490. Since his superannuation in 1928, he and his noble wife have made their home at 505 Broad Street, Jackson, Miss.

Brother Greenway was born Sept. 5, 1861, in the parish of Liskeard, in the county of Cornwall, in England. He was the son of John Thomas Greenway and Mary Langsford Greenway. He was the fourth child in the family of nine children.

Brother Greenway is survived by his wife, the former Miss Mary Durand, and two sons; Paul Greenway, of Biloxi, Miss., and George Greenway, of Washington, D. C. Another son was the late Rev. Joseph Greenway, of the Louisiana Conference.

Brother Greenway's religious life dated back to early childhood. He had a distinct religious impression in the Methodist Sunday School. He had a heart-warming experience in the fields at night, where he went each evening to pray. He united with the Wesleyan Methodist Church at the age of eleven. He was licensed to preach just before he was eighteen. He came to America near his twentieth birthday. He brought his church membership and local preacher's license and joined the Methodist Episcopal Church at Negaunie, Michigan. He preached regularly.

He joined the Northwest Indiana Conference in 1888. In 1912, Mrs. Greenway's health failed. The physicians declared the only hope of her recovery would be to move South, to a more moderate climate. So Brother Greenway asked for the supernumerary relation and moved to Ridgeland, Mississippi. Mrs. Greenway's health improved in a short time, so that in 1913 Brother Greenway transferred from the Northwest Indiana Conference, of the Methodist Episcopal Church, to the Mississippi Conference, of the Methodist Episcopal Church, South. In 1928 his health began to fail and he asked for the superannuate relation and moved to Jackson, Miss.

The reunion of American Methodism brought great joy to Brother Greenway.

Brother Greenway owned a large library

and spent much time in study. His radiant Christian experience brought spiritual illumination. His sermons were most edifying. A dying bed is a solemn place. But Brother Greenway left a ringing testimony. He said, "The Gospel I have preached is good to die by"; "My work on earth seems about done, I'm going home"; "I heard the bells of heaven ringing a while ago;" "I shall meet you again."

Funeral services were held Thursday, at 10 a. m., at the Capitol Street Methodist Church. The pastor was in charge. Associated with him were Brother Irl H. Sells and Dr. T. M. Brownlee. Interment followed in Lakewood Memorial Park.

Ever since Brother Greenway lived in England he has loved the land. But he placed the holy ministry first. We are reminded of the words of Jesus: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life," (Matt. 19:29). Brother Greenway has entered the Promised Land. He has entered the incorruptible inheritance. What we call death has given him possession of it. His possessions were not "on this side of the river." The itinerant has entered the permanent, spacious Home. His Christian assurance was inspiring. He experienced the Christian's final triumph.

B. M. HUNT.

TO ALL PASTORS, MISSISSIPPI CONFERENCE:

I understand that at the last session of the Mississippi Conference, it was understood that Bro. W. M. Williams, our chaplain at Sanatorium, would be paid \$100 per month, and I was elected treasurer of this fund.

Up to date I have received only \$49.08. He cannot live on that.

Let me urge each one of you to look after this, which is a small amount from each church, and let me have your payments as rapidly as possible.

JOHN P. BENNETT,

Treasurer, Board of Hospitals and Homes.

318 Webster Ave., Yazoo City, Miss.

DEATH CALLS WILLIAM PFAFF

The removal of William Pfaff by death at noon on last Sunday takes away a man who has been outstanding in the business and public life of the city of New Orleans for practically half a century. He was a remarkable citizen, ruggedly honest, exceptionally benevolent in spirit, and widely respected and honored. His family were connected with Parker Memorial Methodist Church, and while he was not a churchman himself, he was liberal in his support of the church and of every cause for the betterment of the people of the city. In the yellow fever scourge which swept the South in 1878, he was left an orphan by the death of his father. He was placed in the Seventh Street Orphanage where he was brought up. At the age of eighteen he engaged in a printing business with his brother-in-law. By determination and unremitting toil he made it one of the outstanding business enterprises of the city. His material success never subtracted in the least from his sympathies for the unfortunate. He was the friend of the Seventh Street Orphanage to the day of his death, and there was scarce-

ly a public charity in the city with which he did not have official connection at some time during his career, and no worthy cause ever failed to find a warm heart in him. The story of his great business success is an epic of personal adventure, and in answering the final summons at sixty-eight, he leaves to his loved ones and friends a legacy of personal honor and an example of faithful civic and social service.

THE MODERN PARABLE OF THE LOAVES AND THE FISHES

A Chinese boy living in Manila, P. I., age nine years, was saving his money for a two-wheel bicycle, when he overheard his mother and father talking about the starving Chinese children. Taking his total savings he went to the nearest bakery and told the baker he wanted all the bread he could buy for 14 pesos. Piling the many loaves onto his hand cart he rolled them to the Chinese Y. M. C. A., explaining to the secretary he had brought bread for the starving children of China. The secretary, being a man with imagination, thanked the little boy and helped unload the bread. Then the secretary got busy on the telephone and called the women of the Y. W. C. A., and the men of the Y. M. C. A., urging they come to the center that night for "big doings." That evening the secretary related the story about the little boy and then auctioned off the bread. The next day he sent 1254 pesos to China.

This winter Anne Guthrie, American secretary on the staff of the Manila Y. W. C. A., related the story of the little boy at a parlor meeting in New York, sponsored by the National Board of the Young Women's Christian Associations. That night a lady who had attended the meeting, as she was leaving for her home in the middle west, handed Miss Guthrie a bill saying, "I cannot bear to think of that little boy not having his bicycle." The money was transmitted by clipper the following day.

—Y. W. C. A. (New York).

NORTH MISSISSIPPI CONFERENCE

Corinth District—Second Round

New Albany, Feb. 4, a.m.
Booneville, Feb. 4, night.
Pastors' meeting, Feb. 6, at Booneville.
Ripley, Feb. 11, a.m.
Ashland Ct., at Ashland, Feb. 11, night.
Mantachie Ct., at Shiloh, Feb. 13.
Guntown and Sallito, at Pleasant Valley, Feb. 14.
Methodist Advance Meeting, at Jackson, Miss., Feb. 16.
Fulton, Feb. 18, a.m.
Booneville-Wheeler Ct., at Oak Grove, Feb. 18, night.
Methodist Advance meeting, at Memphis, Feb. 19.
Woman's Provisional Conference, at New Albany, Feb. 21, 2:30 p.m.
Corinth, Southside, Feb. 25, a.m.
Youth's Advance meeting, at Booneville, Feb. 25, 7:30 p.m.
Blue Mountain, at Shady Grove, March 2.
Potts Camp Ct., at Cornersville, March 3, a.m.
Holly Springs, March 3, p.m.
District Missionary Institute, at New Albany, March 7.
Kossuth, at Wesley Chapel, March 10, a.m.
Corinth, First Church, March 10, p.m.
Belmont, at Patterson's Chapel, March 13.
Baldwyn, at Lebanon, March 14.
Chalybeate, at Walnut, March 17, a.m.
Golden Hill Ct., at Cross Roads, March 19.
Rienzi, at Pisgah, March 21.
Sherman, at Chesterville, March 24, a.m.
New Albany Ct., at Ecu, March 24, night.
Hickory Flat, at Hickory Flat, March 25.
Iuka Station, March 31, a.m.
Corinth, Westside, March 31, night.
Myrtle, at Myrtle, April 3.
Dumas, April 4.
Iuka Ct., at Spring Hill, April 7, a.m.
Burnsville, at Hebron, April 9.
Rocky Springs, at Rocky Springs, April 10.
Waterford, at Chulahoma, April 13.
Abbeville, at Mt. Zion, April 14, a.m.
Oxford-University, April 14, p.m.
Lowery, April 15.
Marietta, April 19.
Tishomingo, April 21, a.m.
District Conference, at Baldwyn, April 25.
New Orleans Advocate campaign is on now. Let each charge secure the quota.

W. R. LOTT, D. S.

THE CHURCH PEW

GROPING LAYMEN

(Editorial in Zions Herald)

Laymen of the Christian church are groping for something. They are by no means certain just what they are seeking, but if they were pressed for an answer to the question they would probably reply, in general terms, that they desire to see religion become a more potent force in the world, and to have a part in the effort to achieve that end.

There are many signs of a growing lay interest in Christianity as the one hope for this stricken world. A few days ago two distinguished Protestant Episcopalian churchmen in Boston sent out a letter inviting a large group of exceptionally intelligent and forceful churchmen of the various denominations to come as their guests to the Harvard Club for dinner and a discussion of the present state of the world and the obligation of professing Christians in the situation. A number of leading Roman Catholic and Jewish laymen were included in the call. The letter had in it a strong reminder of John Wesley in its reference to the desire of these two men to see the "principles of Christianity" more powerfully realized in the world; for it will be remembered that the founder of Methodism once declared that "the problem of problems is to get the principles of Christianity put into practice."

Another group in Boston is projecting regular weekly luncheons to discuss the present obligation of the Christian church to society. A layman invited to be one of the speakers for this group is a former Rotary official. In commenting upon the general subject of business men and religion, this layman recently remarked that the weakness of the service clubs is their lack of a straight-out recognition of Christian principles as a remedy for the world's ills.

A few years ago a group of business men in New York, impressed by the serious implications of the crime wave and the widespread breakdown of morality, set up an organization called the "National Committee for Religion and Welfare Recovery," which has as its object the stimulation of a new and vital interest in the church and religion. In Chicago, the American Business Men's Research Foundation is rendering valiant service in the cause of temperance and prohibition. In the same city The Layman Company has been operating for a number of years as a non-profit organization distributing a wide variety of literature on the general subject of Christian stewardship. The Oxford Group Movement, while for the most part under ministerial leadership, has nevertheless strongly appealed to laymen in all denominations. They have been largely responsible for the spread of its popularity.

In the former Methodist Episcopal Church, South, a few years ago, a revival of lay activity began to develop which brought forth much good fruit, and at the Uniting Conference in Kansas City last spring, provision was made for a "Board of Lay Activities" for united Methodism. There are many other indications in various parts of the country of the hunger of laymen for genuine religion and for an opportunity to

help intelligently in giving it new scope and power.

And yet the laymen are groping. They do not lack interest and enthusiasm, but they are uncertain concerning their objectives in detail and the best methods to pursue in getting "the principles of Christianity put into practice."

Many of the leading churchmen, if for the moment we eliminate lay women from the discussion, are business men. In their field they are at home: they know how to work, what to do. But when they come into the councils of the church they are in a different atmosphere. Religion deals largely in the intangible values, not in practical business propositions. We in the church must operate on a voluntary basis in seeking to further the cause of Christ; we are estopped from "handing down" anything or coercing men in any way. In the religious field we cannot always hope for immediate results or see them with our eyes. "Efficiency," that pet word of the man of affairs, has a far more comprehensive meaning in Christian than in business usage. The kingdom of God comes not with observation. Consequently, a church may appear to the practical man to be "doing nothing," whereas, judged on a fifty-year basis, it has silently accomplished wonders in the slow changing of personalities and the radical transformation of characters. The church deals in eternal principles, the same yesterday, today, and forever. To be sure these principles must be applied, but wise Christians will not seek to alter the basic teachings of the faith in an effort to curry popular favor, after the fashion of those experts in human affairs who completely revolutionize a business institution "from top to bottom" in an effort to make it "produce."

Laymen for the most part are busy men. They have very little time to familiarize themselves with the history of the church, with philosophy, theology, art, literature and science. They hardly have time to read their Bibles. Hence they come into church leadership with little or no background except their business training, which is important, of course, in the practical side of church work. They come, however, with an eagerness and devotion that is both beautiful and highly valuable.

A word should be said at this point about the failure of the ministers throughout the years to give adequate attention to the training of their laymen. It is sad beyond description the way we have neglected them. We have sought their money, hammered them on the question of "attending church," and given them some small jobs of ushering or hand-shaking, but upon the whole we ministers have not trained them, watched over them, confronted them with great tasks. The vast untapped reservoir of power in the church of Jesus Christ today is the layman.

What can we do to bring the layman into his own and give the church a chance to avail itself of his abilities? We must care for his soul. We must bind him to the church with hoops of steel. We must stop just "using" him for his money and his presence and begin to take him into partnership in the work of God. Give him a chance. He will make some mistakes. So do ministers. Train him. Talk with him

about the church, its objectives, its plans, its methods. Seek his advice. Get him to read at least one good solid book a month on some phase of Christian thought or activity. See that he takes his church paper. Open his eyes to the whole wide world. Show him why Christ died. Furnish him something to do—something big and exacting. Induce him to take some part in interdenominational enterprises. Persuade him to assume leadership, to make addresses, to do personal work with others, to participate in philanthropic, benevolent, educational, and reform movements. Make of the layman a power.

It can be done. If anyone thinks it cannot be done, let him consider the efficiency and power of lay women who, deeply interested in the church and having perhaps a little more time for study and religious activity than the men, have developed and successfully operated important undertakings of national and world-wide significance like those of the Woman's Home Missionary Society and the Woman's Foreign Missionary Society of our own church.

What the laymen need and are asking for is a better understanding of the church and its work, a clearer knowledge of what is expected of them, and a program of vital thinking and doing. The Board of Lay Activities is an inspiring sign of a better day, but if it is to remain simply another organizational set-up, with generalized objectives, it will not accomplish the end desired. Since the meeting of the Uniting Conference, laymen in local churches have been persistently asking what this board means for them, how it is going to work, and whether it really provides something new and worth while or is nothing more than the old order of things under a new and alluring name. The board as it functions not only in the general but also in the local church should be, not an end in itself, but a means to develop and utilize latent lay power for the purpose of making Christianity a vital force in the community, the nation and the world.

METHODIST LAYMAN SPEAKS OUT

(We print below the letter of a Japanese trade representative and the reply of a Methodist layman, without signatures or other marks of personal identification. The reply speaks with the frankness and conviction of a Christian layman and is in every way worthy of the Church. With him we believe that Japanese-American trade relations are more moral than political issues.—Editor.)

Dear Mr.:

The Japan Foreign Trade Bureau opened offices in Chicago nearly a year ago to act as a clearing house for information of importance to all persons engaged in foreign trade between the United States and Japan, and to assist in the further development of profitable commerce between the two countries.

Notice has been given that the trade treaty between the United States and Japan will terminate on January 26th. This Bureau is deeply concerned about the potentialities of that situation solely from the point of view of the trade interests of the two countries. It is not the province of the Bureau to concern itself with the political questions involved in the situation. However, I do believe that since the economy of both

(Continued on page 16)

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Don't you love to hear what our very own missionaries have to say regarding their work? The following items are some of the things said to the missionary women of the church at the last Council meeting:

Dr. Josephine C. Lawney, of Margaret Williamson Hospital, Shanghai: "The ministry of the hospital through 53 years of its history to more than 2,000,000 people, the work of our Christian doctors and nurses, scattered throughout China, give us courage and challenge us to our best effort."

Miss Alice Green, China: "Christ is being lifted up by Christian refugees and thousands are coming to Him. Especially is this true of young people, impressed not so much by preaching as by examples of Christian living."

Miss Dorothy Crim, Community House, Ensley, Ala.: "The supreme objectives of our community houses and the reason for their existence is to help people find God."

Miss Louise Best, Brazil: "Educational work in Brazil is going forward by leaps and bounds. For the past 17 years I have had the privilege of working in our youngest school for girls in Brazil—Colegio Centenario. From a small beginning of three boarders and four day pupils, our enrollment has grown to 300."

Miss May Ora Durham: "For 29 years I have represented the church as a deaconess, serving in Wesley Houses, Cooperative Homes, and at Scarritt College. . . . The deaconess and the church working together help in building the Kingdom."

Miss Ruth Diggs, Korea: "My work during the past twelve years has been largely that of teaching in Carolina Institute, Seoul, where we have a fine faculty and student body of more than 1,000. Our main purpose is to give our students a knowledge of Jesus Christ as their personal Savior and Friend."

Miss Ruth Field, Japan: "Every student at Lambuth Training School for Christian Workers, Osaka, Japan, is a Sunday school teacher somewhere; thus Lambuth touches 32 Sunday schools of all denominations, for our students are not Methodists only."

Miss Mary Woodward, Cuba: "The youth of Cuba feels the unrest of youth all over the world and is ready to be swayed either to the right or to the left."

Miss Sallie Lewis Browne, Poland: "In 1929 Polish women held their first annual meeting in Wilno. Every year since they have met for a period of study and training. The fruits of these assemblies are showing in a leadership developing among the women themselves."

Miss Mamie J. Chandler, student counselor: "The challenge to the Church is to provide in college and university centers that type of Christian education which will interpret life in terms of the integration of human personality around supreme values."

Miss Margaret Cook, missionary emeritus: "There was never a time when the world so needed God as our Christ reveals Him; there was never a time when the missionary call was more urgent. . . . Millions of missionaries would not be too many."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Willson
2212 15th St., Meridian, Miss.

There are a number of bills to come before our Legislature, now meeting in Jackson, in which we are interested:

An appropriation for the salary of the state supervisor of alcohol education. You will remember that we have a law that "the effects of alcohol shall be taught in the public schools," and that there shall be a state supervisor to instruct those who will teach this course, but no provision has been made for the salary of the state supervisor. Miss Winnie Buckles is now serving in this position, and her salary is being paid by voluntary gifts from interested organizations.

An effort will be made to legalize the sale of liquor. To fight this, a state committee has been formed, under the name of "Friends of Temperance," with a chairman in each county. We must cooperate with our county chairman.

Better appropriations for our charity hospitals. "Thousands of the people of Mississippi are wholly dependent upon these hospitals for the preservation of their most valuable asset, their body. These hospitals are inadequately equipped with nurses, medicine, operating instruments, bed supplies, sanitary facilities, and even lack in building upkeep and repairs. The superintendents, doctors, nurses and other employees bravely carry on in spite of the almost insurmountable obstacles, but we should not allow these conditions to continue."

In the field of Negro education, there are two great needs:

First, for a teacher-training institution. We have only one small college for the training of teachers and leaders for a million Negro people. There is a great need for the establishment of additional training facilities. It is probable that the Rosenwald Fund will offer the state assistance in taking over Jackson College, in Jackson, Miss., IF THE STATE WILL AGREE TO TAKE IT OVER for the training of rural and elementary teachers.

Second, for more high schools for Negro boys and girls which offer training in home economics, health and vocations. Twenty-five counties in our state have no high schools for Negroes.

With little encouragement, for twelve years the Negro women of our state have begged for the establishment of a home for delinquent Negro boys and girls. They have not lost courage and are again asking. We should join them in asking our Legislature to give serious consideration to their plea.

Write a personal letter or talk with the representatives from your county concerning these measures. Read the papers and keep informed about what is "going-on."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Dear President: The greatest educational need in Mississippi today is a place to train Negro elementary teachers for the one, two and three-teacher schools over the state.

That is where the bulk of the Negro children are. At present, of the 6,000 teachers who are teaching the 464,387 Colored children, only 600 are college graduates, 2,400 have some college training, and 3,000 have practically no training at all. It is a case of the blind leading the blind.

Mississippi maintains only one small college at Alcorn for the training of teachers and leaders for a million Colored people. An impossible task! Another school is necessary and would in no way interfere with Alcorn, whose job is to train teachers of Agriculture, Home Economics, Trades, County Demonstration Agents, County Farm Agents, and High School teachers. Private schools are inadequate to meet the need.

Jackson College, Jackson, Mississippi, is offered the state without cost and without debt if the state will take it over and operate it as a two-year teacher training school for rural and elementary teachers. Cost of operating would be a minimum of \$25,000 per year or \$50,000 for the biennium. Surely, if the state is able to appropriate money for additional experiment stations, beef-cattle shows, advertising purposes, etc., we should make an appropriation to raise the status of HUMAN BEINGS who are the source of much of our crime, poverty and disease.

One of the country's foundations has offered to match dollar for dollar the amount appropriated by the state, up to \$30,000 per year. In addition it will give \$40,000 to \$60,000 for repairs and further building. This amount could be used to match W. P. A. funds, and thus the plant of six brick buildings, three frame buildings, fifty acres of land and equipment could be put into first class condition with no expenditure to the state. Funds from the foundation will continue over a period of years.

A letter has gone out from the Superintendent of Christian Social Relations urging you to communicate with your senator and representatives relative to their supporting the bill to take over Jackson College. The facts above, secured from the State Department of Education, come to you as additional information. We trust that you will take action upon the matter. The bill has a good chance of passage if enough sentiment and support are behind it. We are depending upon you to aid in this forward step for God and a needy race.

Yours sincerely,

Mrs. W. H. Ratliff, President;
Mrs. Dan Comfort, Vice-President of the Woman's Missionary Society, North Miss. Conf.

Sherard, Miss.

January 6, 1940.

* * *

Sherard, Miss.,
Jan. 5, 1940.

Dear Friends:

As I write this to you we are just welcoming the new year with all its possibilities, its promises, its problems. Who was it said "the largest room in the world was the room for improvement?" I think something of this sort always comes to us as we take stock of the past twelve months and make plans for the year we are entering.

This is particularly fitting at this time in our missionary work. This is the year when, through the enlarged program of a united church, we have opportunities of service, contacts to be made, and missionary challenges undreamed of by our mothers and grandmothers. Are we as groups, as individuals, ready for this increased obligation? It really brings us to our knees in prayer that

(Continued on page 13)

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 4, 1940

By Rev. W. C. Newman

HOLDING LIFE SACRED

Text: Genesis 1:27-31; I Cor. 6:19, 20; II Cor. 6:16 to 7:1

Golden Text.—Ye are bought with a price: therefore glorify God in your body. I Cor. 6:20.

One of my laymen reports an interesting and helpful thing which he heard from Bishop Dobbs. Said the Bishop: "A spirit without a body is a ghost; and a body without a spirit is a corpse." This is a striking way to say that man is composed of both body and spirit, and that neither is complete without the other.

It is not unusual for us to have church school lessons about our spiritual lives. That is expected. But church school lessons that deal with the importance and sacredness of man's body do not come quite so frequently. It is true that in practical life we spend great sums of money and much effort keeping the body from dying or keeping it well fed and well dressed. But as to considering these things as religious practices, we take quite the contrary attitude, sometimes denouncing them as being sinful.

The Greeks thought of the body merely as the dwelling place of the soul. Some ancient Christians actually believed it to be the enemy of the soul, and therefore subjected the body to many kinds of punishment in order to subdue its evil. The early Hebrews thought the bowels and kidneys and heart to be the seat of the intellectual and emotional life. And as for us, do we not make the decoration of the body one of our chief objectives?

Grace Sloan Overton, in her book "Love, Marriage and Parenthood," spends much time showing that one of our greatest needs is for "new attitudes toward the body." Surely this "new attitude" is, after all, the very attitude expressed in the Scripture text given us for our lesson this week. It is not new, but as old as Christianity itself.

The Body as Well as the Spirit was Created by God

In the Genesis account of the creation of man we are told: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." But the Hebrew word which is translated "living soul," literally means "breath-soul." Without breath no man can live. So "breath" was the word they used to express soul. But breath is a physical attribute a part of the body itself, and a part of God's wonderful creation of the whole man.

Thus did the first worshippers of God identify the spirit with the body. And we have nothing in all the disclosures of modern learning to cause us to doubt that body and spirit are both of very great value in the sight of their creator.

It is a true saying, and an old one, that the soul that sinneth it shall die. But what

of the body? It, too, comes to death and other griefs because we sin against it. We shall have only one body in this life. God made it. We cannot make another. It follows without question that we ought to consider that body as the gift of God to be held sacred and to be consecrated to the service of its maker.

The Body is the Instrument of Expression for the Spirit

We have no other means of manifesting our ideas and ideals except through the body. Even the worship of God, the highest spiritual expression possible to man, is accomplished with the help of the body. Love, courage, service, purity, all these find utterance through the body and its members. Without the body they must be silent.

Is it but certain, then, that the expression of these priceless spiritual values must be lessened to the extent that the body is not held to be sacred? Love cannot find its perfect consummation in a body that has been dedicated to lust. Worship cannot reach its highest grandeur through a tongue that speaks profanity and lies. The widest service is impossible to render with a body that has been depleted through dissipation.

The Body Shares in God's Creative Powers

The nearest that man can approach to the imitation of God's creation of the heavens and the earth lies in man's ability to "replenish the earth" through reproduction. This is potentially man's highest achievement.

But look how man has frustrated his own powers by refusing to hold to the sacredness of the human body. Who can estimate the amount of suffering and deformity and weakness and inefficiency which the human race has experienced because of inferior parents, because man, with creative powers so nearly akin to that of God, has misused the very body which is the instrument of that creation.

One of the finest things I have read during the year was a pamphlet issued by the American Medical Association for teen age boys. It was entitled "IN TRAINING." Its whole theme is that all of our childhood and youth is a training period for the marvelous adventure of being parents. Therefore our chief thought in those years is to fit ourselves to become the best parents, physically as well as otherwise, of which we are capable. A body debilitated through sin or indulgence or intemperance is a poor instrument of creation. Our children will bear the suffering for the sins of our bodies.

The Body is the Dwelling for the Spirit of God

This truth, of course, is for Christians. Worldly folk will be more interested in making the body the dwelling for liquors and foods than for the Holy Spirit. But for the Christian nothing more wonderful could be said of the body than that it is the "temple of God." And how essential that makes it that the temple be fit for God's indwelling.

Yes, we need new attitudes toward the body. Neither the Epicureans who indulged their bodies, nor the Stoics who disregarded them, had the best attitude. Christ alone gave us the real truth. "If thine eye offend

thee, pluck it out." The body is to be made ready for the Holy Spirit even if some of its members need to be sacrificed for that purpose. And clothing and food and shelter are important only insofar as they contribute toward making our bodies more habitable for a temple of God and more efficient in the service of God and man.

A Defective Body is Not Necessarily a Fatal Defect

Paradoxically enough some of the world's greatest persons have had defective bodies. Milton, Beethoven, Robert Louis Stevenson, Helen Keller, St. Paul, among other. But these were all great, not in spite of their defective bodies, but because all the bodily powers they possessed were consecrated to the fullest extent.

Kagawa has expressed it beautifully in his poem:

DISCOVERY

I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of Heaven.

And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Because of this plan.


That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world
Using my hand!

PHONOGRAPH

Two new phonograph records for use on Missionary Day in the Sunday school have just been released by the Board of Home Missions and Church Extension. The titles are: "Negro Country Preacher," and "A Methodist Rural Pastor." These are in addition to other records available for loan without charge to churches. Requests for a complete list of available records or for the loan of records may be sent to Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa.

"I have lived to thank God that all my prayers have not been answered."—Jean Ingelow.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have.—Edward Everett Hale.



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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

TEACHERS

When a great teacher emerges he can not be hid. Perhaps there are never more than a few really great teachers in a generation, though there may be a host of inspiring imparters of knowledge and inspirers of youth.

Louis Agassiz was one of America's illustrious teachers. Bliss Perry says of this rare man, "He was never happier than when he was standing in front of a blackboard in a cross-roads schoolhouse before an audience of farmers, armed with a clam shell and a piece of chalk.



Mr. Jones

Likewise, a former pupil of President W. R. Harper tells of this born teacher putting a row of Hebrew letters on a blackboard, then turning to his class and saying, "Aren't these beautiful, young gentlemen?" And to that class those letters straightway became beautiful.

In every educational institution there are teachers who make their subjects live and their classrooms are places of vision and dedication. Equally wonderful is the ability of a real teacher to sense the slumbering process in those whom he teaches and stab them wide awake.

It is told that when poor, perplexed inquirers came to "Robertson of Brighton," he sat down with them and took their problems up one by one, and when he had finished, the seekers after truth went away wondering why it was they ever doubted, or had failed to see the light.

Jesus, supreme as a teacher, saw the rock in Simon Peter where others saw only putty. Three years in the school of the Galilean made Simon Peter a new man, and sent him out a flaming herald of the gospel.

I crave the mind of the obscure and humble believer who said he never failed to say a prayer daily for all teachers.

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Men are never so likely to settle a question rightly as when they discuss it freely.
—Macauley.



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Boston, Mass.

BONZO

By Rev Vivian T. Pomeroy, D. D.

I was coming across Boston Common one evening. The sky was flaming red. The pigeons were just giving up hope of being fed any more that day. Some people were hurrying home; and a few were not hurrying; indeed, they looked as if the Common might be their home.

I was brooding upon a meeting from which I had just come—brooding a little darkly. For I had not been able to make people see things my way at all. We had been discussing a problem, to which I could not help feeling I had the proper and complete answer. And all the others had disagreed; had seemed to me stupidly obstinate. They would not grasp the right end of the stick. They were most illogical. Looking at it as dispassionately as I could, it did seem to me that my way was the only right way.

And just as I was at my gloomiest point of reflection, I felt something brush my leg. I looked down, and there was the most delightful, the most confiding, dog I have seen in many a day. He had a touch of the bull in him; but there were other kinships, too. He was, in short, a mongrel; but a very intelligent, nice looking, well kept mongrel. He had a broad, calm brow, and beautiful, amber eyes; and he looked up at me, and wagged his tail.

I glanced round. He seemed to be alone. I patted him, and he leant against me. Then I walked on, he following close at my heels across the Common. Every time I looked down, he looked up and wagged his tail. I felt a warm glow. It was just the little thing I wanted. He seemed to say: "I understand completely how you feel. I myself am put out by people now and then." So we continued across the Common—he and I together.

At the subway station I stopped; he stopped, also. He looked down the stairs, and wagged his tail. I began to foresee difficulty. I could not steal this pleasing creature, much as I would have been willing to have him. I must send him home. It would be fun to take him home, if I could find out where he lived.

I bent down to look at the worn metal plate on his collar; but he was quick and moved away. I went after him. He came back, stood close. I bent down again, and again he jumped away. He was as clever as he could be; he would not let me see that collar. I moved on; he moved with me—back across the Common, he and I together. Again and again I tried to look and always he foiled me. I found I was back at the Charles Street gate. The dog stood beside me there. I leant down, and then he stood as still as still could be—just as if he had outwitted me. I got his collar, and on it, while he stood like a lamb under the great light, I read this—I AM BONZO. I KNOW MY WAY HOME.

I looked at Bonzo. Bonzo looked at me. He wagged his tail, leant against me, and then, as I stood there, he turned gently and went from me.

He was amazing. He waited on the edge of the sidewalk—waited for the traffic to stop. He looked up the street, down the street, then across. He actually waited for the traffic; then went quickly across the street. I watched him; he was full of pur-

pose. He was going—I knew where. I AM BONZO. I KNOW MY WAY HOME.

I turned and again crossed the Common. I had thought Bonzo lost; had thought his waywardness was awkwardness; had thought I knew exactly what to do about it. But I was wrong. Bonzo's way was not my way; his ideas were not my ideas, he had plans of his own, and without me could find his way home.

And I reflected, as I crossed the Common, that perhaps at my meeting there were people whose way was not my way, and yet—like Bonzo—it was possible that they knew . . . But there! You see there is a moral to this story.—Reprinted by special permission of the author and The Christian Register (Unitarian).

NORTH MISSISSIPPI CONFERENCE

(Continued from page 11)

we may not fail in the work God has entrusted to us. What has He put in your hands, in mine, which He needs to build His Kingdom? Am I withholding that which is His?

In looking through the World Outlook programs for the year, I think it most fitting the first ones should be planned to develop and enrich our spiritual lives. We cannot give that which we do not have. I am praying we will have a great spiritual awakening in North Mississippi this year. This is the whole purpose of these fine World Outlook meditations, the beautiful retreat material planned by Mrs. B. W. Lipscomb and Mrs. G. A. Brown for our first zone meeting; the World Day of Prayer program, with all its implications; the Methodist Advance in our church. May all these become effective in your hearts and lives.

We are working on plans for our Annual Conference in April. We do want to make this a time when each person who attends will find answers to her own needs. We are planning the best program we can—obtaining the best speakers. From the first hour in the Prayer Room until the last benediction is said, we want it to be your Conference. We want you to find your needed information through reports and new legislation; your inspiration through the speakers and contacts with other workers; your spiritual enrichment through the Prayer Room; and periods of meditation and devotions throughout the day.

Plan now that each president and zone leader may attend. Conference will convene at Kosciusko, April 9th, at 2 p. m., and close on the 11th. You will not be able to function effectively under the new program without the help you will receive here.

Will you begin now to help us plan for this Conference? Pray for the program committee, the executive committee. Pray for the Kosciusko church, the host-pastor, the local committee on arrangements, each person who is sharing in the responsibility for this meeting. Your contribution should be prayer, attendance, and a cooperative spirit, that we may share the responsibilities and opportunities of this Conference.

My New Year wish for you is that you may, in 1940, live more abundantly than ever before—live more abundantly in ways you will find to share, in ways you will find to serve.

Sincerely,

CORA R. RATLIFF.

(Mrs. W. H. Ratliff, Pres. W. M. S.)

Hypocrisy desires to seem good rather than to be so; honesty desires to be good rather than to seem so.—Earl of Warwick.

THE METHODIST ADVANCE

(Continued from page 5)

manufactured them out of the vapors of our minds. We were bound to have clouds. Shadowed skies were our specialties. Those were the days of "overhead" criticism. It was all very natural, and some of it was not without its justice or its value. But we overdid wind-regarding and cloud-observing. We under-did sowing and reaping. Directly the prophet of God arose in our hearts and gave us the equivalent of this warning from Ecclesiastes. We sought to exchange the weather-vane for a plow and the barometer for a sickle. At any rate, we insisted that the two should be friends, and not enemies. The wind whispered to us the will of God; and the cloud became a pillar to guide us by the working day!

II.

The second pronouncement comes to us out of the apostolic period, even from the greatest sower who has gone forth to sow since Jesus died on Calvary. We pass from the unidentified writer, with his near-despair, on to Paul, the best known human hero of the world field. The words are familiar—almost so familiar as to be hidden by their own familiarity:—"Be not deceived. God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap if we faint not." It is a strange commentary on our human nature that the threat of this passage has almost monopolized us. We thunder at the world the message of the deceived man and the mocked God. Yet the passage itself puts far more emphasis upon the hopeful and constructive side of the truth. We do well to follow the Biblical example.

Let it be allowed that the total setting is not altogether hopeful. The letter to the Galatians could furnish us some evangelistic and missionary applications. The Gallic temperament is in us all. Paul had been taken ill in those Galatian hills. He made his couch a pulpit wherein he invited the spiritually sick to come to a Healer. They came impulsively; and they drifted away in like manner. The Letter to the Galatians is their call—to return to the service of the Lord. We American Galatians had our sick apostles too—men like Bashford and Lewis and Lambuth, who preached to us beseechingly as they staggered toward their beds of death. Sometimes we can imagine that they still drop apostolic letters from the skies—letters in which occur the phrases, "O foolish, fickle, Galatians!" "Ye did run well! What did hinder you?" Once you "would have plucked out your very eyes" for Christ and his messenger. Now, by some of you, Christ and his messenger are scarcely rewarded by a look! Is the Epistle to the Galatians a modern message—God's letter to us with a timeless date on its borders? Yea verily! And surely it is the divine word for our greater Church in its assuring pledge about the seed and the harvest.

The writer of Ecclesiastes came back to the Pauline standpoint; for later he drops his plaint and takes up his plan: "In the morning sow thy seed, and in the evening withhold not thy hand. For thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." It does not go the apostolic length, but it does move in that good direction. Paul locates the condition of the harvest in ourselves—"In due season we shall reap,

if we faint not." We would not be willing to say that Methodism occasionally had "fainted," but the most of us know that she had some "dizzy spells." These interfered with planting and gathering. We know, too, that those dizzy spells must stop or they may grow to fainting—so that both seed-scattering and harvest collecting will cease! Am I not right when I declare that Methodism must now get ears to hear what the Spirit saith unto the Church, "Back to the fields, O servant of the Great Husbandman. Fill thy hands with seed and scatter it in the furrows of the world so that in due season thou mayest fill thine arms with the golden harvest of the Lord! O Church of the saddlebags that were vehicles for the seed of the Kingdom—travel in your modern planters over the planet's areas. O Church of the wilderness and of the frontier, follow the early prophets who believed the pledge of God, 'He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him'; O Church of Wesley, and Coke, and Asbury, and Lee, and Thoburn, and Lambuth, 'Lift up your eyes,' not to regard winds and to observe clouds, but lift up your eyes to behold the fields that are white unto harvest,"—and in those fields "thou shalt find Myself." Today, on behalf of the Church of my grandfathers, and of my fathers, and of myself, and of my children, and of my grandchildren, I would make humble response, "Here are our eyes, Oh Lord; anoint them! Here are our hands, Oh Lord, empower them! Here are our hearts, Oh Lord, accept them! Here are our wills, Oh Lord, guide them! Here are our lives, Oh Lord, consecrate them!" If we shall do this, we shall find that there are still "upper rooms" in the house of the Lord and that these have windows and doors that open upon the fields of the world.

Perhaps some sentences should be spoken about the seed of the Kingdom. What folly it is to expect a harvest unless we sow! Yet we must all be persuaded that this dreadful heresy prevailed in some quarters of our Church. Strangely enough, this happened in a period when we had at hand the most wonderful and hopeful seed of all our history. The tale of our work, made into sections or combined into a panorama, gives a most "moving picture." The circulation of our Bible, that literary John the Baptist of our Lord; the promotion of temperance and Prohibition, and the checking of those agents who now seek under cover of the darkest pretences to sow tares once more in the life of our land, and of all lands; the building of the Hotels of God, even our hospitals, wherein the sick and weak shall find refuge and healing and strength; the carrying out of our merciful and just program for the care of those aged and blessed servants, our aged ministers, and of their widows and orphans; the partnership in the education of more than 100,000 young men and women in our ever-growing colleges; the claiming of the children in our church schools, and of our young people, and of the older life in our adult classes, so that they may not lose out in the unison of the hymn,—

"Oh Thou, whose infant feet were found
Within thy father's shrine;
Whose years, with changeless virtue
crowned,
Were all alike divine.

"Dependent on Thy bounteous breath,
We seek thy Grace alone.
In childhood, manhood, age and death,
To keep us still thine own"

the evangelization and education of our Negro people so that we may further help a patient and plucky race in its wonderful progress, scarcely equalled in all the history of mankind; the offering of our own land, with its rural districts, its vast cities, its foreign peoples with their matchless missionary opportunity, to Christ as the only sufficient Saviour of our country; and the actual assertion that this world is God's world, and that we are to take it for Him, and that any other view is terrible heterodoxy and horrible apostasy; the proclamation of a Saviour who loves men and women and little children of all races, tribes and colors, what a program is that! What seed we have to cast into the minds and hearts of our people? It is my deliberate conviction that since Jesus came, we have never had such seed, and such soil. The underhusbandmen of the Lord from all over the earth bring reports that the fields are waiting for the seed, while we ourselves call back even the sowers! What is the reason? Is it the deceitfulness of riches? Is it the shallow life? Is it the rocky tableland of the heart? Or is it the combination of them all? God of the spiritual sowing and reaping, run Thy ploughshare through the souls of the people called Methodists; and get to Thyself, first of all, a harvest in our own spirits!

We return inevitably to certain homely and revealing figures of finance. How often have we said it? The price of a ten cent drink of soda water each week from each Methodist in the United States would carry our present missionary program and leave millions of surplus in our treasury! One of our popular versifiers several years ago described himself as buying ten cents worth of seed. As he left the store it flashed through his mind that what looked to the clerk like a dime really represented a miracle! So he gave a lecture to himself—

"You've a dime's worth of power which no man can create,
You've a dime's worth of life in your hand!
You've a dime's worth of mystery, destiny, fate,
Which the wisest cannot understand
In this bright little package, now isn't it odd?
You've a dime's worth of something, known only to God.
These are seeds, but the plants and the blossoms are here
With their petals of various hues;
In these little pellets so dry and so queer
There's a power which no chemist can fuse.
Here is one of God's miracles soon to unfold!
Thus for ten cents an ounce is divinity sold!"

Edgar A. Guest wrote that, and I do think that we can give the lines an evangelistic and missionary meaning that will make him just now one of the poet-laureates of God! Ten cents a week as the seed of the Kingdom! O Christ of Gethsemane and of Calvary, is this the measurement of our thought of Thee, and of thy work for the World-Field? We make no plea that million-dollar men and thousand-dollar men shall shrink themselves to the size of the smallest silver coin. But we do make a plea for the crimson commerce of the heart. We do put up a prayer that Christ may save us from betraying Him for far less than thirty pieces of silver; and that we may be kept from gambling for the seamless robe at the very foot of the Cross!

It is the time for Methodism to know that there are two crosses for our faith: one to

which we are to cling and one which we are to carry. If we cling, and do not carry, we shall lose our right in the Kingdom. If we carry and do not cling, we shall lose our motive. Long ago it was said that "the blood of the martyrs is the seed of the Church." In this proverb we find the two conceptions united. Let it be said reverently that there are for us all glorious fragments of martyrdom. Calvary is ours to share somewhat. Our fathers used to say, 'No Cross, No Crown!' Jesus says the same to us today.

We have all had at least hints of the story of Johnny Appleseed. In my childhood I read his strange romance. His real name was John Chapman. His native headquarters were amid the eastern settlements; his later headquarters at Ashland, Ohio, which was then a frontier place. His nickname, given in semi-derision, became at last, like the epithet "Methodist," a genuine glory. When he first came to observation men would touch their foreheads smilingly as if to indicate that Johnny Appleseed's head had vacant rooms or uncoordinating wheels. He lived and moved in the presence and power of a vision. He heard the tramp of coming feet and knew that the tides of men would move westward and claim the empires of mountain and desert. So he gathered many bushels of apple seeds and started alone over the untracked ways, dropping the pellets into the furrows of nature. When the seed, but not the sower, was exhausted, he would return to the orchards of the settlements to haunt the trees and the cider mills and to solicit their treasures. So did he become the sowing itinerant. When in later years the wearied, thirsty, hungry travellers went toward the setting sun, they found Johnny Appleseed's memorials. They rested beneath his trees. They ate the unforbidden fruit of his Eden. They were his guests. Doubtless they came to believe that this idealistic planter was about the sanest man among all his contemporaries.

Is not that sower our example?

I have been thinking much of late of two addresses—delivered by two chairmen of our Unifying Commissions—chairmen that presided and worked magnificently and passed at last in the same quick way to the eternal fields. Many of you can recall Bishop Mouzon's description of the early Methodist preachers like Asbury and Lee, who marched out over our wild and stubborn pioneer acres, bearing and scattering the good seed of the Kingdom: and you remember, too, his description of the plentiful harvests of grace. Yet amid all the thought and rhetoric and passion there came the insistent question, "Can Methodism do it again?" "Can Methodism do it again?" Before God we say today—"We can do it again with the help of Christ. The Methodist Advance is not its own goal. It is a fence; it is a Gate leading to wider fields. And now we are on the way with God.

Already some of you have been thinking of one of Bishop McDowell's famous and favorite sermons—one that it would have been a crime not to repeat. How vivid he made the scatterer of the seed! Even now we see his uncle striding across the field, dipping his hand into the homely bag of seeds, and dropping them into the freshly opened grooves! We remembered the strange grace of his gesture and found ourselves listening for the pelting of the grain upon the eager earth. Each of us then took upon himself the sower's vow. For the moment we coveted no harvest that arrived without the springtime labor. We yearned to pay the price of toil; to go forth weeping, if

need be, in order that we might have a right to the reaper's song. It seemed to us as if the author of the Parable of the Sower came and walked in company with his majestic servant—that He might supervise the field and reward the faithful worker. We arose and walked with the two of them; and some of us are still in the field, a little more dutiful because we caught that sacred challenge.

We hesitate here to strike a minor note. We will listen to its harshness for only a moment. Sowing is not always good—because seeds are not always good. The New Testament itself tells of one who sowed tares, and disqualified acreage, and made torment for the honest husbandmen. Often we wish that for at least a decade we could be rid of those who sow wrongly. It is said that the thistles that have often claimed thousands of fertile fields began in this land—because an immigrant grew homesick for the comely weeds of his nativity, and actually imported their seeds and planted them in his fields! Any movement, like the Methodist Advance, will always have its wind-regarders and its cloud-observers. The way the sowing ought to be done is the way we would do it; and, inasmuch as no two men do the same way, the seat of the scornful is always available. But growls produce fruit after their kind: and the fruit is always sour. Doubtless Johnny Appleseed might have found seeds or roots from which Upas trees could grow into dreadful prosperity. Let us thank God that he sought for holy growths.

It may be that I have allowed my figure of speech to dominate me unduly. If you think so, dismiss the thought; for the Methodist Advance is far more than rhetoric. To make that advance sure and glorious I would willingly commit a thousand literary blunders and send my words of rough power, cleaving through the soil of all our Areas. Moody once said to a critical lady that her objection to his grammar was valid, but that what little grammar he did have had been dedicated to the School of Christ! I think that I can truly say that in no signal movement in Methodism has the regard of the winds and the observer of the clouds been less visible and audible. Occasionally he has said or written to me that he himself must be allowed to select the furrows; that he must be permitted to choose his own sowers from among the Bishops; that only one kind of seed must be scattered over his garden; and that any talk about twelve manners of fruits from one tree of life denoted a husbandry that knew not the need of this time! But I do honestly believe that I have never known a lovelier chorus of desire or approval. We seem to be hearing with a blessed unanimity the call of Christ the Chief Husbandman, saying, "Pray ye therefore, the Lord of the harvest that he would send forth laborers into his harvest." But our prayer should become more specific—even, "Here am I—send me." All of us have grown more than doubtful of the doctrine of vicarious substitution—in work for Christ's Kingdom. No other man can sow my present field; nor do I care to have any other man constitute himself as my autocratic overseer. No one of us must say—"Come and scatter the seed in the field of my appointment. I will sit in the shade of the trees and regard you with pleasure." We often talk about getting a movement down to our local churches when we are the only persons in the world who can carry it thither! None of us can be compelled to seize the seed and to scatter it over our acreage. We have our own furrows to cultivate, our own plows to

guide, our own tools of spiritual agriculture to handle; our own soil to enrich; and our own harvest to gather—unless God may graciously allow us to do the seed-sowing and the cultivating for a beloved fellow-laborer. Today I feel that the Lord of our domain singles each of us out in a terrible and glorious way, by saying, "Son, go work today in my vineyard." We need have no fear of great numbers if they are in any degree touched or affected by the mood of Pentecost. The author of the Acts records three thousand conversions with a proper pride and did not shun the blessed arithmetic. The Revelator saw one hundred and forty-four thousand in the fields of eternal light and beauty and would have paid no heed if the four beasts had objected to his census. When I indulge the trust that the Methodist Advance may inspire portions of our eight million people to sow more seed and cultivate more fields, my heart thrills to the prospect. This morning I have the consoling sense of company; I want to recognize Him. Mary stood in the midst of a resurrection morning and saw Jesus without recognizing Him—"supposing," as the account puts it, "him to be the gardener." Well, He is the gardener, brethren. Some of us have not many more days of earthly labor. For myself, I am really anxious to become partner of the Gardener and to do my part in making the rose of Sharon and the lily of the valley grow in beauty; and even should it be necessary, to allow the seed of the Kingdom, represented in myself, to die, that it may not abide alone, but may be the prelude to the harvest.

That I conceive to be my responsibility in The Methodist Advance. I think it represents yours as well. "O Lord of the world's field, help us!"

THE CHRISTIAN HOME

Pastors who are interested in making church membership meaningful to children will find very helpful material in the March, 1940, issue of the CHRISTIAN HOME. March 17 is Palm Sunday, and March 24 is Easter, and it is at this season that a great many children are received into church membership. Bishop Clare Purcell writes about "When A Child Joins the Church," and Dr. G. Ray Jordan has an article on "When the Church Means Everything." Consideration of "The Home When the Child Joins the Church," is given by Karl Quimby, and Edith Kent Battle's "Dad, I Want to Join the Church," is reprinted by request from an earlier issue. This material will be found useful not only by pastors, but also for pastors to place in homes where there are children who are of an age to be interested in joining the church.—From the Board of Education.

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BOOKS

(Continued from page 6)

is left a-thrill with confidence and expectancy regarding a tomorrow which is still wrapped in shadows, but whose substance and solid merit he has already seen.

Their Future Is Now, The Growth and Development of Christian Personality, by Ernest M. Ligon, B. D., Ph. D. The Macmillan Company, New York, pp. 369, price \$3.

In this book Dr. Ligon undertakes to link Jesus' teaching concerning Christian personality with scientific method for achieving its best and fullest realization. It is, therefore, the application of the best established methods of Christian education to the solution of the problems of the individual in terms, not of a fixed rule, but to follow the aptitudes of the individual himself. It is a study of youth development supported by scientific research and case studies.

Dr. Ligon is a native Texan, did his undergraduate work at Texas Christian University, received his degree of Doctor of Philosophy from Yale University, and is now Associate Professor of Psychology at Union College, Schenectady, New York. He is still a young man and has, therefore, the viewpoint of his age and is thoroughly abreast of the best thinking and scholarship dealing with his subject. An indication of his approach to his subject is found in words taken from his preface: "Among the influences which motivate men, religion has been and will always be one of the most powerful. And if men are to be lifted to their highest possibilities, religion must play the leading role." The author follows a carefully graduated process from the nursery through the kindergarten, youth, and the period of adolescence to complete maturity and social integration. The process is too long and detailed to lend itself to intelligent analysis in the space allowable for this brief review. Suffice it to say that any who may be interested in such study will find in the pages of this volume a wealth of helpful material on the very important subject of child development.

Men of Power, Volume V, by Fred Eastman, Cokesbury Press, Nashville, pp. 222, price \$1.50.

With this group of studies, Dr. Eastman brings to conclusion his five-volume series of sixty-minute biographies. Here we have studies of Lenin, Gandhi, Dr. Trudeau and R. L. Stevenson. From our point of view, we are inclined to believe that this is the poorest of the five volumes. We believe that both Lenin and Gandhi are given more favorable consideration than their merits de-

serve. As for Dr. Trudeau, the reason for including him in a study of men of power seems to have been more the fact that as a physician he was linked with Stevenson than otherwise.

We understand perfectly that these sketches are intended to be popular rather than profound, but we cannot believe that they should be misleading because of what they fail to say. We do not agree to the interpretations of Lenin and Gandhi. To even suggest Lenin as a composite of Moses, Jesus, Washington and Lincoln, is beyond our imagination, and we do not think that the Russia of Lenin is one of the most powerful states in the world. Neither do we believe that Commissar Lenin and his successors have fulfilled for the Russian millions what is implied by "a more abundant life," literary artists and publicists to the contrary notwithstanding. Most assuredly we do not admit that Lenin and Gandhi "are undoubtedly the two most representative men the twentieth century has produced," even with the qualifying comment. In our opinion such interpretations contribute little to public ideals and less to discriminating knowledge of the makers of substantial values in our history.

METHODIST LAYMAN SPEAKS OUT

(Continued from page 10)

nations is so directly dependent upon the trade between them, the most important thing any of us can do to protect these interests is to encourage informed discussion of the issues at stake. To that end I am enclosing a booklet prepared by this Bureau, in the hope that you will read it carefully and discuss it frankly.

I would appreciate a letter giving me your impression of the present situation and offering any suggestion you have to make as to what may best be done to preserve the equities we each have in Japanese-American trade.

Sincerely yours,

Dear Sir:

Thank you for your letter of January 2nd. I will answer it with as much candor as you would undoubtedly answer me, if conditions were reversed.

I am not able to think about trade with Japan unemotionally.

I believe that many people in the United States are sincere Christians. Millions of dollars that I see contributed to the Community Chests and many other types of institutions where individuals give liberally to the support of their less fortunate brethren, makes me believe that there is some active power derived from Christian teachings existing in the minds and hearts of the people of this country.

We have heard much testimony in the past year that the "war lords" of Japan worship a cold, heartless, materialistic god who works only through the laws of "survival of the fittest."

Many Americans believe that civilization based on such a god can never survive.

Millions in this country prefer sacrificing profits from trade with Japan to becoming partners in (what are reported to us as) the crimes which the Japanese Militaristic Party are perpetrating on Chinese men, women and children in the present undeclared war!

Sincerely yours,

Over-emotionalism—The great center of over-emotionalism in America is not the church but the college. If people's emotions were stirred in church as they are at football games, religion would get somewhere. —Bishop Edwin H. Hughes, Methodist Church.

Abingdon

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"The Incarnation of the Son of God has brought many instances and many advantages to the children of men: and one of the greatest and most momentous is this—that the Most High is now so near us: and especially so near us when we pray. Now is that so? . . . Do we practice the presence of Christ when we pray?"

—Alexander Whyte.

THE PRAYER-ROOM TODAY

The thought of Thee enlarges the compass of our minds; so comfort us with Thy nearness also. Speak to us in memory; bring to our recollection those gracious and revealing experiences that have lifted and illumined life. Comfort us also by the consciousness of Thine ever present and available power to help. May needy souls find solace and serenity and fortitude. May those whose wells have long since gone dry sink shafts into the nether depths and draw living water from the inexhaustible supplies of Thy grace.

Rev J B Cain
Oct 40

Where Happiness Lies

Nobody knows where happiness waits,
Across what meadows, within what gates,
Sometimes for an hour it walks by one's side,
Then veers like the wind or turns like the tide.

When I was a little child it was everywhere,
It danced in the sunlight, it sang in the air,
It pulsed through the notes of my mother's song
And the arms of my father, straight and strong.

Nobody knows where happiness dwells,
Or how to snare it by charms or spells;
It can fly like a lark! it can bud like a rose,
But the secret of happiness nobody knows.

This much is true; it will not depart
From the way of a tender and loving heart;
It can veer like the wind, it can turn like the tide,
But in souls that have faith it will still abide.

—Baptist Observer.



WALLET OF THE WEEK



JAN SIBELIUS, Finland's great composer, is said to have written his Sixth Symphony, one of his most perfect works, while Russian bombs were falling around his home in 1918. At the time of the first raid on Helsinki, in the present Russian invasion of Finland, Sibelius was erroneously reported to have been killed. He is a great composer, a great patriot and a worthy representative of the people who are putting up such heroic resistance against Russian aggression.

* * *

MORGAN MEMORIAL CHURCH, Boston, has adopted a total budget of \$757,879 for the year 1940, according to a news note in *Zions Herald*. This is said to be the highest amount adopted for any year of the more than forty years of its history. The work of this great social center includes training, wages rehabilitation, work relief, supplementary and direct relief. Many a person has had occasion to thank God for the existence of that church.

* * *

BANK DEPOSITS in the United States, at the close of business on December 31, 1939, totaled sixty-four billion four hundred million dollars, according to a report credited to the Federal Reserve Board. This is said to have been the highest total attained in the history of the country, and it represents four hundred and eighty-nine dollars for every individual in the nation. It is stated also that deposits increased five billion dollars during the year, and that they are nine billion dollars more than in 1925.

* * *

MR. AW BOON-HAW, a Chinese Resident of Singapore, is reported to have invested recently two million dollars in China's National Salvation Bonds. The investment represents a fund which he had set aside for the purpose of establishing one thousand primary schools in China. It is his thought that after the war is over, these bonds will provide a fund for carrying out his original educational plans. The investment is an eloquent expression of his patriotic and philanthropic spirit, but no less of his confidence in the ultimate triumph of China in the conflict now on.

* * *

UN-AMERICAN ORGANIZATIONS to the number of eight hundred, was a charge made by Algernon D. Black, in an address before the New York Society for Ethical Culture recently. He declared that such organizations usually conceal themselves behind names like "American," "Patriot," and "Christian." He instanced the Christian Front, the followers of Father Coughlin, and the Knights of the White Camellia, as examples of such organizations. It is rather sweeping to say that there are eight hundred such organizations and then name only three. It would not be wise to take such a charge too seriously until we have at least a little more definite information on that subject.

LONDON MASONIC HOSPITAL operated at a loss of nine thousand pounds, according to the report for the fiscal year ending June 30, 1939. Of its fifty thousand pounds income, twenty-seven thousand pounds came from patients and twenty-three thousand from donations. An unusual item was fifteen hundred pounds expended "for air-raid shelters." As a war emergency measure the number of beds has been increased to three hundred.

* * *

THE SHORTEST VERSE in the Bible has been generally accepted to be John xi. 35, "Jesus wept." It is the shortest verse in the English translation, but not so in the Greek. The shortest verse in the original is 1 Thess. v. 16, "Rejoice evermore," which has two words with fourteen letters, while the passage from John has three words with sixteen letters. "Jesus Wept" furnishes a picture of the heart of Christ and "Rejoice evermore" gives us the key to triumphant Christian living. They are not systems of theology, but snapshots of truth.

* * *

RELIGIOUS STATISTICS of Greater New York, compiled by the Federation of Churches, show a half million families living in slums; seven hundred thousand jobless; three hundred and fifty thousand Negroes victimized by prejudice; one hundred and fifty thousand Puerto Ricans suffering beyond all others; a million cases of venereal disease; a million arrests of whom seven thousand were children; more than a thousand suicides; a million two hundred thousand children untaught in any religion, and five million people not attached to any Christian church.

* * *

THE BOOK-BUYERS OF EVERY AGE pay for more chaff than wheat. Statistics show that six hundred and fifty of every thousand books published are forgotten before the end of the year of their publication, one hundred and fifty more at the end of three years, and only fifty survive for seven years. Of fifty thousand publications of the seventeenth century, but fifty-nine have been reprinted; and the same thing is true of the books of the eighteenth century. Gutenberg printed the first Bible in 1448, and since then approximately a billion copies have been printed in over a thousand languages and dialects.

* * *

REV. MALCOLM MOFFAT, the grandson of Robert Moffat, the pioneer missionary to Bechuanaland, in Africa, died on Christmas eve at Kalwa, Northern Rhodesia. At the time of his death he was seventy years old, and like his grandfather he had given his life for Africa. He was also the nephew of David Livingstone, whose daughter, Mrs. Frank Livingstone Wilson, died in Scotland a short time ago. Malcolm Moffat's station was at Chitambo, the nearest European settlement to the place of that name where Livingstone died. Another link is severed in a glorious missionary succession.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

A REFINER'S FIRE

Upon the tongue of the old prophet, we find a figure which describes a process of testing that has gone on in the religious life of the world from the beginning—"Like a refiner's fire." Circumstances vary its form but the principle is always the same, and the result is the same also. The human reaction to the first phase of its application is discouragement, for few of us ever reach the stage of assurance and confidence to which the drastic reduction of our organization does not mean disaster. It is hard to resist the depression which comes when we witness the retreat of deserters from our own army, and to the statistically-minded it means the failure of a cause.

But the teaching of history is that the strength of the Lord's army is not dependent upon numbers, neither is it dependent upon public favor. Gideon's army vanquished the Midianites after it had been reduced from thirty-two thousand to three hundred. Christianity has never been weaker or less aggressive than when it has achieved dominance through public favor. In such a situation it becomes a style and an attitude rather than an experience. With such a church nothing is more natural than that the opportunists and the selfish should take the road that leads back to the ease and the flesh pots of the world. The man with the hireling spirit flees before the savage onslaughts of individuals and interests hostile to Christ. The refiner's fire always discovers the shallow and the false in the religious life of the Church.

But of vastly more importance is the fact that by the very same process is revealed the souls of heroic temper and uncompromising devotion, who have always pushed back the religious horizon of mankind. In one of the darkest hours of the Christian enterprise a bare handful went forth from a prayer-room, in Jerusalem, to take the world for the risen Christ. The Church in the catacombs and the Church of the martyrs represented a religious heroism and devotion which were unconquerable and which no enemy could kill. Much is being said about religious repression in Russia and in Germany. The dictator ambition finds in the faith of the Christian Church a factor which is both inconvenient and disconcerting. By means of purges the ranks of the organization are decimated. Some are driven to surrender and some are sent to death, but for such a policy history has one universal verdict, "Failure." The evidence of the approaching dawn is not to be found in the conditions which appear to the eye, but in the uniform verdict of history. When the fire has burned out the dross a purer and a more powerful church will appear. Its numbers may be alarmingly reduced, but if it shall retain its faith and its sense of dependence upon God, it will gird itself anew and go forth

to the conquest of the world for Christ. Organization is always a secondary factor in Christian success.

WITH OUR SUBSCRIBERS

Again we are giving notice that past due subscriptions must be discontinued. Five hundred expiration notices are going out to our subscribers. They mean exactly what they say. Our mailing permit is granted upon condition that we maintain certain standards, but more important is the fact that we cannot afford the loss which results from carrying names for an indefinite time. Please give your attention to the notice that may come to you.

The Campaign

The weeks are flitting by and the time will soon come when many causes will be clamoring for the right of way. We have mailed nearly every steward who is not a subscriber to the Advocate a personal invitation and appeal to become a reader of the paper. We are receiving some responses already, and some of our pastors are well on the way to the completion of their Advocate campaign. Let's get it over with. We do not expect to let it be dragged out as it was last year. It is our plan to make June 30 the deadline.

Honor Roll

Elsewhere will be found an honor roll which we expect to carry during the campaign. We are doing this in order to give credit to those who have succeeded in their task and to avoid the constant reference to subscription items in the personal columns. We will send sample copies and we will render any other assistance possible. What you do now will make your success easy and sure.

UNION AND CHURCH JOBS

Loyalty to the basic ideas of Union is shown more by conduct than by public declaration. No one knows this better than the Methodist editor who must deal with a constant stream of amiably phrased publicity, some of it rather adroit but some of it poorly disguised propaganda. Sometimes it is unsigned and in other cases it comes from sources other than the reputed sender. In some instances request is made for a "good position" in the paper. None of these things are criminal, but no editor likes to be made the mouthpiece for a more or less anonymous type of publicity.

Our platform is to cut out every secretaryship, bureau and department not imperatively necessary to an effective administration of the enterprises of the Church. We believe that the coming General Conference will be very shortsighted if it does not eliminate all excess baggage. It should be done now, because it will be much

easier to create a necessary office than it will be to blast even an underling out of a sinecure. We are not remotely interested in the ambitions of anybody. We are for making an official personnel that will be efficient and waste-free—a non-political and even a sacrificial type of service.

From the bishops down, we would require an audit of service in the field under supervision, and a payment of expenses upon duly approved statements. We would do away with lump sum expense accounts and outlaw honorariums, direct or indirect. We believe that any and every servant of the Church should give intensive care to his field, and that the record of official service should be an open book in Methodism. As for this editor, we would like to give our readers reports of achievement stripped of personal publicity.

MEMORIAL MERCY HOME HOSPITAL

Sunday, February 11, is the day designated for the presentation of the Memorial Mercy Home Hospital, and for receiving an offering for its support. It is not easy to tell all the facts which lie behind this door of hope in such a manner as to make it grip the hearts of our people as it should. Suffice it to say that these three Conferences support no nobler mission of mercy and love than this. We urge, therefore, that every pastor present the cause and take the offering. Send the money to the Memorial Mercy Home Hospital, 815 Washington Ave., New Orleans, at once. By so doing you will be helping to save socially helpless girls and their innocent babes for the Church and to a wholesome and helpful life.

A METHODIST CHILD'S MEMBERSHIP MANUAL

Elsewhere in this issue will be found a detailed description of A Methodist Child's Membership Manual, Abingdon Press, by Dr. Costen J. Harrell, pastor of West End Church, Nashville. This little book deals with one of the most delicate and exacting responsibilities of a pastor—the ministry of bringing the child face to face with the essential values of the Christian religion and of church membership.

Dr. Harrell, as a pastor, has dealt earnestly and conscientiously with this problem, and in this Manual he offers to his brethren in the pastorate the results of his thought and experience. He offers to walk with them and counsel with them through the experience of bringing the children of the Church through a real experience of salvation and a wholehearted commitment to the privilege and responsibility of the church relation. We gladly commend this Manual to any pastor who would make his ministry count for most when the children under his care stand upon the threshold of membership in the Church.

SPECIAL ANNOUNCEMENT

This issue of the paper is being made up on Friday because of the Carnival holiday. The earlier makeup was necessary in order that the paper might reach our readers on time. We do not assume responsibility for all the views of our correspondents, but we do accept the obligation to make prompt delivery of the paper. Circumstances sometimes make it a little difficult to fulfill this obligation—cold weather, machinery mishaps, and holidays being among the more common hinderances. Last week a

motor burned out and a part of the issue had to be folded by hand, but even that occasioned only a slight delay for a part of the issue. No effort is spared in making certain the regular and prompt delivery of the Advocate.

Editorial Miscellany

By Dr. H. T. Carley

THE BEAUTIFUL SNOW! (TAKE IT AWAY!)

A week ago today (this is written on January 29) the beautiful snow began to fall. It was already cold, a boreal blast having hit this unsuspecting village on the preceding Thursday, striking as fiercely as "a wolf on the fold." So the flakes as they fell stayed where they were, until the ground was covered. As they continued to fall, they began to pile up till they were about a foot deep the next morning about eight o'clock, when they ceased to fall.

It was a beautiful sight—while the flakes were falling and after they had spread out over the earth. Many a child watched them eagerly, hoping enough of them would fall to furnish snowballs and material for snow men. The young people were hilarious at the prospect; and even the old folks, who ought to have known better, smiled happily as they stood at their windows and watched Mother Nature gently lay a white coverlet over the shivering earth.

So we got snow—plenty of it, and for a long time. The children and young people played in it; the older people stayed indoors and enjoyed looking at it and eating snow cream; the merchants sold plenty of rubber boots and galoshes; and a general good time was had by all—for a few days.

But the thing lasted too long. For a day or two it was thrilling; now, it is almost killing. People are getting weary of cold feet, chapped hands and faces, sore throats, and generous doses of cough and cold remedies. The chickens have all quit laying and there are no eggs for breakfast. On top of that, they can't get out in the snow, so stay in their houses—and you have to tote feed and water to them. The woodpiles are getting low. The cattle are shivering, and some of them have died. The people have been mighty good about feeding the birds—but hundreds of them have perished. The school had to close. The mail man is late. The water pipes are all frozen and the only way to get water is to carry it from the well. For ten days the temperature never went above the freezing point—mostly it ranged from four degrees below zero to fifteen or twenty above.

The beautiful snow! If you have plenty of wood, gas, or steam heat; if you have an ample supply of warm clothes and bed cover; if the postman brings your mail to the door and the grocery store delivers your order at the house; if you have no chickens and cattle to feed, and if you don't care what happens to the birds; if your throat never gets sore, and you never wake up on a freezing-cold night with a thumping toothache—beautiful snow!

Otherwise, take it away.

Looks are often deceiving. The prettiest girl doesn't always make the best wife.

THE FAILURE OF THE CHURCH

By Rev. W. A. Tyson

For one, we are tired of reading and listening to those who talk about the church being a failure, especially so since they use their terms in such a loose way. "Church" is not defined. Neither is "failure." Neither is "success." One man thinks the "church" a failure if it is not socialistic; another thinks it is a failure if it is socialistic. One thinks it is a failure because we have graft, or war, or unemployment, or business corruption; another thinks it is a failure if it is not above such material sins. One thinks it a failure and quite meddlesome if it crusades for a moral atmosphere, or for prohibition, or for the abolition of vice; another thinks it is cowardly, time-serving, bowing to the pew's wealthy and powerful occupants if it does not crusade against alcohol and prostitution.

These statements are not merely the thought of the writer. Such magazines as *The Religious Digest*, *Collier's Weekly*, *The Saturday Evening Post*, *Forum*, *Harper's*, *The Atlantic*, as well as such daily papers as *The New York Times* and *The Boston Transcript*, together with church publications like *The Christian Advocate*, *The New Orleans Christian Advocate*, *The Christian Century*, and *Zion's Herald*, have had one or more articles of the above tenor within the last two years. Some of them written by such men as Will Durant, Edwin Lewis, Stanley Jones, and others of equal note.

The January issue of *Fortune* has a well written, challenging article, more or less "high brow," which has many good things about the church, but it also says the church is a failure. Terms are loose. It does not define success, failure, church, and some other terms. We will attempt no summary of the article, but we will give attention to some of its statements.

We quote: "It cannot be said that the church has faced with any conspicuous success the new material conditions brought about by the industrial revolution," says the article. But that is a loose statement. What is meant by "faced?" by "conspicuous success?" By "industrial revolution?"

World-famed economists, such as Fonfani, such as Max Weber, have written volumns to show that the church (Protestantism, at that) is responsible for "the industrial revolution."

Not a voice was raised against slavery until the church raised it, and its ministers got jailed for their trouble. None condemned unfair business practices until the church attacked the old "caveat emptor" as immoral and unChristian. None crusaded for short hours and a fair wage until long after the church had raised its voice.

In near recent times, it was the church that made a survey of the United States Steel works and the twelve hour day, sometimes an EIGHTY-FOUR HOUR WEEK, and kicked up such a rumpus that it ended such unfair treatment of workers. That "faced" industry.

Just a little while ago a group of laymen in the industrial world met in solemn conclave in one of our midwestern cities and passed a vigorous warning for the ministers of the Methodist Church, which was more of a threat than it was a warning, and which was ignored. These industrialists wanted the preachers to "preach the Gospel," and let them and their practices strictly alone. That seems to indicate that Methodism "faces" the industrial world.

Before any politician thought of it, The

Social Creed of the Church was adopted by several denominations, notably the Methodists. This creed has all of the best features of the New Deal, and some excellent ones which go away beyond that controversial, political effort. Almost every business organization and many politicians say the church has failed because of such a creed, but its suggestions are being adopted and used with success, just the same.

What is success for the church? Everyone hearing its message and living the Christian life, which it undoubtedly preaches and teaches, would be one standard of success. That "everyone" includes all men everywhere. That certainly is the goal. It has not been reached. By such an inclusive standard there is nothing successful in all of the world. By such a standard no man is a success; no business is a success; no magazine is a success (including *Fortune*); education is not a success; government is a failure, including democracy; many of the sciences are failures; society itself is a failure.

To argue this way is to begin with a near-false or entirely false major premise, viz.: "the church is a failure unless all people everywhere hear and live the Christian standard of life." We say again that is false. That would mean Utopia; that would mean the millennium; that would mean heaven itself. That would be perfection in the church, which does not exist there or anywhere else.

The church is as near perfect in the church realm as anything else is in its realm; it is as much of a success as anything else.

The *Fortune* article charges that leadership in matters of righteousness has passed from the clergy to the laity. We doubt that. But if it is true, so be it. That is an evidence that the church has succeeded. That refutes *Fortune's* argument. Where did the laity get the idea? Where the inspiration? Where the stamina to carry on these works? From none other place than the church, my dear pessimist.

It is further charged, by *Fortune*, that the preachers are time-serving, and that they preach a gospel suited to the pew. This is an unsupported statement, which is merely a personal opinion. Witness 1928, the fight against alcohol, and all sorts of corruption, in spite of the howls of the pew, such howls as became violent threats, and in some instances persecution.

As an evidence of time-serving gospel shaped by the pew, the article cites the opposition of the church to war in 1914, with its subsequent support (?) of war, and its postwar disillusionment.

It is doubtful that there was any change in the moral attitude of any preacher toward war in 1914 to 1918. But after war was declared and we were in it, there was nothing left but to try to help our nation, or be accused of treason. The false propaganda and the broken promises of the war mongers did bring disillusionment. Ministers did trust them to make a lasting peace, to preserve democracy, and to be fair, as they unqualifiedly promised to do. Apparently the politicians never one time intended to keep such promises. That did bring disillusionment.

At present there are official, doctrinal statements in the rules of the Methodist Church against war. This church has joined the ranks of the conscientious objectors. All ministers will move heaven and earth to stay out of any future war—wholesale theft, brigandage, and murder, that is thoroughly unChristian. But, my dear *Fortune*, if we are forced into it, we will be loyal to our nation, which we ardently love, and we will

do our best to win that war. At the same time we will oppose war per se, and despise it every day that we live and work to win. And that is not a time-saving, pew-controlled ministry, either. It is merely common sense.

Quoting: "the values used by the church in reaching its decisions could not have been absolute spiritual values." These "decisions" are supposed to be those about the World War. We ask: on what authority does the author state that they were decisions of the church? There are at least twenty-five major denominations in America. Does the author base his statement upon any official pronouncement of these bodies? Has he heard, or seen quoted, maybe, the statements of a thousand ministers out of the two hundred thousand in America in 1914 to 1918? Would he mistake Billy Sunday's blasphemous prayer to God to d. . . the Kaiser as the sentiment of the church. We rather think that there was a large number of preachers in America at that time who wanted war. These were personal opinions. These opinions were not the official stand of the church.

What are "absolute spiritual values?" The Decalog? The Sermon on the Mount? Social justice, whatever that is? The Golden Rule? Sobriety? Decency? Fairness? Worshipping God? A moral life? Beauty of soul and of nature? Kindness? Unselfishness? Service? Faith? Hope? Charity? Love? Forgiveness? Repentance? Restitution, or righting wrongs? Just what are "absolute spiritual values?" We, ourselves, think these are some of them.

There are very few ministers in all of Protestant America who are not preaching and standing for every one of the virtues named in the paragraph next above.

Ministers do not have any magic; they do not have any superhuman prowess, so that they can force all hearers to observe the Golden Rule, or the other Christian precepts. However, the degree of acceptance is greater than for any other set of principles.

Before the end of the second century, A. D., there were a few who said that Christianity was a failure; about the time of the Crusades there were those who said the church was a failure; in Reformation days there were those who said the church was a failure; in the days of the French Revolution several of the brilliant scholars of France said the church was a failure; in the days of Wesley it was said that the church had failed; in the World War quite a few brilliant writers said the church had failed; it has been vigorously said all over Russia, Germany, and some other spots of the earth, in modern days, that Christianity and the church have failed.

Upon the basis of such logic we say that the Pacific Ocean is a failure, notwithstanding Mark Twain, who, when he first saw that ocean is reported to have said, "Boys, she is a success!" We support our statement with "Dana's Two Years Before the Mast," with the story and the movie, "The Hurricane," with Jack London's South Sea stories. And we challenge any man to prove that either the Atlantic or the Pacific Ocean is NOT a failure.

To believe that the church is a failure is almost as fixed as the belief that toads cause warts, that asafetida worn about the neck prevents disease, or as some other superstitions—among a certain class of people. Whatever is believed by anyone, including *Fortune*, does not change the truth, however.

Tupelo, Mississippi.

THE SANCTUARY

"AS FAR AS I CAN SEE," OR ANTICIPATIONS OF 2000 A. D.

By Rev. Joseph A. Smith, D. D.

"Verily I say unto you, he that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12).

INTRODUCTION: Last Sunday I celebrated my fiftieth birthday; and in preaching to you I took the pretentious subject: "The World As I want It," using as a text the words, "Behold this dreamer cometh!" However, I spoke so often of my own age that the law of suggestion evidently got me, for, expressing an old man's propensities, I fell into a reminiscential mood and indulged myself in talking at length about the world as I had known it, rather than anticipating, as I had set out to do, the more ideal developments of the world under the influence of Jesus Christ. This I propose to do today.

What of the Future?

Of course I cannot surely know what will happen in the years which are ahead. I claim no occult powers nor gift of prophecy. I am a forth-teller, not a fore-teller. However, I do know something of the progressive nature of truth and life as revealed in history, and, I may be bold enough to say, I possess in a limited measure the discernment of faith. Hazzarding my future reputation for sound judgment and creative imagination on these, I shall now anticipate the achievements of the decades closing with the year 2000 A. D.

1. Nothing is more intriguing than speculation concerning the future progress of civilization due to the increased knowledge and new applications of the physical sciences.

Light

During the next fifty years the development of hydro-electric power, under a socially-planned government, will greatly reduce the cost of lighting and extend its use widely. The T. V. A. is but an immature experiment in this direction. All homes, both urban and rural, will be adequately illuminated with indirect, glareless and shadowless lighting that will afford one hundred per cent more utility than is now enjoyed and will greatly protect human eyes. The chief highways and transcontinental arteries of automotive traffic will be as well illuminated in 2000 A. D. as the average city streets of 1940.

In this connection I might add that the great development of economical electrical energy, to say nothing of new ways of producing energy from the sun rays, or from radio-activity, which will no doubt be highly advanced by 2000 A. D., will render the use of coal for heating and cooking as obsolete as the use of wood for these purposes is today. Prices will fluctuate somewhat, but the average cost of such utilities as lighting, heating, cooking and air-conditioning with twice the efficiency now obtained, will be in 2000 A. D. less than fifty per cent of what it is today. In relation to the income of the individual home-owner.

Housing

I say home-owners, because before 2000 A. D., there will be neither municipal, county, state or federal ad valorem tax on

homes or farms up to the property valuation of \$25,000; and under the help of institutions of which the Federal Housing Administration is a fore-runner, millions of families now living in flats, apartments and hotels, will build and own homes. There will be no slums or cheap tenement houses in 2000 A. D. Even the two-room Negro "shanty" in the South will be a museum piece.

Indeed, it is probable that wood will no longer be used for building material except for interior finishing, and in the form of one of the many "compositions" chemically compounded. The great forests will be fairly destroyed before 2000 A. D., and reforestation, although highly advanced, will be able only to take care of the national watersheds for floor protection and the plains for dust storm control, and to provide lumber for finishing materials, furniture and musical instruments, and the growing of trees, whose products are necessary for chemical purposes.

Horticulture and the raising and merchandising of fruit and nut trees, shade trees, shrubbery and flowering plants of every kind for the beautification of parks, homes, streets and highways, will become one of the great industries of the future.

Newsprint, pulp, magazines, cartons, and other paper products, the manufacture of which is now destroying trees and saplings more rapidly than they can be grown, will be manufactured from some other material in the near future. It is not improbable that cotton, with some economical filler, will supply this need before 2000 A. D.

Within the next six decades the chief materials used for all buildings, including homes, will consist of steel, aluminum and other metals, concrete, brick, tile, slag, glass and synthetics.

Transportation

It is reasonable to expect the means of transportation to advance at least as rapidly during the next fifty or sixty years as they have during the last twenty-five or thirty years. This will require super-highways with one-way lanes of travel and separate lanes for freight traffic. The super-highways will be illuminated at night and will never cross railroad tracks or other super-highways on the same level. They will be equipped with more elaborate safety devices than have ever yet been used. In addition to the use of speed governors for city use, every automobile will be equipped with a device connected with the speedometer, which will make a permanent record of the speed at all times. This record will be available to the police. Monthly inspections by expert mechanics, under the employment of municipalities or the state, will determine the mechanical fitness of the car for operation. Careful training and rigid examination will be required for drivers, and no car will be allowed to operate that is not adequately covered by insurance, including personal liability.

In 2000 A. D. there will be millions of airplanes in private and commercial use. This development in the use of aircraft for all forms of transportation will accelerate the tempo of the commercial and social life of the world. It will also materially affect architecture and city planning. Cities will cover larger areas to accommodate the thousands of landing fields; streets will be

much wider and skyscrapers will become obsolete. There will be a trend toward the building of small but beautiful country estates within an hour's flying time of the city.

It is highly probable that the electric storage battery will be perfected by 2000 A. D., and this, with the very economical production of electrical power, will revolutionize transportation. The gasoline combustion engine, as we have it in our automobile today, will be superseded by electric motors of greater power, speed and beauty, and the operating cost will be materially reduced.

Communication

The first actual transmission of television signals to a great distance was at a public demonstration by the American Telephone and Telegraph Company, between New York and Washington, in 1927. By the year 2000 A. D., television in technicolor will be perfected and in common use, not only in properly equipped theaters but in homes, as an integral part of the highly improved, static-proof radio equipment.

2000 A. D. will have recorded many changes in the administration and control of radio service. The Bureau of Radio Administration will be a unit of the federal Department of Education and Culture, which will be one of the regular Departments of the Federal Government, administered by the President and his Cabinet. By 2000 A. D. the great radio stations and national hook-ups will not be used for commercial advertising. The number of great broadcasting stations will be greatly reduced, but they will be much more powerful than they are today. In the absence of financial support from commercial advertising, these broadcasting stations will be supported by taxation and by great educational and altruistic foundations. The radio programs will be limited to the following general items: News, Educational Programs and Technical Instruction, Music and the Fine Arts, Popular Recreation, Entertainment and Amusement, including Popular Music, Ethics and Character-Training, Religious Worship and Sermons, Civil and Governmental Matters, including Political Speeches.

Cinema

The motion picture, with its sound equipment, will undergo revolutionary changes in order to compete with television. It will survive because its films are permanent records, capable of unlimited exhibitions.

Motion picture machines, with the best sound equipment and also the most improved radio and television machines and attachments, will be in every school and college, and in most churches by 2000 A. D.

Synthetics

One of the most wonderful developments in the world of 2000 A. D., will be the manufacture and use of synthetic products. This will probably be the greatest contribution to the science of chemistry during the next six decades. A synthetic is the chemical assemblage of various molecules into a new compound with desirable qualities.

There are many of these synthetics being manufactured today such as: synthetic extracts, as satisfactory as the natural extracts; synthetic camphor made in a factory at 48 cents a pound as against \$3.75 once charged for the natural product; synthetic musk, the base of all perfumes, now produced for \$7.00 a pound as against \$300 for the natural secretion obtained from a Tibetan deer. We are all familiar with such products as cellophane, rayon, artificial ambers and ivories, dyes, aspirin and the new

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

Mrs. W. M. Wiggins, of Leland, Miss., encourages us with a personal note appended to a business letter. We sincerely appreciate the good will of all our friends.

Rev. H. M. Wolfe, of the Department of Evangelism and Stewardship, at Shreveport, reports splendid cooperation in the work to which he was assigned at Conference.

Rev. W. C. Newman, Rev. W. L. Pearson, Rev. A. Y. Brown, Rev. C. L. Rogers, and Rev. W. J. Cunningham, from the North Mississippi Conference, attended Ministers' Week at Emory University January 22-26.

Rev. C. A. Schultz is very happy in the prospect for a good year at Tylertown, where plans are well under way for the promotion of the entire program of the church.

We appreciate a letter from Miss Mary Farve, from Pearlinton, Miss., and especially her commendation of the Advocate as a journal of clean literature and religious life.

Rev. Hugh C. Castle reports that the membership of Crystal Springs Methodist Church has given him a generous reception, and that large congregations are attending the services.

A card from Mrs. Robert M. Brown announces the arrival of Martha Sue, daughter of Mr. and Mrs. Robert L. Brown, of Shreveport, La. Of course Grandpa and Grandma Brown, of Arcadia, share the joy of the happy parents.

Rev. R. V. Fulton, pastor at Greensburg, La., has almost a district in his charge when it is good weather, but he says notwithstanding the severe weather which we have had, his work is moving along favorably.

Rev. B. B. Rogers, pastor at Philadelphia, Miss., is making a calm survey of his task for the year. He expects to carry through a systematic program for accomplishing all that the church requires of him and his people.

William Shields Holmes, Baton Rouge, La., who knows that he has read the Advocate since 1873, is still standing by as the good friend of the paper. We appreciate his loyalty to the Advocate and his friendship for its editor.

We regret to learn of the illness of the family of Rev. C. B. Powell, of Melville, La. At the time of his writing he himself had escaped, and we hope that all the family are now well on the way to complete recovery.

The Advocate office has received the lists of stewards and addresses for all the districts except one in North Mississippi, two in Mississippi, and one in Louisiana. We would like to urge the delinquent district superintendents to make the lists complete at once.

Rev. W. J. Cunningham, pastor at Sardis, Miss., writes enthusiastically of the splendid service rendered by Miss Cora Barefield in behalf of the Advocate in his church. To Bro. Cunningham's word of commendation the Advocate adds a hearty thank you.

From Giddings, Texas, we have a much appreciated communication from Dr. R. H. McCoy, who at one time was a member of

the Methodist Church in Monroe, La., and whose grandfather, Rev. William H. Turnley, was at one time pastor of that congregation.

Friends of Mr. and Mrs. F. M. Casey, of Foxworth, Miss., will rejoice with them in the arrival on January 26, of a baby girl, whom they have christened Virginia Claire. The Advocate joins with many friends in good wishes for the babe and unlimited happiness for the parents.

Rev. J. F. Mincy sends us a clipping announcing the marriage of Rev. J. T. Gullett, of Booneville, Miss., to Miss Lucy McHalfley, of the Biggersville community. Bro. Gullett is serving as evangelist for the Corinth District. We regret to learn from the same letter that Bro. Mincy has been indisposed.

A hurried glance over the list of stewards shows that forty churches do not lack more than five stewards of having a complete list to take the New Orleans Christian Advocate. Two churches lack one, six lack two, twelve lack three, thirteen lack four, and seven lack five each. A step more and they could all be on our ninetieth anniversary honor roll.

Rev. T. Homer Trotter, pastor of Canal Street Methodist Church, New Orleans, held a dedication service for that church on last Sunday evening, at which time Rev. Elmer C. Gunn, district superintendent, was the speaker. Canal Street church, formerly known as Epworth Methodist Church, is now free of debt and is ready to go forward with an expansion program.

The Vanderbilt School of Religion announces its Rural Church and Community Conference for April 1-5. This school has been conducted since 1927. At the same time the Cole lectures will be given by Dr. Edwin E. Aubrey, of the Theological Seminary, at the University of Chicago. Those interested are invited to write Dr. John K. Benton, Vanderbilt School of Religion, Wesley Hall, Nashville, Tenn.

A letter from Dr. J. W. Lipscomb, of Columbus, Miss., brings us the first definite word concerning the fire which destroyed a large part of that beautiful little town a short time ago. It was even worse than we had thought from the press reports, and Dr. Lipscomb said that if it had not been for fire trucks sent from Tupelo, Aberdeen, West Point, Starkville, and Meridian, the entire town would probably have burned.

A card from Bro. W. H. Gibson, steward of Nebo church, in Brookhaven district, says: "I am happy to tell you it (Advocate) comes to my home through a member of our household, and has made its weekly visit for many years, and has always held first place among all periodicals. Long may it live!" We appreciate very sincerely this card from Bro. Gibson, and it is one of the instances in which we were not able to trace the subscription.

A letter from Rev. C. P. Zenor, of White Avenue Methodist Church, Kansas City, brings the information that his work begins in a fine way. In addition to considerable improvement on the church property, the organization of an Epworth League and other things of like character, he has organized a band for the cultivation of the spiritual life of his people and the promotion of evangelism in his field. Naturally he

would say that the interest seems to be in the right direction for a good year in the church.

NOTICE, MISSISSIPPI CONFERENCE

The section of Church Extension of the Board of Missions, of the Mississippi Conference, will meet at Capitol Street Church, Jackson, Miss., on Tuesday, March 12th, at 2 p. m.

R. L. LANE,
Secretary.

Magee, Mississippi.

CARTHAGE STATION

Dear Doctor Duren: Feeling sure that some of the readers of the Advocate would like to hear from us over this way, I am penning these few lines.

We were graciously received for a second year's service on this charge, and the members showed their appreciation in such a way that we feel sure of ourselves for the year. Some of the evidences were a gracious showering of canned fruits, vegetables, hams, furnishings for the parsonage, and large congregations each Sabbath day in hearty worshipping in the church. And, the fine thing of it is, they just keep on keeping on. We are looking forward to a very gracious and successful year's work. Pray that our greatest expectations shall be realized.

Now Brother Editor, we are expecting to have a district conference here some time during the year, and of course you'll be here.

Yours faithfully,
W. L. BLACKWELL, P. C.

BOGALUSA MEN'S FELLOWSHIP DINNER

On January the 23rd, one of the coldest days in the history of Bogalusa, and in the midst of the heaviest flu epidemic since 1918, fifty odd men gathered in the dining hall of First Church, Bogalusa, and enjoyed a delightful chicken spaghetti supper as guests of the Board of Stewards of the church. Mr. John R. Wood, Chairman of the Fellowship Committee, acted as master of ceremonies.

The meeting was designed especially for fellowship, and the roll of men over 18 years of age, who are members of the church, was called. Rev. J. Henry Bowdon spoke on the subject of Evangelism, and the men were challenged to bring 25 men into the fellowship of church membership during the year. Mr. R. E. Richardson, Chairman of the Board, welcomed the men, and the pastor presented the goals of the church for the year. It was unanimously voted by the entire group to hold these fellowship meetings more frequently.

The pastor reports that the congregations are increasing, and that the year is starting off with greater interest and enthusiasm than in the past, and a great year is expected.

Bogalusa has already sent in two-thirds of their offering on the superannuate support.

J. B. GRAMBLING.

In order to attract a large congregation a sermon must be either extremely good or extremely bad.—John Andrew Holmes.

WHITE AVE., KANSAS CITY

After I was assigned to the White Avenue Methodist Church, in Kansas City, I asked the men of the church to meet with me in my study. The men responded in a fine way. We meet each Tuesday night at 7:30, for a friendly chat on the things that really matter spiritually. The get-together meeting of the men is proving a helpful, recreative and uplifting spiritual power in the development of the laymen of the church. Each man has his personal list of new names of families that are to be won for Christ and his Church. Each man feels the need of bringing new men into the spiritual fellowship group for heart-searching and rededication to the work of evangelism. The men who sit in the meeting are enthusiastically sold on the idea.

I reminded the men in the first get-together that with 22,000 people in our community, I needed help to do the task of making our church the center of the spiritual life of our section of the city, and that our purpose was not to look after the business interests of the church, but to give God a chance within our hearts to recreate a new spiritual life in his church. Testimony, prayer and re-commitment to Christ have been mightily in evidence among the men who are becoming bold and courageous in their determination to talk with their friends on the job, in the home, and on the street. Our men are feeling that they should give others a chance to share in the rich benefits of the Christian privileges that have come to them.

C. P. ZENOR.

YOUTH'S CRUSADE MOVEMENT

Dear Dr. Duren: I would like to say just a few words concerning the Youth's Crusade Movement.

As I see it, the thing we are trying to do is to evangelize or Christianize our youth. I think there are several things we must do if we are to be successful. First, we should make our youth to understand the fact of sin, its deceptiveness, and its disastrous destructiveness—in other words the "exceeding sinfulness of sin." Next, I think we should help them to understand that they must repent of all sin. Then we need to exalt Christ on the cross to them, inform them that Christ died to save us from all sin, and that they must truly repent and completely surrender to Christ.

If we will only make plain to our youth these great truths found in the Holy Scriptures, we will have no trouble in being highly successful in our great Youth's Crusade Movement.

Yours for a youth's revival throughout Methodism,

EDWARD JORDAN,
Pastor.

Gonzales, Louisiana.

WISE AND OTHERWISE

By Rev. James H. Felts

The rule of gold and the Golden Rule are very far apart.

If and when a college education changes a youngster from an honest, willing-worker, whose dreams include plain, helpful citizenship, into a white-collared critic with a penchant for an easy living, it is time for another investigation.

It is not the bald spot or the grey circle that indicates how old we are, but the slickness inside our heads. The best known remedy to date is study and consecrated

activity. While putting on "full programs," brethren, why not include the preservation of youth?

Congress truly faces a difficult task with every member asking for economy, beginning in the territory represented by the other Congressman.

Most men I have known like the jobs they are doing well. Poor or indifferent work is the breeder of dissatisfaction and complaint.

When your smutty finger touches a fly-speck on a white shirt front neither the finger nor the shirt front is improved.

A student flyer, "zooming ten feet over highways, skimming autos, hedging and house tops, and clipping a high tension wire before he crashed," was called eccentric. A fool by any other name is still a fool.

These days are speaking with a loud voice, and only the stone deaf fail to hear. Man without God is man without civilization.

If you look at the stunts that are a part of most cocktail parties you cease to wonder. Sober people just can't engage in such antics and stay out of the asylum.

True or false? Nudity is necessary to art.

A METHODIST CHILD'S MEMBERSHIP MANUAL

Each year as the Easter season approaches the pastors of our churches are searching for suggestions and materials to help them in preparing the children of our church schools for membership in the Church. In *A Methodist Child's Membership Manual*, by Costen J. Harrell, of West End Methodist Church, Nashville, the author has arranged in easy and readable form a plan of instruction which has grown out of his ministry to the children of his congregations. In the Foreword he writes that "he has attempted at all times to instruct the children of his classes in the simple and abiding truths of the Christian religion, suited to their needs and understanding. He has also attempted to lead them into a heart-response to the love of Christ, and to make plain to them the meaning of church membership."

The booklet, attractively printed, contains thirty-two pages, and is written with the idea that a copy be placed in the hand of each member of a children's class. The titles of the chapters indicate the character and emphasis of this little manual: "We Believe in God," "God Speaks to Us," "We Give Our Hearts to God," "We Join the Church." Each chapter, though dealing with a vital Christian teaching, is written in language that a junior child can understand, and is illustrated by stories taken from the every-day life of children. From these four chapters one may easily sense the four objectives of this course of preparation: (1) To lead the child into an assurance of the reality of God; (2) to interpret to him the

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

meaning of sin and accusing conscience, and to lead him into an experimental knowledge of how forgiveness may be found in Christ; (3) to bring him to a definite commitment of himself to Jesus Christ; (4) to instruct him in the privileges and obligations of church membership. These are the emphases of the New Testament, and of the Methodist Church. At the end of each chapter are brief Bible readings and assignments for memory work.

Following these chapters is a catechism of twenty-nine questions and answers, in which the things judged essential to Christian faith and experience are set down in plain and concise language. At the end the form for receiving children into the membership of the Church is published.

A Methodist Child's Membership Manual is published by the Methodist Publishing House, 150 Fifth Avenue, New York, and is available at all Methodist book stores at 10 cents per single copy, or 85 cents per dozen.

QUOTA HONOR ROLL

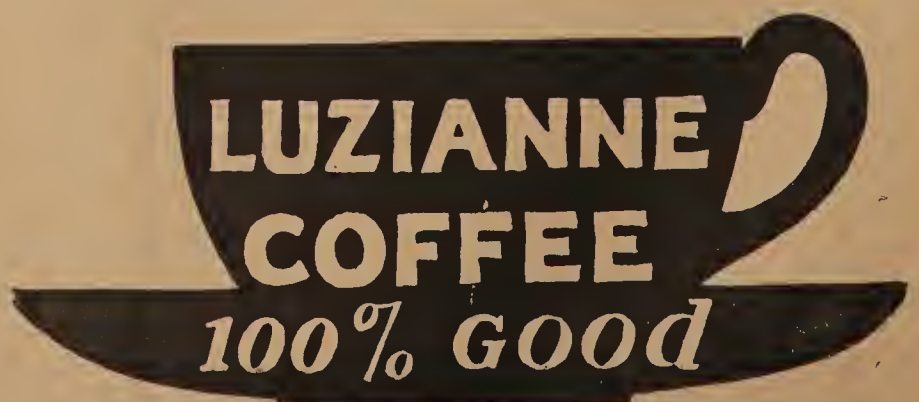
Sardis Station, W. J. Cunningham, P. C.

(Note: Sardis Station and our friend, W. J. Cunningham, are first to come through with a completed campaign quota—seventeen on a quota of fourteen. Six are new subscribers.)

MEMORIAL TO GENERAL CONFERENCE CONCERNING METHODIST PERIODICALS

Believing that a great Methodist periodical, presenting matters of Church-wide interest and articles of appeal to every member of the family, is needed to promote Methodist solidarity, we request and urge the General Conference to authorize the Board of Publication to establish such a periodical. Believing also that Annual Conferences and local institutions require papers that can devote large space to those interests, we request and urge the General Conference to encourage the support of papers published by one or more Annual Conferences.

Southern Methodist Press Association,
F. K. GAMBLE,
Chairman.
G. S. REAMEY,
Secretary.



REV. J. L. GREENWAY, RESOLUTIONS OF RESPECT

Whereas, the Rev. James Langsford Greenway, superannuate member of the Mississippi Annual Conference of the Methodist Church, has recently departed from us and entered the Church Triumphant; and

Whereas, the richest heritage of the Church is in the lives of holy men and women; and

Whereas, the late Brother J. L. Greenway was a member of the Quarterly Conference of the Capitol Street Methodist Church of Jackson, Miss., by virtue of his ministerial relationship as a superannuate minister; therefore be it resolved:

1. That we here record our appreciation of this noble man of God and minister of the Gospel. We count it a privilege to have been associated with him. Through faithful attendance upon the Church School and the worship services of the church, he impresses us with his deep devotion to the church. Through public and private testimony, he was a blessing to us. Through the ministry of intercession, he strengthened us;

2. That we give expression to our appreciation of him as a consecrated Christian. He "adorned the doctrines of God our Savior," by demonstrating the truths of the Christian religion;

3. That we extend our heartfelt sympathy to the bereaved loved ones;

4. That we send a copy of these resolutions to Mrs. J. L. Greenway, to the local newspapers, to the New Orleans Christian Advocate, and that a copy be spread upon the minutes of this quarterly conference.

Adopted by First Quarterly Conference of the Capitol Street Methodist Church, on Feb. 2, 1940.

OUR MOTHER—A TRIBUTE

Mrs. Nancy Jane Pardue departed this life January 31, 1940, aged 91 years, 6 months, and 14 days.

She was the widow of the late B. W. Pardue, and their union was blessed with eight sons and three daughters.

The father and two sons, Dr. A. E. Pardue, Hamlin, Texas, and Jas. J. Pardue, Vivian, La., preceded her in death.

The surviving sons are: W. T. Pardue, Downsville, La.; B. U. Pardue, Choudrant, La.; Dr. H. H. Pardue, Shreveport, La.; Fred P. Pardue, Downsville, La.; Dr. C. H. Pardue, Vivian, La.; and T. B. Pardue, Vivian, La.

The daughters are: Mrs. D. E. Ford, Choudrant, La.; Mrs. J. R. Rush, Downsville, La.; and Mrs. J. V. Hemler, Carlsbad, New Mexico.

Dear Mother was a helpless invalid for two years prior to her death, and the little flame of life gradually flickered out like a candle going out by the fanning of a gentle breeze.

She was always so kind, sympathetic and unselfish! She joined the Methodist Church in early life, and was a staunch and true Christian to the end.

I sat by her side as life ebbed away, and there was not the faintest moan, nor a tremor, as she was "passing through the Valley of the Shadow of Death," for the Lord was with her. "His rod and staff" were comforting her.

Just a moment before the end came she opened her eyes wide, and looked upward intently, as though she saw the "Pearly gates" opening to receive her. Then she closed them gently and fell asleep to await

the morning of the resurrection.

What a sacred moment! I felt that I was in the presence of the angels. I shall never forget that experience.

She has "fought a good fight," she has "finished her course," she has "kept the faith," and has gone on to receive her crown.

We, her sons and daughters, cherish her noble Christian influence as a blessed memory, and a precious heritage, more priceless than gold.

And may her mantle of love to God, and sacrificial service to man fall on us, is the prayer of a devoted daughter.

MRS. D. E. FORD.

HAVE YOU HEARD THESE?

Among little-known historical facts uncovered by research workers for the Historical Records Survey of the Works Projects Administration, are the following:

Dispensing liquor at the erection of the new Congregational Center Meetinghouse of Charlton, in 1798, was quite an elaborate procedure. One committee was selected to provide the liquor, another to pass it out, and the carpenters were delegated to decide when the refreshments should start.

How would you like to buy beef at six and eight cents a pound? That's all it cost in Weymouth, back in 1777. Grass-fed beef in those days brought 3d (about six cents), while stall-fed beef brought the higher figure (4d). Rates for commodities were established by the selectmen and town committee on Feb. 17 of that year.

A contractor today would get quite a shock if he received a bill such as that which William Porter, a stone mason, presented for work in constructing the Worcester County Law Library in Worcester, in 1803. The notation for Sept. 3, reads: "By his account, \$101.75; money for grog, \$.25."

Throwing stones or sticks within half a mile of the meetinghouse was considered a violation of law in Abington back in 1788, we find by a perusal of early records of the town. The ruling, which prohibited throwing in the neighborhood of the church or setting up objects at which to throw, was passed by the voters on June 9 of that year.

—The Christian Leader (Boston).

ON THE OTHER HAND GANDHI HAS USED A FORD

A writer in *The Minneapolis Unitarian* quotes a writer in *The Forum* to make the point that modern youth dislikes the holier-than-thou attitude of so many religious teachers. The quotation is:

"A clergyman at church was lecturing a young girl for powdering her nose. 'My dear young lady,' he expostulated from the height of his authority, 'do you think it is quite fitting to carry a compact to church? Don't you know that the blessed Virgin Mary never used a compact?' 'Yes,' returned the girl, 'and Jesus Christ never rode around in a Packard.'"—The Christian Register.

SUB ROSA

Billy's mother had been watching him squirm as he studied his next church lesson. Finally she asked him what was the matter.

"Oh, Mother," he burst out, "this catechism is awfully hard. Isn't there a kitty-chism I could study?"

* * *

In deference to a young minister's very genuine modesty *Advance* withholds names, but at a ministers' gathering it was reported

that a Greater Boston church bulletin recently bore this announcement: 11 A. M. God Is Satisfied. Mr. A..... will preach.

To this may be added these "bulls" which a minister in greater Boston sends us. They have appeared on the bulletin board of his church from time to time: "The Great American Headache." Dr. will preach. "The Refuge from Anxiety." No Evening Service. "After the Angels Are Gone Away." Dr. will preach.

* * *

Stenographers occasionally slip, as well as typesetters. A letter from a church recently reporting acquisitions or accessions to membership, refers to the addition of 50 acquiescences. Some church members are too acquiescent at that.

* * *

The latest schoolboy "howler" concerns the boy who wrote in his essay that Abraham Lincoln "was born without a cent in his pockets." A realistic fellow student remarked that that was the first he had ever heard about Lincoln being born with his britches on.—Advance.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Second Round

Winona Circuit, place chosen by pastor, Sunday, Feb. 11, morning.
Acona, Sunday, Feb. 11, preaching and Q. C.
Winona Station, Wed., Feb. 14, night, Q. C.
Drew, Feb. 25, a.m., preaching and Q. C.
Webb and Sumner, at Sumner, Feb. 25, p.m., preaching and Q. C.
Carrollton, at Carrollton, March 3, a.m., preaching and Q. C., 11 a.m.
Lexington, March 3, p.m., preaching and Q. C.
Minter City, at Glendora, Sunday, March 10, morning, preaching and Q. C.
Ruleville, Sunday, March 10, night, preaching and Q. C.
Belzoni, Sunday, March 17, morning, preaching and Q. C.
Moorehead, Sunday, March 17, night, preaching and Q. C.
Inverness and Isola, at Isola, Sunday, March 24, 11 a.m., preaching and Q. C.
Isola Circuit, at New Hope, Sunday, March 24, night, preaching and Q. C.
Vaiden and West, at West, Sunday, March 31, 11 a.m., preaching and Q. C.
Pickens and Goodman, at Goodman, Sunday, March 31, night, preaching and Q. C.
Sunflower and Doddsville, at Blaine, Sunday, April 7, a.m., preaching and Q. C.
Itta Bena, Sunday, April 7, night, preaching and Q. C.
Black Hawk, at Bowling Green, Sunday, April 14, a.m., preaching and Q. C.
Tchula, Sunday, April 14, night, preaching and Q. C.
Greenwood, First Church, at convenient time.
Ebenezer, at Coxburg, Friday, April 19, a.m., preaching and Q. C.
Swiftown, at Fairview, Sunday, April 21, 11 a.m., preaching and Q. C.
Schlater and Cruger, at Schlater, Sunday, April 21, night, preaching and Q. C.
Duck Hill, place chosen by pastor, Sat., April 27, 11 a.m.
Sidon, Price Memorial and Phillip, at Phillip, Sunday, April 28, night.
Poplar Creek, at Wesley's Chappel, Sunday, April 28, 11 a.m., preaching and Q. C.

H. F. BROOKS, D. S.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Second Round

Byhalia, at Ft. Head, Feb. 18, a.m.
Olive Branch, at Mineral Wells, Feb. 18, night.
Mt. Pleasant, at Union, Feb. 20.
Red Banks, at Victoria, Feb. 21.
Holcomb, at Tie Plant, Feb. 25, a.m.
Woman's District Meet, at Sardis, Feb. 27, 2:30 p.m.
Pleasant Hill, at Cedar View, Feb. 28.
District Youth Rally, at Sardis, March 1, night.
Tyro, at Tyro, March 3, a.m.
Horn Lake, at Minor Memorial, March 6.
Como, March 10, a.m., preaching only.
Crenshaw and Sledge, at Crenshaw, March 10, night.
Sardis Circuit, at Turza, March 13.
District Missionary Institute, at Como, March 14.
Lake Cormorant, at Robinsonville, March 17, a.m.
Hernando, March 17, night.
Shuford, at Love Joy, March 19.
Arkabutla, at Arkabutla, March 20.
Courtland, at Pope, March 26.
Longtown, at McGee's Chapel, March 27.
Batesville, March 31, a.m.
Lambert and Crowder, at Lambert, March 31, night.
Oakland, at Tillatoba, April 3.
Tutwiler, at Tutwiler, April 7, a.m.
Marks-Belen-Darling, at Belen, April 7, night.
Cockrum, at Independence, April 10.
Senatobia, April 14, a.m.
Sardis Station, April 14, night.
Coldwater, at Love, April 17.
Grenada, April 21, a.m.
Charleston, April 21, night.
District Conference, April 24-25.
Advocate Day, EVERY DAY through, July 1.

C. T. FLOYD, D. S.

THE CHURCH PEW

TO LAYMEN ONLY

I heard Bishop Hughes say once, "I love the laymen because they love the church just for its own sake." The bishop meant to say that a preacher's loyalty to the Christian church becomes mixed up with his own human interests; but the layman never gets anything from his church relations except that spiritual promise and fellowship which is the glory of its life.

I have come to feel toward laymen the same warm admiration which Bishop Hughes expressed. To come to church every Sunday morning and evening, for Christ's sake, for humanity's sake, for the church's sake—and across the span of a lifetime—is a magnificent loyalty, a lovely devotion.

To be sure the layman gets something; but the loyalty I have described cannot be dependent upon what a man gets. The man who keeps the day of worship across a lifetime is giving something, and means to be giving something. What is he giving?

He is bringing his ceaseless adoring tribute to the wonder of Christ. He is building a monument of praise to redeeming love. He is helping the united ages to do in relation to Jesus Christ what the Washington Monument and the Lincoln Memorial are doing in relation to the Father and the Saviour of this Republic.

No marble shaft, and no stately temple could be worthy of the glory of Jesus Christ. Such self-sacrifice as that of the cross, and such a victory as that of the resurrection must issue in an unending stream of adoration. Those august events are authenticated to the ages' yet unborn only because that stream of worship is out there. But it is out there. The centuries have been faithful; and therefore men do still believe in the wonder of Christmas, Good Friday, and Easter.

I think of the succeeding generations of worshipping believers as like the channel of a great river through which living water forever flows to the regions beyond. And when the Christian layman goes to the house of worship on Sunday morning and evening, quite regardless of whether the exercises contribute anything to him, his adoring act does help to build this channel.

"Christ in all His redeeming love, and in all His resurrection triumph, is flowing through me today out into the life of the world and on into the ages beyond"—this my lay brother can be your proper confidence as you take your faithful way to the house of worship.

And then, too, beyond your adoring act, your weekday life is an effective part of Sunday's preachment: for as soon as Sunday's expressions do not sing on, pray on, preach on, in your life and conversation through the week, the church inevitably begins to diminish. After all, and at the best, not over a quarter of America's population experiences immediately the lift and exaltation of worship. The other three quarters must catch it mediated through you, or else they hardly catch it at all.

And so you in your seemingly humble place, there in the pew, are in fact the sounding board which gives effectiveness to all the soaring alleluias of the choir and to all the inspired vision of the pulpit. And even though some individual pulpit and choir may fail, your service does not, for it stands in relation to the mighty whole.

The faith of Catholic Christianity which fills the ages from Easter morning to Judgment Day is in expression through you. You stand in the succession of the angelic chorus of Christmas morning, passing on and on—and yet on that sublime refrain:

Glory to God in the highest,
And on earth peace to men of His good pleasure!

—Christian Advocate (N. Y.).

DEPARTMENT OF EVANGELISM AND STEWARDSHIP OF THE LOUISIANA METHODIST CONFERENCE

HEADQUARTERS: CENTENARY COLLEGE, SHREVEPORT, LA.

H. M. Wolfe, Conference Executive Secretary; Van Carter, Associate

Since this department was established by conference action at our last Annual Conference, it has been our joy to hold evangelism and stewardship institutes at Greenwood, Park Avenue, Logansport, and Mooringport, of the Shreveport District, and we are grateful for the cooperation which was given this work by the laymen, pastors, congregations in general, and also for the wonderful cooperation given us by Dr. Serex. We are giving below a general outline of the program of an institute.

Schedule for Each Night of the Institute
7:30 P. M.—OPENING SERVICE—15 minutes (two hymns).

7:45 P. M.—SHOWING OF THE SLIDES IN TECHNICOLOR ON A SCREEN, 10 feet by 10 feet—20 minutes. About twenty-five slides are shown each night from the following series: 50 slides of the Holy Land (including the places Christians have always wanted to see concerning the life of our Lord on earth); 50 slides of the world's greatest masterpieces of religious art, which hang on the walls of the great art galleries of the world; slides of the Orphan Home at Ruston; slides which have been sent to us by Dr. Meyers, showing where the benevolent dollars go, and which will cause every Methodist to be glad he has had a part in the great work of the Church, and which will also cause more people to desire to have a part in this work of our Lord; and many slides showing what our cooperative effort is doing to bring the kingdom of God on earth. People of all denominations appreciate these slides, because it would cost one more than a thousand dollars to travel to see the scenes and places shown just as in a moving picture show, except these are slides.

8:05 P. M.—SENTENCE PRAYERS FROM THE CONGREGATION—10 minutes.

8:15 P. M.—FREE WILL OFFERING. The Institutes are financed by free will offerings just as in a revival and by contributions from our laymen and churches. The salaries of the staff are only paid provided the money is raised. There is no board or individual paying or guaranteeing the salaries. The Board of Lay Activities commends this work to our churches, and urges the churches and laymen to liberally contribute to this much needed program. The books of the Department will be audited by the Board of Lay Activities.

8:30 P. M.—MESSAGE ON EVANGELISM AND STEWARDSHIP, which embraces

the financial program of the local church and soul-winning. Bro. Wolfe is accredited by the General Board of Education to teach this course.

9:00 P. M. (or before)—HYMN AND BENEDICTION. This program never lasts more than an hour and a half. A moving picture show lasts at least two hours. Surely the Church is of more importance than any picture show. The people do not tire while attending the Institutes because there is a variety of programs.

We hope that many more of our churches and laymen will send contributions to help carry on the work. We are grateful to each church and individual who has contributed. It will be necessary for us to do as we were authorized by the Conference, that is, to contact laymen who will joyfully contribute to the work carried on by this department. Each week we will discuss some phase of evangelism and stewardship, and we trust that you will read our column.

H. M. WOLFE.

THE ROOSEVELT PEACE MOVE AND THE VATICAN RESOLUTION ADOPTED BY EXECUTIVE COMMITTEE, FEDERAL COUNCIL OF THE CHURCHES

The Executive Committee of the Federal Council of the Churches of Christ in America, at its first meeting since President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, "with the rank of ambassador," issues the following declaration of attitude and policy:

If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths.

We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization.

We pledge ourselves again to work with all faiths and with all men of goodwill for a just and enduring peace.

IN THE GOOD OLD DAYS

Somebody has dug up a set of regulations for ladies who wanted to be up-to-date in their manners back in the eighteen-fifties:

Ladies no longer eat salt fish at a public table. The odor is now considered extremely ungenteel.

The fashion of wearing black silk mittens at breakfast is now obsolete.

It is an affectation to eat pie with a fork and has a very awkward and inconvenient look.

Most American ladies beyond the age of thirty-five look better in caps than without, even if their hair shows no sign of middle age.

On no consideration let any lady be persuaded to take two glasses of champagne. It is more than the head of the American female can bear. And she may rest assured that (though unconscious of it herself) all present will find her cheeks flushing, her eyes twinkling, her tongue unusually voluble, her talk loud and silly, and her laugh incessant.—Religious Telescope.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The eyes of all Methodist women are turned toward New Orleans, as the time for the convening of the thirtieth annual session of the Woman's Missionary Council approaches, and the annual meeting of the Woman's Missionary Society, of the Louisiana Conference, which will be held immediately upon the close of the Council sessions.

The following letter has recently been sent to each society in the state.

"Dear President:

"The Woman's Missionary Council will convene in First Church, New Orleans, March 6-11, with New Orleans Methodism and the Louisiana Missionary Conference serving as hostesses. This will be the last session of the Council, as the new set-up for Woman's Work goes into effect this fall.

"Since the Executive Committee and a great many women of the Conference will attend Council, receiving inspiration and information firsthand, we have decided to hold our Annual Meeting immediately following. Rayne Memorial Church, New Orleans, has graciously invited us to be their guests.

"Therefore, The Woman's Missionary Society, of the Louisiana Conference, will meet in Rayne Memorial Church, New Orleans, on March 11 and 12. Delegates will register Monday afternoon at the church.

"One delegate from each Society will be provided with entertainment Monday and Tuesday nights. This limited provision is necessary this year because of the tax on New Orleans homes entertaining the Council. You may of course send your full quota (one for every sixty members or fraction), provided they take care of their own entertainment. Rayne Memorial will have on hand a list of rooms where accommodations may be secured at reasonable rates. These delegates should be elected at the February meeting.

"We hope that many auxiliaries will be able to send the delegate for a part of the Council session, paying all or part of her expenses.

"Please return the enclosed card with names of your delegates to Mrs. Bertrand Kiern, 1116 St. Andrew Street, New Orleans, Chairman of the Registrations. Unless otherwise indicated, the first named will be placed for entertainment. Indicate by a (V) check the ones desiring luncheon reservation for Tuesday. (Not to exceed 50 cents).

"Conference will open Monday evening with an address by an outstanding missionary speaker. On Tuesday there will be reports of all our work, plans and recommendations for the coming year, and the election of officers. One of the Council women will be invited as a special guest.

"We trust that your society will be represented at this meeting. It is important that we keep informed and closely knit during this period of transition. The enclosed letter from Mrs. Perry and Mrs. Bourne is in regard to the provisional meeting your pastor is asked to call. We shall count on your cooperation in this.

"MRS. GEO. S. SEXTON, JR., Pres.
"MRS. J. B. POLLARD, Secretary."

Among the speakers slated for the Council meeting are Dr. Lynn Harold Hough, Bishop Arthur J. Moore, Bishop A. Frank Smith, Dr. John R. Mott, Mrs. V. F. De Vinny, Dr. Umphrey Lee, and Mr. James Workman. In addition to these many returned missionaries and deaconesses will be the guests of the Council.

Surely each auxiliary in the Conference will take advantage of these wonderful opportunities and send representatives to the Council session, as well as to the Conference meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The Fourth Zone in the Greenville District, composed of Merigold, Gunnison, Benoit, Shelby and Rosedale, met at Rosedale on the thirty-first of January, for the first zone meeting of 1940. This meeting was a Retreat, planned by the Spiritual Life Department of the Conference. It epitomized the aim of the new year, a deeper spiritual growth, and expressed for each woman present her personal ambition in her religious life.

Mrs. Sidney Johnson, Zone Chairman, assisted Mrs. Jackson, of Benoit, in conducting the program. Other participants in the program of Bible reading and spoken meditations were Mrs. Harry Speakes, of Merigold, and Mrs. J. D. Dorroh, of Malvina.

No business was conducted, no announcements were made, no refreshments were served. Quietly and reverently the participants in the Retreat turned back to their normal activities, feeling that they were better prepared to work for the extension of the Kingdom of God.

* * *

Have you made plans for the World Day of Prayer, which falls on February 9? The Methodists and Baptists will worship with the Presbyterians on that day. Gunnison, Pace, Merigold, Shelby and Benoit have been invited to join in this service.

* * *

Dates for the Provisional District Meetings are as follows:

Aberdeen District, Pontotoc, 2:30 o'clock, February 20th; Corinth District, New Albany, 2:30 o'clock, February 21th; Columbus District, Ackerman, 2:30 o'clock, February 28th; Greenville District, Cleveland, February 28th; Greenwood District, Greenwood, 2:30 o'clock, February 27th; Sardis-Grenada District, Sardis, 2:30 o'clock, February 27th.

* * *

The Missionary Society of First Church, Water Valley, regrets to accept the resignation of its president, Mrs. S. N. Berryhill, who has labored in the work so earnestly the past two years as the leader, but, because of illness, is forced to be submissive to inactiveness. It is the prayer of every member that, if it is the will of God, she be restored to health in the very near future.

When her books were closed for 1939, all goals set by the Conference had been attained.

As an expression of love and esteem for

Mrs. J. W. Dorman, she was presented with a certificate and pin for Life Membership.

Mrs. J. A. Fair courageously accepted the presidency, and began the work of the new year in faith.

The installation service was presided over by our Conference Secretary, Mrs. R. P. Neblett, who asked God's benediction on His work in 1940.

MRS. J. B. COWAN,
Supt. of Publicity.

* * *

Baldwyn Zone Meets at Fulton

The Methodist church of Fulton, Miss., was the hostess church to the fourth quarterly meeting of the Missionary Society of the Baldwyn zone.

There were sixty-five members present. District officers attending were: Mrs. L. K. Carlton, District Secretary, and Mrs. Zach Whisnant, District Superintendent of Baby Specials.

The pastors present were: Mr. McCormick, pastor-host; Mr. Jumper, Guntown; and Mr. Sharp, Baldwyn.

The subject "Officers' Training Day," was portrayed by "The Model Missionary Society," put on by the members of the Baldwyn, Booneville and Saltillo societies.

A special attraction was a musical selection by a chorus of young people of the Fulton church.

At the conclusion of this program a social hour was enjoyed.

MRS. H. M. COEN,
Secretary, Baldwyn Zone.

ACTIONETTES

Frosty Christians can never warm a cold-hearted world.

You'll never step up a lukewarm church by stepping out of it.

You'll have to do more than "light up a Lucky" to set the world on fire.

Too many preachers are holding services over people when they should be holding services with people.

When you aim to do better it's time to pull the trigger.

—Christian Action.

DON'T Scratch!
You risk Infection!

To quickly ease the
stinging itch, soothe irritated skin,
and aid healing, apply comforting

RESINOL

FIGHT COLDS

by helping nature build up
your cold-fighting resistance

If you suffer one cold right after another, here's sensational news! Mrs. Elizabeth Vickery writes: "I used to catch colds very easily. Dr. Pierce's Golden Medical Discovery helped to strengthen me just splendidly. I ate better, had more stamina, and was troubled very little with colds."



This great medicine, formulated by a practicing physician, helps combat colds this way: (1) It stimulates the appetite. (2) It promotes flow of gastric juices. Thus you eat more; your digestion improves; your body gets greater nourishment which helps nature build up your cold-fighting resistance.

So successful has Dr. Pierce's Golden Medical Discovery been that over 30,000,000 bottles have already been used. Proof of its remarkable benefits. Get Dr. Pierce's Golden Medical Discovery from your druggist today. Don't suffer unnecessarily from colds.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 11, 1940

THE PERILS OF REJECTING CHRIST

Lesson Text.—Matthew 21:28-43.

Golden Text.—I am the way, the truth, and the life: no man cometh unto the Father but by me.—John 14:6.

The parables contained in our lesson for today are two of the less familiar stories that came from the lips of Jesus, yet they have point and meaning for our day which we would do well to consider. They are called the **Parable of The Two Sons**, and the **Parable of the Divine Householder**. They were spoken in the Temple in answer to the chief priests and elders who questioned his authority. The time was Tuesday, just three days before the crucifixion, and these words of our Lord have something of the quality of words uttered by a man who knows himself to be dying.

But they are more than that. Jesus not only condemned the religious pretenders who would not believe the preaching of John, he made one last passionate appeal for his hearers to accept him. It is not improbable that some among that crowd in the Temple were stricken in heart by his words. It is even possible that some who think upon them in the thousands of Sunday School classes this week may be persuaded that he is "the way, the truth, and the life," and follow him fully. Let us all read the words as if they were spoken directly to us.

Go Work Today!

One of the most frequently heard expressions from ministers and faithful laymen who love the church is to the effect that there is a great lack of men and women who are willing to give themselves, time and talents, to needful tasks. A Young People's Division is about to break up because no adult in the church is quite willing to act as superintendent. It is difficult to secure teachers who will attend regularly and prepare thoroughly for the holy task of teaching. Choirs are noticeably vacant on Sunday nights. The church must sometimes humiliate itself by begging for persons willing to fill important offices.

Interesting articles have appeared recently in one of our church periodicals on such subjects as "What I Expect From My Church." Little is said about "What Can I Do For My Church?" For quite contrary to the clear teachings of Jesus many of us want to be ministered unto by the church, rather than to minister to others through the church.

Go work today! Such was the command of the father. Such is the command of our Father! The fields are still white to the harvest, and the laborers are still few. "The Lord hath need of even you!"

Penitence Rewarded

The first son said: "I will not!" But afterward he repented of his disobedience and went to work, thus winning the commendation of Jesus.

Jeremy Taylor, in his "Holy Living and Holy Dying," says, "Repentance, of all things in the world, makes the greatest change: it changes things in heaven and

on earth; for it changes the whole man from sin to grace, from vicious habits to holy customs, from swine to philosophers, from drunkenness to sober counsels. And God, himself, is pleased . . . to say that he changes also upon man's repentance; that he alters decrees, revokes his sentence, cancels the bill of accusations, throws the record of shame and sorrow from the court of heaven, and lifts up the sinner from the grave to life. It cost the life-blood of the Son of God to obtain heaven for us upon that condition; and who shall die again to get heaven for us on easier terms?"

Penitence is still profitable. Not simply that one may thus escape hell, but that by true penitence we may surely overcome the sins that so easily master us daily.

Platitudes Instead of Attitudes

The second son said: "I go, sir!" But he did not go, then or ever.

It is never enough just to say "I do not reject Jesus." Words that are not fortified by deeds are empty sounds. Halford Luccock has some fine lines in one of his sermons. "Masters of literature win the coveted verdict 'Well said!' To the philosopher is awarded the commendation 'Well thought!' But the approving verdict of Jesus is reversed for those to whom he can say 'Well done!'"

One of the ways in which we may easily, even gracefully reject Jesus, is to praise his goodness, commend his religion, while disregarding his teachings in our own attitudes and conduct. One has never really accepted Jesus until his beliefs become convictions and his faith is translated into good works.

Rejection by Negligence

The story of how the cruel husbandmen stoned and killed the servants of the householder, then slew his son, falls upon humane twentieth century ears with shocking force. Especially when we realize that the son in the story was Jesus Himself, to be killed in three days by some of the very people to whom he was talking. To us it seems unthinkable that we should be guilty of such mistreatment of the Son of God.

But the rejection of Jesus does not always come so dramatically or with such obvious cruelty. It may and does come by the slower process of the deterioration of our spiritual lives.

Dr. Henry Sloan Coffin recently told of a prominent minister who, after years of faithful and conspicuous service, left the pulpit to teach in one of the largest universities in this country. There, dealing daily with abstractions, he lost the passion of his former ministry. Telling about it in later years, the minister said, "I never consciously gave up a single article of my faith. It was just as if I had put my religion in a drawer, and later when I opened the drawer, it was gone."

One of our deep needs is to realize that the spiritual life must be carefully and continuously nurtured, lest it die. No one of us is exempt from this danger of rejecting Jesus by neglect.

Nature does not allow us to explore her sanctuaries all at once. We think we are initiated, but we are still only on the threshold.—Seneca.

THIS IS IMPORTANT

After 118 years of continuous publication, the Christian Register is confronted by bankruptcy, and is to cease publication. The tragic fact is the denomination failed to come forward with the relatively small amount of money necessary for the Register to carry on. The story of the Register is the story of many other denominational papers. Yet the country needs these religious journals more today than in the time when they were at the summit of their influence.—Boston Herald.

Perhaps that's enough said—perhaps this paper could say nothing which would add to or enforce what the great Boston paper has said. But this editor likes to have his say, and heartily joins the writer of above editorial in deploring the suspension of the Christian Register, although he never saw a copy of it. But it has been the voice of a great Christian denomination for more than a century, for such voices are much needed.

And other church papers will suffer a like fate, unless support is increased. Many of them are now running, as present day vernacular would express it, "on a shoestring." Even if a church member is not particularly interested in religious reading, denominational pride should prompt him to support his papers, for he must realize no organization can carry on without an official organ.

However, it is hard to understand how one, who professes Christianity, is not interested in reading about it—in keeping up with Christian work in general, and with his own denomination in particular.

This writer does not want to make an unseemly boast when he says he gets three church papers, all of his own denomination, although not half the contents are denominational, but are general religious reading. He spends the greater portion of Sunday afternoons reading these papers and the Bible. He doesn't claim to be good, but was reared by a mother who was a very strict Sabbatarian, and taught him to honor the Lord's Day, as God would have it honored; therefore, he doesn't have time on God's Day to run around over the country in an automobile, nor to read about politics, murders, robberies, rapes and other secular things—not even about the wars. He needs all the Sundays for spiritual food—and he needs it no more than other folks either.

In making up your budget for the new year, don't fail to include your church paper. Remember—your denomination must have an official organ. See your pastor and give him the price—about a fourth the cost of your daily.—The Kyle (Texas) News.

A CRAFTSMAN'S CREED

(Author Unknown)

I hold with none who think not work a boon vouchsafed to man that he may aid his kind with offerings from his chisel, wheel, or loom, fashioned with loving heart and loving mind. All of the fine traditions and the skill come from my elders, through the long line down are mine to use to raise our craft's renown and mine to teach again with reverent will. Thus do I live to serve, though least for pay, with fingers which are masters of the tool and eyes which light to see the pattern's plan as it unfolds, obedient to each rule of our dear art.

So all my craft is praise to God—at once part homage and part song. My work's my prayer, I sing the whole day long as faith and beauty shape the forms I raise.

—From Zions Herald.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

ONE BIG FAMILY

The most sensational statement in the Bible is found in Acts 17:26, "He (God) hath made of one blood all nations of men to dwell on all the face of the earth." So spoke St. Paul on Mars Hill, Athens, to an audience of philosophers and curiosity seekers. If you say that this verse doesn't mean what it says, then consult the teachings of Jesus in his Summa Magna Charta—The Sermon on the Mount.

Millions do not know that this statement is in the Bible and many who read it there simply don't believe it. Racial, religious and political prejudices make this affirmation of St. Paul a stumbling block to multitudes. The horizons of Jesus are too stupendous for all but those who have caught his spirit and taken him seriously.

On the surface, this idea of one big family seems fantastic. How can people of diverse races, cultures and governments, live in peace and harmony? Well, this United States of America is a glorious attempt to put the teaching of one big family into practice, and while we have not made a complete success of it, the experiment is the most successful of history. About seven out of every ten of our citizens are putting into practice this idea of one big family. If a majority of our people didn't believe in this idea of unity the Republic wouldn't last over night.

To the extent that we believe in democracy, justice and goodwill and practice them, the Big Family idea prospers. And the one hope for war-scourged Europe is some sort of federation, or union of nations, each surrendering some sovereignty in order to obtain and enjoy a European security and cooperative life. It sounds chimerical, but actually it is sound sense. It can't come in a hurry. It will take years of patient, wise statesmanship to make the plan workable. It is a consummation toward which all peoples must move.

Before you set about to laugh this idea

out of consideration, look at the alternative—devastating wars, mass murder, economic ruin, and the reddest of revolutions. When this world begins to be both a Fatherland and a Motherland, there will emerge the long-dreamed of Brotherhood.

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Mr. Jones

BURGLARS

By Rev. Vivian T. Pomeroy, D. D.

At the back of almost everybody's mind is the question: "What would I do, if I woke in the middle of the night and heard a burglar in the room?"

There is the honest person who answers: "I should at once pop my head under the blanket, and not move, and let the burglar take everything."

There is also the rather imaginative person who says: "I should stealthily seize my slipper, and, holding it as one holds a pistol, I should say firmly, 'Get out, or I fire!'"

I myself do not belong to either of these classes. I refuse to reveal here what I think I would do.

But, whatever one's feeling about burglars, everybody likes a good story about one. And I have recently come across some "Confessions," written by a real burglar—a retired burglar, let us trust—who says that your expert burglar knows very well the kind of person who hides in the blanket, and also knows a slipper when he sees one. But he goes on to say that the kind of person a burglar cannot resist, the kind of person who makes the most hardened burglar creep away trembling and abashed, is the person who, hearing creakings and footsteps, calls out gently, very sweetly, very trustingly: "Is that you, Bill?"

As I considered this confession of the ex-burglar, there flashed across my mind something which grew like Jack's Beanstalk; something, I think, which the confidential burglar never thought of. It was this.

There is in the person of each of us a burglar. This is how he works. One wakes in the morning and feels a grouch against the world. One sees a horrid task ahead of one, and one feels it cannot be faced. This is the burglar who steals our joy from the day. It is one's worst, one's most cowardly self, at work. One longs to hide once more in sleep. Then one pulls oneself together, and says to oneself: "Is that you, Bill?" And away steals the burglar. And up one leaps, ready to meet the day.

Or one is suddenly aware of a chance to get away with something not quite decent. Something not really very bad, only a trifle less than one's honest self. Nothing much, you understand. Only the smallest lie, the loss of some trinket of truth—really not much. One would hardly miss it. And then one suddenly sits up, and says to oneself: "Is that you, Bill?" And, ashamed, the burglar steals away.

We all have our precious jewels—our valor, our honor, our loyalty to a friend, our promises to ourselves; and we all meet our burglar now and then.

And I like to think that, through our conscience, God himself speaks to us, and asks: "Is that you, Bill—or Tom—or Miranda? Is that you—whatever your name is?"—Reprinted by special permission of the author and the Christian Register (Unitarian).

COPYING THE WHOLE BIBLE BY HAND

From the Sunday School Times

A young Armenian artist and sign painter, living in Beirut, Syria, has written out the entire Bible in his own hand in Armenian. He has memorized thousands of verses, has read the Bible through ten times, doing it once in twenty-four days, and has made a resolution to read it through several times a year. His working hours are from 7:30 until 7, and he has begun at present for an hour in the morning, an hour at noon, and an hour in the evening. He is superintendent of the Sunday school of 200, having seven classes of boys and seven for girls.

At the top of his little house, which he has owned since it was one tiny room in size, for many years he had a large sign of his own make, with ridges of metal, displaying the word, "Jesus," in Arabic, English and Armenian, according to the angle from which one looks. This sign, and the handwritten, leather bound Bible, have often led many visitors to his home.

In The Sunday School Times (Philadelphia), for January 20, this young Armenian Christian will tell the story of his remarkable, handwritten Bible. He gives many interesting details, such as the exact time it took him, the weight of the Bible, and the total expense, including even the cost of electric lighting. He gives twelve reasons why he undertook this great task. He sometimes translates articles for the Sunday School Times into Armenian, and these in turn are often translated into Turkish for an Armenian Christian periodical that appears monthly and has a wide distribution in the Near East. The article in the Times will be accompanied by a picture of the young Armenian and his wife and the big Bible.

THE TIBETAN YAK

By Dorothea K. Gould

If you lived in Tibet you would not own horses, cows, oxen, sheep or goats, to provide meat, milk, wool, butter, and help in the farm work. You would own a herd of yaks, and they would give you all of these things.

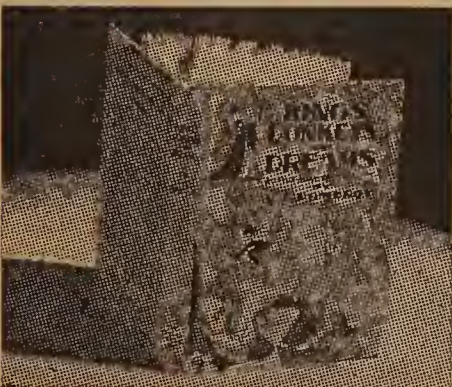
Tibet is the highest country in the world—mountainous, cruel and wild. No other animal could withstand the hardships of a country as rigorous as this. It is a cold country, too. Often the thermometer refuses to register because it is so cold.

In spite of all this the sturdy, faithful yak scrambles along the steep, perilous, frozen tracks, where no other animal could tread, carrying its heavy load and doing the work required of several different kinds of animals in other countries.

The yak somewhat resembles the ox, although it is not so tall and is more stoutly built. There is a hump on its shoulders which consists of a bunch of soft, fine fur. It has a shaggy coat of black; the hair of which hangs like a trailing fringe down its sides. The tail is like a thick tassel, and its horns are large, black and massive.

These animals often weigh more than twelve hundred pounds. Their main food is dry, coarse grass, a food on which possibly no other animal could long exist. Think of it! This very useful animal costs its owner nothing at all for feed.

In the milder regions the yaks are used for ploughing. The hair of the yak is spun into ropes and the soft fur is woven into cloth. The milk of the yak is used by the Tibetans for making butter and cheese. And so it follows that a man with a herd of yaks is wealthy indeed.—Our Dumb Animals.



20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

\$1.00 At All Bookstores \$1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

"AS FAR AS I CAN SEE," OR ANTICIPATIONS OF 2000 A. D.

(Continued from page 6)

medicine called sulfapyridine, which is curing hundreds stricken with pneumonia—all of which are synthetics.

Long before 2000 A. D. great factories will be producing synthetic sugar, synthetic oil, synthetic and plastic glass, synthetic fabrics for clothing, such as nylon, which possesses all of the qualities of silk and is elastic and wrinkle-proof; synthetic rubber more elastic and more durable than natural rubber; synthetic leather, stronger than buffalo hide; synthetic wool, synthetic dishes and furniture.

It is encouraging to know that the manufacture on a large scale of these synthetic products will in turn afford new uses, and thus new markets, for many of the natural products now in use, as for example: synthetic wool made from milk, which will develop dairying; and synthetic rubber is made of coal, limestone and salt, which will provide a profitable market for coal long after its use as fuel has practically ceased.

Medicine and Hygiene

The advance of medicine, surgery and hygiene, will keep pace during the decades between 1940 and 2000 A. D., with the phenomenal achievements of the last five or six decades. Some of these achievements are: the first use of ether as an anaesthetic in 1842; the introduction of antiseptic surgery in 1865; the isolation of the Cholera bacillus by Koch in 1884; the discovery of a serum for the cure of hydrophobia by Pasteur in 1888; the discovery of the X-Ray in 1895; the discovery of radium in 1898; the successful use of antitoxin for diphtheria, and serum to prevent typhoid fever; the cures for leprosy and syphilis; the successful treatment of diabetes with insulin; the cure of certain types of pneumonia with sulfapyridine; and the brilliant successes of surgeons in every field of surgery and other recent achievements. These are not only evidences of steady progress in medicine, surgery and hygiene, but prophecies of future achievements.

In my judgment, before 2000 A. D. the world will have witnessed the following: the discovery of the cause and cure of cancer; a specific for colds; a serum to prevent influenza; a method of immunization against malaria; and the abolition of leprosy and the great reduction of tuberculosis. I also anticipate the practical abolition of syphilis through enforced control, including required blood tests for all persons annually and required treatment of the infected at free clinics, under the supervision of county and state health agencies.

By 2000 A. D. there will be free birth-control clinics under the supervision of public health agencies; and there will also be laws enforcing the sterilization of those unfit for parenthood, including the insane, feeble-minded, habitually criminal and others, such as the victims of leprosy, and those who possess grave hereditary handicaps, such as deaf-mutes.

Education

I think there will be many changes in the aims and methods of popular education and in the cultivation and appreciation of the fine arts during the years just ahead.

The educational system that will obtain in 2000 A. D., will include rigidly enforced laws providing for compulsory education for all persons between the ages of four and twenty years. The educational process will provide for mental measurements, a study

of aptitudes and interests, and vocational guidance from the earliest school instruction until the school experience is concluded. There will be at least six or eight different curricula adapted to the different capacities, aptitudes, abilities and interests of the pupils. There will be an intimate and active correlation between the school training and the various curricula and the industrial crafts and trades, the commercial and professional activities, and the particular sciences and arts for which that training is preparatory.

There will also be carefully graded courses in health, sex hygiene, moral conduct, citizenship, physical culture, and music appreciation required of all.

The schools of 2000 A. D. will not be "Godless institutions." The educational system of which these public schools will be units, will socialize the intelligence and character, the emotions and values, and will in some degree inculcate an "enthusiasm for humanity."

A socialized education, in harmony with such principles of Jesus Christ as the inestimable value of human life, the sacredness of personality, the virtues of personal honesty and chastity, the brotherhood of man interpreted in terms of social justice and international peace, and the duty of the strong to help bear the burdens of the weak, is not far from a religious education.

However, inasmuch as the need for a more definite religious education will still obtain in 2000 A. D., the church school, developed as an educational system to its highest efficiency, will continue. I may also say that the tolerant spirit of the American democracy of 2000 A. D. will welcome the presence of church colleges and universities, and colleges and universities supported by private foundations. But such educational institutions will be required to meet certain minimum academic standards and certain regulations required for vocational guidance, in order to fit in harmoniously with the tax supported and federally supervised educational system.

All schools will enjoy academic freedom, that is, they will be left free to teach what they believe to be the truth, within the limits of their constitutional rights without any restraint from state or federal government. This freedom will extend to the press, to public discussion, and to public assemblies, for these are forms of popular education.

In 2000 A. D. there will be no gainful employment for children and youth under twenty years of age. Not only will child labor be completely abolished in industry and on farms, but there will be no person under twenty selling papers or delivering telegrams or working in beer-gardens or restaurants, or five and ten cent stores.

In order better to enforce the compulsory school laws, marriage will be prohibited before the age of twenty years.

The fine arts will be encouraged in 2000 A. D., and adult education will be far advanced by extension classes, and courses conducted by television, from the universities and educational foundations.

The direction of leisure-time activities will become one of the most important functions of a community program of education in the future.

The general cultural level of the people will be raised to the point where they can appreciate a scientifically trained leadership along non-material lines. The present social, political, moral and religious ignorance will be changed into intelligent interest and cultivated appreciation.

Illiteracy will be completely abolished

in the United States before 2000 A. D.

Government

The Government of the United States in 2000 A. D. will be democratic, but its forms will be those of a highly socialized democracy.

The only real social progress possible to humanity must move in the general direction of the ideals of justice, freedom, equality, brotherhood, and the kind of self-realization which is possible only when one has enough of the good things of this world to enjoy abundant life.

The constitution of the United States will be liberally interpreted to permit social planning and reasonable federal control; but the real tests of democracy, freedom of speech, freedom of assembly, freedom of the press, and freedom of conscience, and equality of opportunity, and equal rights of all citizens regardless of race, color or religious opinion, will be carefully protected.

Capitalism as an economic order will obtain in 2000 A. D., but it will be a capitalism so modified that, while protecting essential property rights and providing for individual initiative and the profits motive, it will be consistent with a greater measure of co-operative action and social justice and security.

The democracy of 2000 A. D. will spread its culture to the bottom of its population. It will open the doors of freedom, of equality of opportunity, and of the cultural life to the children of the poorest workers on the soil and in the cities, to whom these doors are now practically closed and barred by social conditions over which these disadvantaged ones have no control.

I anticipate that in this socialized democracy of the future social security will be obtained for all its citizens. All workers engaged in gainful occupations, whether on farms, or in industries, or in commercial and professional activities, or governmental and political positions, or in scientific, educational, social service and religious vocations, or any other gainful employment, will be required by federal law to retire from the gainful occupations at the age of sixty-five years, opening the places they had filled to younger persons. All persons at the age of sixty-five, whose record of honorable service and patriotic loyalty meets certain required standards, will receive a retirement compensation of \$100 per month.

The money for the payment of this retirement compensation will be raised by an economically sound insurance and tax program in which those receiving the compensation must join. The plan of compensation will be regulated in such a way as to enforce rapid circulation of money in order to increase purchasing power and create an enlarged market for the products of industry.

The payments of all benefits, or compensation funds, to persons who are sixty-five or more years of age, will probably be in the form of a specially printed currency, dated and issued monthly and good only during the month indicated on its face, with the additional regulation, with penalty for its violation, that this special currency can be used for economic goods and services only, and cannot be exchanged for specie or currency of any other kind.

A world-conference representing all nations will convene before 2000 A. D. It will be attended by duly chosen statesmen, economists, engineers, educators and military leaders, and will deal fearlessly and generously with such matters as tariffs and trade barriers, colonies, natural resources,

(Continued on page 16)

MEMORIAL MERCY HOME- HOSPITAL DAY, FEB. 11

Greenwood District

Dear Bro. Duren: I am informed that the next issue of the New Orleans Christian Advocate will carry an article and commendations concerning "The Memorial Mercy Home-Hospital" for unfortunate and oftentimes deceived young women.

I have known of this home and its work now for a number of years. Several times during my pastorate of churches in Louisiana and Mississippi, fathers and mothers of unfortunate daughters have come to me asking where they might send their daughter to a place where she would be removed from the gossip and criticism of those who knew her.

The one institution that I have known east of the Mississippi River, that was a safe place for such girls, is the above named home and hospital. There these young women are received with warm, gracious hands and arms and a sympathetic and loving corps of attendants. I have personally known one or more of the young women who found rescue in this home, that have since come out and today are married and are the wives, and some perhaps, mothers of good Christian homes; therefore, I am glad to commend our church for making such wise provision, as they have done in this institution.

HENRY F. BROOKS, D. S.

Greenville District

The Methodist Church, in Mississippi and Louisiana, has no more worthy cause than the Memorial Mercy Home-Hospital in New Orleans. It serves an imperative need in this territory.

The offer of hope and kindly ministry which it renders, is limited only by its income. What has been accomplished since its founding is a modern miracle in the rehabilitation of human character.

In the stress and confusion of modern life, the Memorial Mercy Home is a beacon for those whose weary eyes look for light and whose broken hearts grope for kindness and sympathy. Dr. and Mrs. J. G. Snelling have been angels of mercy and wizards with a few dollars. They deserve a larger support fund.

J. W. WARD, D. S.

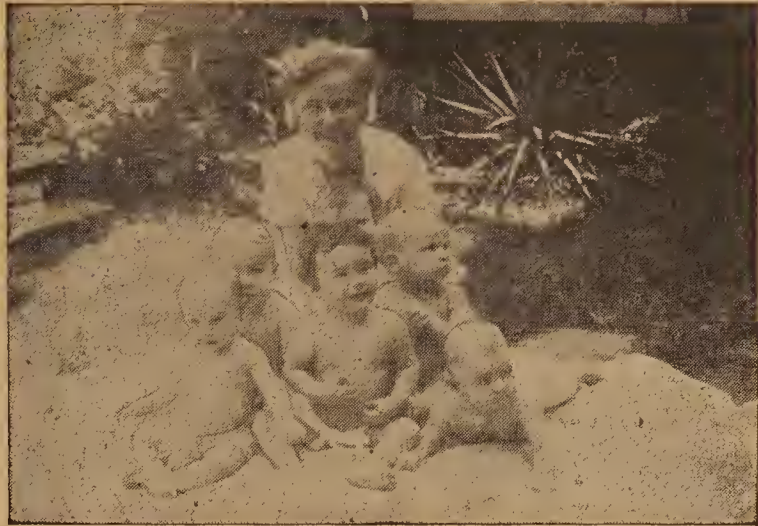
Corinth District

The heart of the Christian religion is LOVE. Our Memorial Mercy Home, in New Orleans, represents an expression of that love in the highest degree. It deserves the financial support of all our Methodist people. One dollar given to the Home will do as much good there as any place where it could be invested. Just a few words from our pastors and an opportunity for the people to contribute is what is necessary. This cause touches the heart of the people. They will make a substantial offering on the second Sunday in February, when the opportunity is given.

W. R. LOTT, D. S.

Columbus District

The story of a delinquent woman brought to the Master and His treatment of her, has been the inspiration and the authority for Memorial Mercy Home. No more Christ-like ministry can be found than the service Dr. Snelling and his helpers in this Memorial Home are giving to unfotunate girls and innocent children of erring parents. In fact this service is so like the Christ that it is



"And He took them up in His arms and blessed them"

doubtful if the Church can be Christian and neglect to support it. I have never entered an institution that impressed me more with the Christian spirit and atmosphere than did the Memorial Mercy Home. It deserves and must have a better support. Our people will respond if the work of the Home is presented.

L. P. WASSON, D. S.

Meridian District

The Memorial Mercy Home-Hospital is certainly one of our most important institutions, and it is doing a great work to rescue the perishing, to save the lost, and to help the unfortunate ones who have erred, to a better and useful life; it establishes in many cases happy homes, where otherwise there would be broken hearts and blasted hopes. This is Christianity at work; it is the church in active service; it is throwing out the life-line; it is manifesting the spirit of Christ; it is not to condone the crime, but to save the poor victims. Help.

W. B. JONES, D. S.

Seashore District

Dear Dr. Snelling: I have been ill and unable to write the article you requested. You may place my endorsement on any plans you have for the home.

J. F. CAMPBELL, D. S.

Hattiesburg District

Dear Dr. Snelling: I am glad to send you the following testimonial in appreciation of your great work and the Memorial Mercy Home. In different pastorates I have aided girls in going to the Memorial Mercy Home, and know of others who have gone and have returned to their homes to walk a different path. In my visits to the several charges now, I insist that attention be given the Home and each year set a time in the district program for an offering. The Memorial Mercy Home is one of the greatest institutions of the Church, the only one giving all of its time to fallen women. Let's pledge ourselves this year to give more assistance to this worthy work.

W. B. ALSWORTH, D. S.

Brookhaven District

It gives me a great deal of pleasure to recommend the Memorial Mercy Home to any one. It is not embarrassing for me to ask people to support the institution because of the fine work it does. Dr. and Mrs. Snelling are doing a most monumental task and rendering a much needed service to

humanity, in caring for our girls who are unfortunate in their life.

More than once have I recommended the Home to parents when their daughter was in trouble. I remember a father coming to me on one occasion, Wednesday afternoon, wanting advice about the trouble his daughter was in; where she could go and be cared for, etc. I recommended the Memorial Mercy Home, wrote Dr. Snelling a letter that night, had a reply from Mrs. Snelling (Dr. Snelling being out of the city) Friday morning, and the girl was on her way to New Orleans Saturday afternoon. After a few months she came back home, a saved woman. She is now the wife of a good man and happy in her home, rearing a family.

R. H. CLEGG, D. S.

Jackson District

Sometimes it takes sorrow and tragedy to awaken us to a sense of our high responsibility, but most of us can certainly realize without such an experience the heartache, the shame and the need when we speak of the Memorial Mercy Home-Hospital, New Orleans. There is where more than 100 girls from good families go each year. They are tenderly cared for by our great Church. Why not help take care of them and send them back into society, redeemed and with courage to start life over again? The Jackson District is ready to do its full part.

T. M. BROWNLEE, D. S.

Satartia, Miss.

It is a tragedy that such institutions as the Memorial Mercy Home-Hospital are needed; but it is a blessing that such an institution is available when the tragic need arises.

A redemptive gospel must express itself through redemptive agencies. The Memorial Mercy Home-Hospital is such an agency. Its motive is wholly Christian. Its work through the years has proved its value. Its maintenance today is no less a privilege than an obligation for all those who want to join with the Master in doing good. A contribution to it is a fine investment for time and eternity.

H. T. CARLEY.

Alexandria District

For nearly 2,000 years Christians seemed indifferent to the fate of an erring woman. Even now some oppose doing anything for such a one. But we should be glad that Methodists maintain the Memorial Mercy Home, where the unfortunate find a refuge, and where every effort is made to lead them

into a right life. The service of Dr. and Mrs. Snelling to the Home and through it has been sacrificial. We ought to lighten their burden. We ought to, by larger contributions this year, share more fully in the great responsibility.

R. H. HARPER, D. S.

Ruston District

For feet that have lost the way and for lives that have drifted from the course, we need a friendly voice calling through the storm, and a light held high in the night. Especially is this true when those feet are the feet of a girl and the cry is the cry of one who is young.

This voice of understanding calling in the night, and this hand holding high the light in the darkness, is Memorial Mercy Home, with Dr. and Mrs. John G. Snelling at the door. Back of them stand the Methodists of Louisiana and Mississippi, and above them all the mercy of God.

D. B. RAULINS, D. S.

Lake Charles District

To anyone acquainted with the constructive work being done by the Memorial Mercy Home in New Orleans, it would be impossible for me to overemphasize its place and its needs. To become acquainted with this work of mercy and love means to learn of one of the most Christian forms of service the Church is rendering to a needy race. And this service is to one of our neediest elements of humanity. Let us not fail to express our full measure of sympathy and concern when the opportunity is presented.

B. H. ANDREWS, D. S.

New Orleans District

I consider the Memorial Mercy Home, as operated by the Rev. and Mrs. Jno. G. Snelling, one of the great service institutions of our Church. Here girls who have made great mistakes may start to build again lives of usefulness and contentment.

The environment of this home is such that practically all who come within its influence are reached by the Gospel message and become Christians in the best sense of the word.

All that we can possibly do for this splendid home will be invested in life and character for those who are in deepest need of the help the Church of God alone can give.

The New Orleans District is glad to take as a goal one thousand dollars, to be raised this year for the Memorial Mercy Home.

ELMER C. GUNN, D. S.

Baton Rouge District

In the work of the Memorial Mercy Home we have the finest application of the teachings of Jesus to modern society that I know anything about. The Church can no longer play the part of the Pharisees and condemn those weak and unfortunate girls, who have succumbed to the temptations of a licentious age, but she must play the part of an understanding friend and assist them in their struggle to regain a place of usefulness in society. On February 11, 1940, Methodist people have the opportunity of expressing their love and appreciation for this splendid institution. Let us place the Memorial Mercy Home on a sound financial footing by our generous support on that day. Let every church in the Baton Rouge District observe this day.

J. HENRY BOWDON, D. S.

Shreveport District

The Memorial Mercy Home is one of the institutions of the Church which incarnates the spirit and the content of the Gospel of our Lord Jesus Christ. A home like this is altogether unknown and unheard of in the records of civilizations which have not been touched by Christian influences. Christianity alone was sensitive enough to fathom the sorrow to which it seeks to minister, and merciful enough to give a chance to the unfortunate victims who find there both a haven and the door to a new life. The depth of our spiritual insights is measured by the amount of support we give to this worthy cause.

A. M. SEREX, D. S.

Monroe District

It is my definite conviction that the work of the Memorial Mercy Home-Hospital is one of the most Christ-like that is being done by any institution of our Church. This institution makes it possible for the Church to say to those who have fallen into sin: "Go and sin no more." I have been personally acquainted with this work over a period of years and know the sacrificial labors of Bro. and Mrs. Snelling. The burden that rests upon their hearts is not one easily borne; they have carried this load against great odds. Lives have been reclaimed and young women, who might have been a blight on society, have been sent out to live useful lives. More than that, many have been brought back to self-respect and to the salvation of their immortal souls. It is my earnest desire that every church in the Monroe District may give liberal financial support to this work, as well as that all our people pray daily for this most Christian work.

W. L. DOSS, JR., D. S.

Note: At the time this issue goes to press the endorsements of N. J. Golding and C. T. Floyd, district superintendents of North Mississippi Conference, and H. A. Gatlin, district superintendent of the Mississippi Conference, had not been received. Dr. Snelling feels sure, however, of their fullest cooperation and support of this worthy cause.

"AS FAR AS I CAN SEE," OR ANTICIPATIONS OF 2000 A. D.

(Continued from page 14)

rights of minorities, integrity of small nations, armaments, and the just and equitable distribution of the good things of life and the opportunity for proper development of all nations.

A "Parliament of Man," or super League of Nations, will be organized by 2000 A. D. The annual cost of armaments will be reduced to approximately one-tenth of the average annual cost during the last decade.

"A moral equivalent for war" will be found.

Balanced Agriculture and Industry

The following program, already anticipated by others, will be practically achieved before 2000 A. D., namely: the balancing of (1) money crops with food, feed and fertility crops; (2) crops with livestock; (3) production with marketing and transportation; (4) factories with farms; (5) natural resources with population needs; (6) work with thrift and local investment; (7) owner prosperity with worker prosperity; (8) income with home ownership; (9) wealth with beauty and culture; (10) economic gains with social welfare; (11) scientific

achievements with moral and spiritual development; (12) and the growth of population and development of the nations with international cooperation and friendship.

Religion

Religion in 2000 A. D., in its simplest definition, will be regarded as a valuing attitude toward life and toward the universe. It will be considered by thinking men and women as a necessary phase of culture concerned with the highest personal and social values.

In its more positive and creative aspects the religion of 2000 A. D. will be faith in the universe and the possibilities of life—a sort of moral optimism, with cosmic meanings, that furnishes reasonable grounds for such conceptions as God, Freedom, Revelation, Incarnation, Salvation, the Kingdom of God, and Immortality.

The future interpretation of religion which I anticipate will be in harmony with the facts of science, that is, it will be progressive in spirit and able to live congenially in a world of intellectual liberty and scientific inquiry.

Mature faith will replace simple credulity and belief in magic. Literalism, obscurantism, and all forms of the pre-scientific or anti-scientific approach to the Bible and theology will gradually disappear.

It is safe to say that the theistic conception will abide in 2000 A. D. This interpretation will be very different from the crude anthropomorphic theism, but it will none-the-less furnish the intellectual and emotional values of vital religious experience.

An intellectually valid and richly spiritual interpretation of the Incarnation as the Life of God in terms of human personality, in which He was enabled effectually to reveal divine truth and love and redemptively to share His Spirit and power with mankind, will express the heart of the Christology of 2000 A. D. This interpretation will conceive of God's work in Christ in relation to the whole sweep and range of the divine activity throughout the cosmic processes, but it will emphasize the fact that Christ in the incarnation is a revelation of God in His redemptive, manward activity; whom to know right is life eternal.

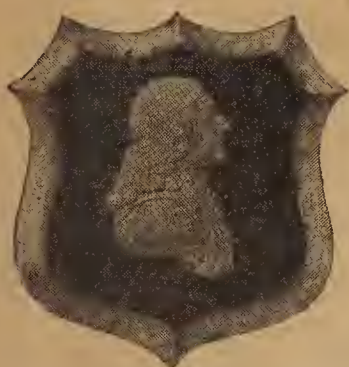
The religion of 2000 A. D. will be definitely ethical and social in its principles and programs. Its moral ideal, or summum bonum, will be total self-realization; and this "highest good" will be interpreted not only in terms of the most wholesome personal development of the individual, but also in terms of social welfare and progress.

The need of individual salvation will not be denied nor neglected in 2000 A. D. The church will still teach that the society must be changed by changed individuals. However, the methods of evangelism will be changed to fit the framework of a world of science and culture.

The church of 2000 A. D. will be world-conscious, not in the limited and hesitant sense of today, but with a world-purview and world-passion. The motive of Christian missions will be actually to establish the "Kingdom of God," by interpreting and applying the principles and spirit of Jesus Christ in all the realms of human relations.

What about the Cross of Christ? Will it become obsolete? Never! "Jesus Christ and him crucified" will be the heart of the Christian evangel as long as it is Christian. The cross is the crowning revelation of God's holiness and His love, and, in its deep spiritual significance, will always be, for thinkers of the future, as well as for seekers for truth and righteousness, "the power of God and the wisdom of God."

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"The kingdom of heaven is not the isolation of good from evil. It is the overcoming of evil by good. . . . God has in His nature the knowledge of evil, of pain and of degradation, but it is there as overcome with what is good. Every fact is what it is, a fact of pleasure, of joy, of pain, or of suffering. In its union with God that fact is not a total loss, but on its finer side is an element to be woven immortally into the rhythm of mortal things."

A. N. Whitehead.

THE PRAYER-ROOM TODAY

Our Father, who art slow to anger and plenteous in mercy, accept, we beseech Thee, the penitence of Thy children for the errors of the past. Forgive our thoughtlessness of Thee and our unconcern for the sorrows of our brethren. Draw our souls near to Thee at this solemn season by the contemplation of the passion of our Master and His victory over those forces that defeat men. Grant that in these weeks before us our lives may be so filled with Thee that whatever is unworthy of our best selves may be overshadowed by the light of Thy redeeming love. Amen.

—The Presbyterian Tribune.

Rev J B Cain

Oct 140

The Joy of Soul-Winning

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory. I am afraid there are some ministers who hardly think that the Gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company; but preaching sermons before people is not God's way; we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart. This, I take it, is the true mission of every minister of Christ.

—Charles H. Spurgeon.



WALLET OF THE WEEK



IGNACE JAN PADEREWSKI, the great Polish pianist and former Premier of Poland, is again in the lime-light in that country's tragic history. This time, at seventy-nine years of age and too weak to stand without assistance, he is presiding over the Polish Parliament-in-exile. At the session now meeting in Paris, the great artist and patriot declared that Poland, though in captivity, is immortal. Every severity is being practiced in the effort to crush the spirit of the Polish people.

* * *

SERGEANT ALVIN YORK, number one hero of the World War, is reported to have begun a Bible school in his home town in Tennessee. His announced aim is, "To keep alive the faith of those crusaders of the Cumberland, those lone hunters who walked the high road of righteousness." The Sergeant is an ardent pacifist and a dry, and he is better known in Tennessee as a faithful representative of an unspoiled mountain heritage than for his feats of daring on the battlefields of France.

* * *

THE EXPORTATION OF AIRCRAFT to Britain and France by the United States was largely responsible for a jump in the volume of export business to the two countries during December, from a little more than four million to eighty-five million dollars. During the month trade with Germany dropped to about one thousand dollars, and exports to Canada declined eight million dollars. Of the twenty-nine million dollars worth of airplanes exported, most of them went to England and France.

* * *

THE FLASHES OF THE FIREFLY, commonly called the "lightning bug," involve a much more complicated process than one would imagine. The body of the firefly is a miniature laboratory in which there is a controlled interaction of luciferin, luciferase and oxygen, the three elements which produce the intermittent flashes of light. The measure of a single flash is estimated to be twenty-five thousandths of a candle power. There seems, however, to be no immediate danger in the firefly as a competitor of the TVA.

* * *

THE NORTHERN BAPTISTS, says the *Watchman-Examiner*, carry on missions in ten fields, with hospitals and medical missionaries in all but two of them. They report three thousand three hundred and thirty-eight churches; five hundred and eight missionaries; eighteen thousand and fifty-nine baptisms in 1938; three thousand eight hundred and thirty-nine schools of all grades, with a total enrollment of one hundred and fifty-six thousand and seventy-two; thirty-two hospitals; sixty-two dispensaries; seventy-four medical missionaries; and three hundred and thirty-four thousand eight hundred and six patients ministered to.

THE UNITED STATES COAST GUARD reports that there are nine thousand lights for the direction of ocean traffic on the forty thousand mile coastline patrolled by the service. The most powerful light is located at Navesink, New Jersey, where a light of nine million candle-power guides ships in and out of New York harbor. These silent sentries of the night do double duty; they indicate the channels which lead to the harbors and they mark the danger spots for coastwise and other ocean-going vessels.

* * *

THE METHODIST WATCH NIGHT SERVICE is said to have had its origin among some converted colliers at Kingswood, England. According to Robert Southey, the biographer of Mr. Wesley, the colliers were accustomed to sit up late on Saturday nights at drink taverns, and after their conversion they met in schoolhouses where they prayed and sang hymns far into the night. The Wesleyan use of the custom for the last night of the old year was a later adaptation. Mr. Wesley held the first watch night service in London, on Friday, April 9, 1742.

* * *

ONE HUNDRED THOUSAND PRESBYTERIAN YOUTH are at present in attendance at fifty-two "state independent colleges, where Presbyterian student centers are located," according to statement of Dr. Harold McAfee Robinson. The large number attending secular institutions is doubtless due in part to insufficient denominational facilities and in part to a bias for state institutions. The second reason probably influences many who are contemplating professional careers such as law and medicine.

* * *

THE PHILIPPINE ISLANDS had on January 1, 1939, the time of the taking of the census, a population of sixteen million three hundred and three, according to an official proclamation recently issued by President Manuel Quezon. A detailed statement shows that only four thousand one hundred and forty-four Americans, exclusive of the Army and Navy forces of the United States, live in the Islands. Three thousand one hundred and twenty of the resident Americans live in Manila, a city of more than six hundred thousand people.

* * *

AMERICAN EDUCATION is the subject of pride and gratification in every corner of the land. It is looked upon as one of the bulwarks of our freedom and a defence of our democratic institutions. One does not feel quite so sure of himself, however, when it is learned that while thirteen dollars per capita is spent for education forty dollars per capita is spent for intoxicants; and that there were two hundred and thirty-five more major crimes a day in 1937 than in 1936. "Except the Lord build the house, they labor in vain that build it."

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THAT FORTUNE EDITORIAL

The editorial on "The Church in America," which appeared in the issue of Fortune for January, has drawn the fire of a few ministers, but not as many as we feel should have done so, have come to the colors. In our own comment we said that we did not think that the editor had taken all the facts into consideration. Some of the replies which have come to our attention are not as definite answers as we could wish. There is a factor in the case which we confess makes us a little uncomfortable. We are not at all sure that Christian leaders have not been somewhat to blame for the creation of the atmosphere which made such comment possible. The editorial does not argue that the Church in America has furnished ecclesiastical statistics for a ledger-damnation of itself, but it seems to us that the charge is more that of attitudes—reversals of sentiment, to which we would add blanket criticism of ourselves and other things calculated to raise question as to our consistency. The very fact that such things are found upon the lips of churchmen is a damaging circumstance.

All our lives we have heard the loyalty and the evangelistic aggressiveness of the Baptists offered in contrast to the lukewarm laggardness of Methodists. Our people have been badgered and blackmailed by an assumption which we have never believed to be true. As we write this editorial, we have under our eye a piece of Methodist publicity from a great metropolitan center, a release to the press, which says that while more than three hundred churches in that area have been helped by a denominational agency, that the Church has lost by closing an average of one and a fifth churches each year for the last thirty years, and that forty per cent of all the Methodist churches in that district have lost membership during the past decade. It is also stated that over a million and a half persons, more than forty-five per cent of the entire population of the area, do not belong to any man's church—Protestant, Catholic or Jewish. Remember this is official Methodist publicity. In substance the reasons alleged for this frightful loss of churches are two. First, an utter lack of policy, which left to people with more of zeal than knowledge, the planting of churches without any reference to need or the prospect of survival. Second, a policy of selfishness on the part of congregations and pastors who, for reasons of financial support, held the heads of families in downtown churches until their children were lost to the church altogether. We do not undertake to defend these statements, but we feel sure that before Methodists venture to take critics for a ride, they might profit by a little thinking as to their own responsibility for such impressions as appear in the Fortune editorial.

GRATUITOUS HOMAGE

The words which furnish the caption for this editorial were used by a recent writer to describe a type of biography which is unreasonably eulogistic and is so uncritical and uninforming as to be worthless. The biographer, however, is not alone in the commission of such sins. We have read many books in which truth did not appear to have been a major objective. Such writings are not necessarily vicious misrepresentations, and they are more often the purrings of people who appear to have an interest and to whom conscience is a minor matter. The benevolent praise and the soft words of some seem to find good in everything, even the Devil. We have wondered if such is always due to charity, or to piety. We have even been mean enough to suspect that it might have the ear-marks of stupidity and an inferiority complex. But aside from the explanation, gratuitous homage corrects no current of misdirected thinking and it starts no pageant of progress—it is an acquiescence in the easy and the soothing.

We have said too much to make it wise to take a text at this point, so we just pass the suggestion along that entirely too much of what we say and write is pure bunk, is lacking in thought and moral purpose, and in some instances it might be likened to the gyrations of a "jitterbug" at a popularity contest. We have in mind lines of people standing outside movie theater doors, many of them church folk, waiting to see a grotesque parody of truth, featuring scenes of thinly veiled murder and the unblushing presentation of the wiles of the lecherous and the ways of the courtesan. And they come away with "gratuitous homage" on their lips.

Sugar is not without merit, but a little salt and pepper have the power to promote originality and to discover genius which cannot be found in a barrel of sugar. Soft words have their place, but from the days of Israel's great prophets until now, it has been "grievous words" which have started a revival, not courting and cajoling sinners, crooked financiers and oily politicians in such a manner as to make them feel that God is likely to become bankrupt unless they "join up."

THE "CHRISTIAN FRONT"

The charge is made by some that the organization known as the "Christian Front" is being promoted by the Roman Catholic Church. This seems to us to be an indictment which is too sweeping in its terms and we do not believe that it is true. There is evidence, however, that the organization may have received some support from Father Coughlin, and that **The Tablet**, organ of the Roman Catholic Diocese of Brooklyn, may have provided support through its correspondence columns. **The Tablet**

has been attacked by *Commonweal*, a liberal Catholic weekly, for lending encouragement, and Father Coughlin is reported to have declined to dissociate himself from the group representing the so-called "Christian Front." We hope that no form of radicalism may find a covert in the high-sounding name assumed by the organization now under attack. Certainly no Protestant should consider becoming associated with such a movement as the "Christian Front" is reputed to be.

FIFTY BEAUTIFUL YEARS

On Tuesday of last week, Dr. and Mrs. George S. Brown, of New Orleans, came to the fiftieth milepost of their matrimonial journey. On Thursday evening the children gave a reception in honor of their parents. Many friends outside of New Orleans will join in felicitations to Dr. and Mrs. Brown, whose fifty years have been a benediction to many lives. Few people have meant more to the church than have these happy pilgrims, whose sacrificial partnership began half a hundred years ago. The editor of this paper joins in the wish that they may yet have many years in which to make beautiful and radiant the pathway along which they travel toward the sunset hour.

EXPIRATION NOTICES

We call attention to the fact that approximately fifteen hundred expiration notices have been sent out recently. If you have received a card stating that your subscription has expired, we urge you not to allow your paper to be discontinued. We print a few extra copies of each issue, but we cannot guarantee that you can secure the copies that you may miss. Please renew promptly. About five hundred subscriptions are scheduled to be discontinued after this issue unless they are renewed. We do not send bills.

DEAD-LINES

Every boy who ever played a game of marbles understands perfectly what is meant by a "dead-line." No matter how long since those carefree days vanished over the horizon of the years, he can still visualize that ominous mark on the ground between "taw" and the "ring" where the "men" were set after a standard pattern. He still remembers that the player whose shot from taw failed to go over the dead-line was loser at the very start of the game.

We are not thinking of marbles but of the game of social and political relations which we know as democracy, and of two dead-lines in the building of a stable government based upon individual partnership. First is the dead-line of literacy. No democracy can long survive after its people fall below the standards of literacy necessary to the intelligent understanding and use of the privileges of their political association. This is evident from the overnight changes in republics whose people are deficient in culture. Second, and not less important, is the dead-line of self-respect. A lack of that self-respect which belongs to personal interest and responsibility is fatal to any form of cooperative government. This was illustrated in the downfall of ancient democracies and in the horrors of the French Revolution—the march of the sans-culotte, the fellows without breeches. The downward tendency of American literacy and of American self-respect is an ominous portent on our political horizon.

FREEZING AND FISHING

By Dr. H. T. Carley

According to the opinion of the oldest inhabitants hereabouts, we have just emerged from a colossal, stupendous, super-gigantic cold spell. The records of the U. S. Weather Bureau corroborate this opinion, and our own thermometer, hanging on a nail on the front porch, confirms it beyond question. We have been having some chilly weather.

While on the subject of weather, we wish to make a confession. It has to do with the daily prognostications of the above-mentioned U. S. Weather Bureau—one of the multitudinous agencies of Uncle Sam that have fallen into the habit of telling his subjects what they ought to do, can do, can't do, and must do, from planting a garden to piling up the national debt. The Weather Bureau tells us what kind of weather we can have every day. Sometimes it guesses right, and sometimes wrong—just as the other agencies do. It prints a daily map to show how it is distributing the rain and the cold, the sleet and the snow, barometers and isotherms all over the world. It is full of straight lines, crooked lines, circles, spots and figures. Ordinarily it is as easy to understand as a 24-page railroad time-table. But during the cold spell I looked at it one day and saw a line that started at the North Pole and ended at Satartia. My confession is this: I haven't had much faith in the Weather Bureau heretofore. But I am more favorably inclined now. I am going to look at the map the hottest day of next August; and if I find a line beginning at the South Pole and ending at Satartia, I'll know there is something to it.

But to get back to the subject of this piece—"Freezing and Fishing." We have a nice pond out in the back lot—graveled bottom, terraced banks, fed by the artesian well on the place, and three or four feet deep. It is useful as well as ornamental, for at its brink the birds, chickens and cows, to say nothing of stray dogs and cats, quench their thirst. It never goes dry; and during dry spells, which we sometimes have in summer, it furnishes water for a lot of cattle whose reservoirs have evaporated.

This pond seldom freezes over; but it did during this recent nippy spell. When the thermometer got to zero, it quit trying to be a pond, and congealed itself into a big chunk of ice. The only fun we got out of it was skeeting rocks across its shining surface, and watching the urchins pick themselves up when they tried to skate on it. It was apparently frozen from top to bottom, and it stayed that way ten days or more—the last ice disappeared yesterday.

The pond used to have some fish in it; and today I went fishing to see if they were still there. I wasn't sure about finding bait—but an earthworm was under the first chunk of wood I kicked over. I got the perch pole that, fully rigged, has been leaning on the fence since last summer, went out to the pond, baited the hook, set the cork at about two feet, and flung the line out. In about a minute the cork bobbed, went under, and started off. I outpulled it, and landed a catfish. It wasn't a big one, to be sure—just about an inch and a quarter long—but it was a fish. I was satisfied. I put the little fellow back, wrapped the line around the pole, took it back and leaned it on the fence, and went to the fire to warm my feet.

Zero weather last week, and fish this week!

No matter how dark life may seem, there's a bright spot somewhere.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: There has been great hope, expectation, and prayer that 1940, the first year of United Methodism, and the year of the Methodist Advance, would be marked by greater loyalty to the program of the Church, more regular attendance upon the services of the Church, a greater liberality in meeting the acceptances and other financial responsibilities, and a spiritual advance characterized by Aldersgate experiences.

At the last session of the Mississippi Conference certain goals suggested by the Conference Board of Lay Activities were adopted, as follows:

1. A well organized Official Board in every charge functioning for the full program of Lay Activities.
2. Organization of an effective League of Stewards in each district.
3. A sound financial system in every church, including an Every-Member Cansass.
4. Support of all ministers on an efficiency basis and full payment of all salaries.
5. Full cooperation with the Committee on Minimum Salary.
6. A ten per cent increase in acceptances of the Benevolences and full payment of the acceptances.
7. Full cooperation with our General Board in its plans for Stewardship in 1940, the year suggested by the Stewardship Council of North America as "Stewardship Year."
8. Full cooperation with our ministers for a comprehensive and adequate program of Evangelism.
9. The observance of Laymen's Day in every church, the second Sunday in June, or as near thereto as practicable, using the theme suggested by our General Board, "Christian Stewardship."
10. Request of our Bishop, district superintendents and pastors for 'sympathetic leadership in the program, and a pledge of full cooperation with them in all their plans and work.

The Conference adopted other GOALS which were published in the Advocate. But what are we going to do about all of these goals? They are fine and should be attained: Let us not come to the District Conferences without a good prospect of reaching them. The Missionary Institutes bring inspiration to all who attend. The Methodist Advance mass meeting at Jackson, of February 16, should stir our souls and lead us into a new conception of the joy of stewardship of prayer, of influence, of service and sharing.

Let me commend the New Orleans Christian Advocate to every Mississippi Methodist. It will give you information concerning the work of the Church, messages to stimulate your spiritual life, and loyalty to the program of your church. Every steward should read it weekly. Too many support it weakly, if at all.

Now, I give you the first report received from the Conference treasurer for the year on the Benevolences, including payments to February 2. It is worth careful consideration as we approach the fourth month of the Conference year.

Brookhaven District — Bogue Chitto, \$6.50; Hazlehurst, \$50; McComb, Pearl River Avenue, \$5; Meadville and Bude, \$27.41; Prentiss, \$59.98; Silver Creek, \$19.85. Total—\$168.74.

Hattiesburg District—Heidelberg, \$8.50; New Augusta, \$20.18; Sumrall, \$10.17; Williamsburg, \$10. Total—\$48.85.

Jackson District—Carthage Circuit, \$2.45; Greenfield and Richland, \$10.41. Total—\$12.86.

Meridian District—DeSoto, \$20; Philadelphia, \$75. Total—\$95.

Vicksburg District—Louise and Holly Bluff, \$10; Rolling Fork and Cary, \$22.59; Silver City, \$8. Total—\$40.59.

Grand Total—\$366.04.

Half the Benevolences by Easter is the goal.

J. M. SULLIVAN.

INSTITUTES FOR CHURCH OFFICERS

On the next to the last day in November, 1939, Dr. George L. Morelock arrived in Plattsburg, New York. He came straight from Nashville, Tenn., to this point, "farthest north," so far as Methodist districts are concerned. He came as a "General Secretary of the General Board of Lay Activi-

SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE

Louisiana	
Rev. H. M. Wolfe, Shreveport.....	1
Rev. R. V. Fulton, Greensburg.....	3
Mrs. Odelle Chapman, Archibald.....	2
Rev. W. W. Holmes, New Orleans.....	1
Rev. Geo. Pearce, Jr. Shreveport.....	2
J. H. Frazer, Bastrop.....	16
Rev. T. F. King, Ida.....	2
Rev. B. P. Durbin, Downs ville.....	1
Rev. C. F. Sheppard, Wisner.....	2
Mrs. M. H. Eskridge, Baton Rouge.....	2
First Church, Shreveport	1
Mississippi	
Rev. J. D. Wroten, Columbus.....	1
Mrs. T. E. Applewhite, Brookhaven.....	2
Rev. H. C. Castle, Crystal Springs.....	1
Rev. S. E. Ashmore, Kosciusko.....	1
Rev. C. A. Parks, Corinth.....	2
Rev. L. T. Nelson, Homewood.....	2
Mrs. W. A. Freeman, Jackson.....	2
Rev. Frank E. Dement, Gallman.....	1
Rev. J. B. Shearer, Silver Creek.....	1
Rev. J. L. Smith, Centreville.....	3
Rev. L. E. Alford, Summit.....	1
Rev. Milton Peden, Abbeville.....	4
Rev. E. H. Cunningham, Amory.....	1
Rev. W. J. Cunningham, Sardis.....	4
Mrs. S. C. Hinton, Bay Springs.....	1
Rev. A. R. Beasley, Como.....	1
Central Church, Meridian.....	1
Individual Subscriptions.....	101

ties of the Methodist Episcopal Church, South." He left, aptly anointed, as "ambassador plenipotentiary from the 'Church South' to the men of the Methodist Episcopal Church," once called "Church North." He, and his Board, could be dubbed "rara avis," when he arrived within the bounds of the Troy Conference. When he left, after three nights of working in each district, Plattsburg, Albany and Troy (Superintendents Cole, Tripp and Kelley), Dr. Morelock was as a person, truly loved; and, as an official, highly admired. The thousand church workers who heard him—and saw him gracefully handling his chalk at the blackboard—readily agreed that he was, while an ambassador "without portfolio" an ambassador with power. He displayed none of the pompous dignity and elaborate ceremony that attends that diplomatic polysyllabic title, but he did "have something," in manner and matter, which was suggestive clearly of a high Authority, and an imperative message, plain and practical, for Meth-

odist men who aim to be "workmen of God that need not to be ashamed."

One of the intelligent laymen, up near the Canadian border, admitted to his superintendent at the close of the first period of this "Institute for Church Workers"—"You know how uneasy I get after twenty minutes of speaking by anyone; but, when Dr. Morelock closed his lecture, I could not believe that two hours had passed. I could have listened for an hour longer!" The general feeling was, as he left his "scholars," after each three-night school in church methods—"If there are any more at home, down south, like you, we would like to have them liberally sprinkled around up here." Superintendents agreed that, if Morelock and Morelock's message could be put into every one of their three hundred charges, the Kingdom of God would come more quickly and more happily in Troy Conference; and "lay activities" would be revitalized in this northeastern jurisdiction of Methodism. He had a way of making words which are liable to be dull, didactic and jejune as "stewards," "unified budget," "official board," "fellowship," spring into life, vibrant and appealing. Maybe it was that the teacher was not a "professional," but "just a layman," made the listeners sit on the edges of their chairs to catch every word. Maybe it was his previous experience in colleges, teaching "dead languages," that qualified him to make "dead bones live" among the church officials. Certainly his unfeigned interest in his hearers, their churches and their problems, and his palpable experience of a living God, had a great deal to do with the eagerness with which they looked forward to hearing the next lecture in the series.

Whatever atmosphere Dr. Morelock looked forward to in this latitude, he made it, with his personality and ideas, warmer, clearer and more energizing for laymen; and he left a band of "leaders of Lay Activities" who know better what that title (new to "M. E.'s") means, and anxious to do what it means. The exchange of such persons among the several sections of the Church is bound to make a Methodism not only "united," but integrated; not only "new," but reborn; not only bigger, but better.

Mark Kelley, Supt. Albany Dist.;
E. F. Tripp, Supt. Troy Dist.;
John L. Cole, Supt. Plattsburg Dist., Troy Conference.

HURTFUL MISREPRESENTATION

It is not calumny nor treachery that do the largest sum of mischief in the world... But it is the glistening and softly spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of the friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which we thank any man who pierces, as we should thank one who dug a well in a desert; happy, that the thirst for truth still remains with us, even when we have wilfully left the fountains of it.—John Ruskin.

If any man ever knew what Jeffersonian Democracy was, Lamar (L. Q. C.) did. If any man ever knew American Constitutional law, Lamar did. No greater jurist ever sat on our Supreme Court. Cleveland said Lamar was the greatest intellect he had met; and he had reason to know.—Judge W. M. Cox.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

"CHRISTIAN UNITY"

By Rev. G. W. Pomeroy

"I pray for them . . . that they all might be one . . . that the world might believe."—John 17:9-21.

It is impossible, I suppose, for us to say just what Jesus considered the worst enemy to the Kingdom. Rather, as we study his life and teachings, we discover that there were a number of things against which He warned the family of God, as being enemies of His cause. For instance, He had more to say about the danger that the love of money brings to a man's spiritual life, than any other one subject upon which He spoke. His forceful teachings and warnings at this point might lead us to believe that he considered the love of money one greatest enemy to the Kingdom.

Again we discover that He had much to say about selfishness and envy and pride and self-righteousness, and therefore it is hard to say, "Lo here," or "Lo there," is the Kingdom's greatest enemy.

But surely the thing that He considered of utmost importance must have been upon His heart as the time drew near for His departure. For three years He had been laying the foundation upon which the Kingdom was to be built, and training the men who were to start the building and carry on the work. But now the time of His departure was at hand, and in those last few days and hours of His life—when we watch Him carefully and listen intently—we catch the eagerness of His soul concerning the great barriers to the building of the Kingdom of God.

His exodus was upon him. His earthly hours were few and there was in His mind a troubled concern. A troubled concern about the possibility of the failure of His little band to carry on. On them all His hopes hung. But the grim spectre of doubt kept haunting His mind and heart until it drove Him again into the solitude of prayer. And it is a section of that prayer which I wish to explore just now. "I pray for them, that they might be one, that the world might believe."

I.

In first consideration, let us notice those for whom He prayed. "For whom," not "what." It is most interesting to note that Jesus never prayed much for things. He did not use God as a handy grab-bag, ever and again reaching in the hand of prayer to pull out the things which he desired. His chief interest was in persons.

As we listen to our own prayers, too often

we detect a strong petition for things. Too often it forms the bulk of our prayers. But when Jesus prayed, even in a prayer which should be the model of all prayers, only one sentence did He utter for daily bread, all else was for ideals and persons.

And so here, He is praying, first of all for his disciples, these of his immediate spiritual family. How He loved them. How clearly He could see the pathway down which He wanted them to go. And yet, He was afraid. Afraid that they might miss the way. "I pray for them. While I was in the world I kept them in my name." But He was about to go away and leave them now.

I stood at the bedside of a desperately sick mother of four fine boys. And in those last hours of that mother's life her thoughts were of her boys. She said to me, "I feel that I soon must go, and I don't mind going, but what will happen to my boys? Who will counsel and guide them day by day?"

And again when a Godly, consecrated father was taken from the home, and I stood beside the bier with the bereaved wife. With tear-filled eyes and out of a breaking heart, she said to me, "Pray for our children as you have never prayed before, pray for them. The world has so many attractions, and without his fatherly and Godly counsel, I am afraid that they might not stay in that pathway of Christian living which he so clearly saw for them." And I thought of Jesus in that hour just before his death. Concerned lest these children of His Father should miss the way. "I pray for them."

"I pray for them, but I do not pray for them alone, but for them also which shall believe on me through their word." Has anyone believed on Jesus because of your words and your life? "Ye are my witnesses." And Christ in that last hour was praying that the testimony of our lips and of our lives would lead others to Him.

II.

In the second place, let us notice the object of this prayer He prays, "That they might all be one." In this last hour He was praying for the defeat of the worst enemy of the Kingdom of his Father. There was deep concern as He prayed, "Let there be no strife, no discord, no cynicism; let there be no division or quarreling or enmity within the church." Above all else Jesus wanted harmony, unity of spirit, and purpose in the Church.

He did not mean to discourage individuality, but He saw that discord and division would defeat His purpose. However, the first 2,000 years of the Christian era have largely been years of division. Sect against sect and denomination against denomination. It is the prayer of large sections of the Church of God in the world today, that the next 2,000 years will be years of uniting. The enterprise has already been launched, and our own great church is taking the lead that will have far-reaching effects. For the prayer of millions of earnest souls has been answered. "That we all might be one."

Upon a former occasion you remember, Jesus had said, "Every Kingdom divided against itself is brought to desolation; and every city and house divided against itself shall not stand." There must be no civil war in the church, where Christian is arrayed against Christian. Internal strife is fatal to the spirit.

Every day we read of automobile accidents in which people are injured. And occasionally such an accident happens close to home. We are not so much frightened when the injury is external—a cut or bruise or a broken bone—but fears lay hold upon us when the doctor's verdict is "Internal injuries." And so it is with the Church. We can survive every external injury—financial depression, political discrimination, even open hostility, but if there is internal strife, it will prove fatal to the spirit and the church will die. In the long ago the Psalmist sang, "how good and how pleasant it is for brethren to dwell together in unity." And in a later day we hear the great Apostle Paul as he preached to the Ephesians, "I therefore beseech you, walk worthy of the vocation wherewith you are called, with lowliness and meekness, endeavoring to keep the unity of the spirit and the bond of peace."

And it is also significant to note that Jesus was praying for unity only within the Church. "I pray not for the world." And if we are to have unity in the Church we cannot live on terms with the world. "Come ye out from among them, and be ye separate, said the Lord." And so it is the re-born, those who have come under the power of the redeeming love of God, for whom Jesus is praying.

Too often we have tried to declare a truce in the warfare of the Church against the world. Too often we have tried to effect a unity between the Church and the world. But Jesus is praying that the Church might be welded into a brotherhood of single strength, that it might better fight the battles against the worldly powers.

III.

And finally we come to the reason for Jesus' prayer for unity among the children of God. It is simply this, "That the world might believe." Not that the world might be appeased, or that the world might be conciliated, but that the world might believe. For he, that believeth is a new creature and carries on his forehead a new name, and his destination is the New Jerusalem.

Jesus realized that for the Church to preach one thing and practice another would convince no one. And so He prays that there will be no division in the Church for a divided Church will never make Christian believers. If there is one thing above every other with which men have confronted me, as I have tried to win them to an acceptable belief in Jesus, it has been the division within the Church. A Church squabble does more damage to the cause of Christ than all the saloons in town. And Jesus knew this to be true. "Lord, make them one in spirit and purpose. Let the Church be a living example of Christian grace."

The creed which we recite on Sunday morning is not the criterion by which the world judges our religion, but rather by the life we live day by day as we deal with our fellows.

In this closing word, let me ask the question, "Is there such a sincere bond of unity, love and goodwill in our Church, that those in the world are constrained to seek the Savior we know? The Savior who has brought us such a measure of joy and serenity in a joyless and turbulent world?"

"Many years of observation convinces me that it takes more manhood to overcome the temptations of wealth than to overcome the obstacles of poverty. The sons of front street merchants are often found to be backstreet merchants."—Personal Letter.

CONFERENCE NEWS AND PERSONALS

Miss Mattie C. Brown, Belcher, La., writes that she has been ill, but that she has enjoyed the Advocate, and she appreciates its new form and its progress.

Rev. O. L. Elliott, a local deacon, has moved from Smithville to Wood Junior College at Mathiston, Miss., according to advice reaching the business office of the Advocate.

An epidemic of influenza seems to be prevailing throughout this section since the unusual cold of recent weeks. We trust, however, that our rising temperature may bring better health to the area afflicted.

Bro. J. S. McDonald, along with a business communication, takes the time to add, "Your last number was one of the best." Thank you, and good words help us to climb the hills ahead.

Rev. J. B. Shearer, Silver Creek, Miss., reports a good quarterly conference and fine interest manifested in the entire program of work. He is much pleased with the responsiveness of his people.

Mrs. Irving W. Rowland, of Heflin, La., sends us a communication for publication and with it a gracious expression of the desire to make addition to the efforts of others in making the paper helpful.

Rev. D. T. Ridgway reports that he is off to a good start in his new charge, Kingston, Laurel. At the time of his writing he was enlisted in the Laurel Church Loyalty Campaign, from which he was expecting much help for the churches of the city.

Rev. Rudolph Scott assures us that the work at New Albany is beginning well despite the frigid weather which that section has had during recent weeks. The editor appreciates the good word concerning our friends in that splendid congregation.

Rev. E. E. McKeithen writes us that Meadville, Miss., is well on the way to securing a new church building. The sum of five thousand dollars is in sight and the contract has been let, work to begin about March 1.

Rev. W. R. Crouch, who is serving Noxapater charge, has a large circuit and difficulties enough when the weather is good. Recently the weather and the roads have greatly increased the difficulty of serving the five scattered churches under his care.

Bro. J. H. Frazer, efficient and loyal Advocate representative at Bastrop, is to the fore again in a splendid way. He reports enthusiastically of the beginning made by Dr. Monk, and he says that he is looking forward to a good year for the charge.

Rev. Milton Peden adds to a business note the item that the Abbeville charge seems to be headed for a good year. We like the spirit of a man who can see a good year beyond the many difficulties which he has encountered since Conference.

Mrs. Flora Dawkins, Route 1, Hamburg, Miss., adds to our encouragement by her generous words of appreciation of the Advocate. The editor and those who get out the paper appreciate the good opinions of our friends.

Miss Fannie Burney, Ebenezer, Miss., says that the Advocate has been to her a consecrated friend and guide through the years, and that she does not intend to be

deprived of its coming no matter what may be her difficulties in other ways.

Mr. Harry Ford, Woodville, Miss., whose father passed to his reward nearly a year ago, takes the place of his father as a subscriber to the Advocate, which he says that he and others of the household greatly enjoy.

Rev. C. F. Sheppard, who is in his first year at Wisner, La., is delighted with the splendid loyalty shown by his people and their cordial reception of the new pastor and his wife. Bro. Sheppard is expecting an advance along all lines this year.

Mr. and Mrs. S. H. Meyer, of New Orleans, celebrated their fiftieth wedding anniversary a few days ago. Only the family shared in the happy occasion, but many friends join in felicitations and good wishes for many added years to the span of their beautiful wedding journey.

Rev. L. T. Nelson is very happy in the loyalty of his people as he begins his third year of service. The churches of Homewood charge united in the greatest pounding he ever had, and naturally the skies are bright and the prospect for the days ahead are hopeful and encouraging.

The Advocate acknowledges the honor of an invitation from Mr. and Mrs. R. Walter Crain, of West Monroe, La., to attend the marriage of their daughter, Billie, to Rev. William Otto Byrd, on February 18. The marriage will be solemnized in the Methodist Church at 4:30 p. m.

Since the Carnival season is over and its spirit has been subdued by lenten ashes, we hope to get straightened out. The absence of mail and a general disorganization make it a little difficult to keep the paper up to the standard, but we hope to recover our equilibrium soon.

Mrs. C. Krause, Sicily Island, Louisiana, celebrated her eighty-eighth birthday on February 10, at which time her six children were all present for the happy occasion. Mrs. Krause has been a reader of this paper for years, and we join with her loved ones in wishing for her many returns of the day.

Dr. W. M. Turner and his wife have both been seriously ill with pneumonia at the Jackson Infirmary, Jackson, Miss., but we are glad to be assured that they are improving at the present time. Dr. Turner is chairman of the Board of Stewards at Mt. Olive, Miss.

Mrs. W. C. Dale, of Silver Creek, Miss., adds her word of appreciation to many other favorable expressions regarding the Advocate in its new form. Needless to say we appreciate the good opinion of our many friends and we hope to meet their greatest expectations.

Mr. Anthony Fly, one of Summit, Mississippi's oldest and most respected citizens, died on February 4, according to a communication from Rev. L. E. Alford, the pastor. Bro. Fly was a wholesale druggist, had been a steward of the Methodist Church for many years, and was a regular attendant upon the services of the church.

Rev. George Pearce, Broadmoor, Shreveport, is under the burden of creating a charge and building a house for its abiding place, but he is not overlooking the agencies which contribute to the understanding of

the church program and the building of a loyal membership. He is making a fine start all along the line.

The stories of Dr. Vivian T. Pomeroy, "Kings, Donkeys and Dreams," are to be transcribed into Braille for the benefit of the blind, by the American Red Cross, in cooperation with the Library of Congress. Dr. Pomeroy's stories form a much appreciated feature of the Christian Fireside page in this paper.

Mrs. Irvin Oakes writes us a very much appreciated letter from West, Miss., regarding an error which we made in trying to reach every steward whom we did not know to be a subscriber for the Advocate. We were trying to miss none, and we are happy to have the correction and also her good word for the paper.

The Advocate office is being made very happy by the response which the "Every Steward a Reader of the Advocate" appeal is receiving from day to day. It is gratifying indeed to realize that our official members are sincerely desirous of being able to do a good job for the building of the Kingdom.

Rev. T. F. King, pastor at Ida and Hoss-ton, reports that his "people are beginning to talk about the Advocate and that is a mighty good sign. People are telling me that they are enjoying the Advocate and are reading it, and I don't have to fish to get these favorable remarks." Bro. King reports his work going well despite the cold weather and as picking up steadily.

A letter from Mrs. H. C. Montgomery, of Madison, Miss., tells of an unusual birthday celebration. Her mother, Mrs. R. M. Scott, of Hermanville, Miss., was ninety years old on January 4. On that day she was made happy by the presence of her five children, and thirteen grandchildren. Sister Scott is a shut-in and sees very poorly, but she still reads with profit and pleasure her Bible and the New Orleans Christian Advocate.

Rev. Robert A. Cross, formerly a member of the Louisiana Conference and now in the postal service at Memphis, keeps contact with Louisiana through the Advocate. He calls our attention to the fact that the January-February issue of *The Army Chaplain* carries the announcement that Chaplain Albert F. Vaughan, of the Louisiana Conference, has been promoted to the rank of Lieutenant Colonel.

Rev. W. L. Robinson, pastor of the Methodist Church at Booneville, Miss., writes that his church has purchased a Victor machine for the use of "sound films." Bro. Robinson expects to use the machine for the presentation of religious and educational pictures in promoting the work of the local congregation and also the work of other churches throughout that county. Bro. Robinson and his people are undertaking the experiment with enthusiasm and expectancy.

The death of John Wilkinson, retired official of the Southern Pacific Railway, in Houston, Texas, a few days ago recalls a chapter from Louisiana Methodism. His father, Rev. John Wilkinson, a native of Parsonstown, Ireland, was admitted to the Louisiana Conference in 1866, and was once pastor at Baton Rouge. His second wife was a daughter of Bishop Keener. After the

death of his father, Mr. John Wilkinson lived with his uncle, W. C. Wilkinson, at Crystal Springs, Miss. He was a student at Centenary College in 1881-1882.

Mrs. Leila M. Carre, a native of New Orleans, and a member of First Methodist Church, died on Monday afternoon of last week following a long illness. Mrs. Carre was a graduate of Newcomb College, in the class of 1894, and was widely known for her civic, social and religious work. She is survived by three sons and two daughters. She was a capable and good woman, faithful to her church and she will be greatly missed. Funeral services were held Wednesday morning with interment in Metairie cemetery.

Mr. Curtis B. Haley, editor of the General Minutes and Year Book, sends us an advance statistical sheet which shows that there was a net increase in every episcopal area of the former Methodist Episcopal Church, South, except two: The Missionary area, presided over by Bishop Arthur J. Moore; and the Western area, presided over by Bishop Martin. A total of 110,185 members was received on profession of faith, a total net gain of 46,184, and a present total membership, including traveling preachers, of 2,965,381, is a summary of the report.

In the death of State Senator Joe Cook, at Columbus, Miss., on last Sunday, that commonwealth loses a splendid citizen. He was seventy-seven years old, was a graduate of Vanderbilt University, was long a distinguished educator of Mississippi, and was the first president and largely the founder of State Teachers College at Hattiesburg. He had been elected for a four-year term, his third consecutive term, to the State Senate, but was not able to assume his responsibilities under the new administration. Funeral services were held at Artesia, his birthplace. The editor of this paper joins with many friends everywhere in sorrow for his going.

APPOINTMENT CHANGES

Dear Dr. Duren: I am enclosing you on this sheet some changes in post office addresses made since the Journal was brought from the press. The following appointments—changes made—have been approved by Bishop Watkins: L. L. Roberts, of Union, had to surrender his work on account of illness; Murray Cox was moved from Scooba and Electric Mills to Union; S. B. Watkins from Philadelphia Circuit to follow Cox; G. A. Broadus from Chunky to follow Watkins—all in this district; Norman Purvis was moved from Oak Grove Circuit, in the Brookhaven District, to Chunky, to succeed Broadus.

This was done some days ago, but recent approval by Bishop Watkins confirms it all. Hence my delay in notifying you.

Yours cordially,

W. B. JONES,

Dist. Supt.

BISHOP CANNON ILL

Bishop Cannon has been confined to his bed since Christmas day by a severe attack of arthritis. This attack has prevented his attendance upon the meetings of the General Missionary Council, the National Temperance and Prohibition Council, the Trustees of the Church Peace Union, and the Executive Committee of the Federal Council, in all of which he is deeply interested. It will also prevent his attendance upon the Southeastern Anti-Saloon League Con-

vention at St. Petersburg, Florida, on February 25th, at which Convention he has spoken regularly for the past few years.

Bishop Cannon is improving very slowly, but hopes to gradually overcome this attack.

Richmond, Va.

MY BIRTHDAY

Every birthday reminds me of advancing years. It is natural to want to have friends. Friends of our young days may disappear, but how sweet the memory of the friendship of loved ones and friends whose lives have touched our own in days that are past.

Many friends whom I could not see by visit in the last two or three years, have sent me communications of renewed friendships. O, how I have appreciated these friendly friends.

Those who have been so thoughtful of me seem to reap a special share of the friendship and esteem we have bestowed on friends that are gone, thus linking the past with the present, thereby keeping the chain of friendship unbroken.

In this new year, on the 26th of Feb., which is my birthday, I am looking forward to be reminded again by my friends of their love and friendship for me.

WALDO W. MOORE.

Biloxi, Miss.

"BIG FIVE" UNION MEETING

The Big Five Union, embracing the northern area of the Hattiesburg District, met February 1, at Mount Olive, with the young people of that charge as hosts.

An inspiring and impressive candlelight installation service was conducted by Rev. E. W. Ulmer, District Director of Young People's Work. The officers installed were:

Lucille Calhoun, Mount Olive, President; Dorothy Dean Waggoner, Collins, Vice-President; Flora Mae Arrant, Magee, Secretary; Dennis Roberts, Taylorsville, Treasurer; Hobart Brooks, Magee, Publicity Superintendent; Mrs. Eugene Ulmer, Mount Olive, Counselor.

At the close of the installation, a consecration service was led by the Revs. Roy Lane, A. M. O'Neil, J. P. Nix, J. S. Noblin and Ulmer.

It was voted that the necessary steps would be made to change the name of the Union in order to admit the leagues at Williamsburg, Seminary, Lux, Mize and Taylorsville into the organization.

A peppy "Kay Kyser" contest on hymns was conducted by Mrs. Walter Lowry, assisted by Bro. and Mrs. Ulmer, with the Taylorsville group being named winners. A delicious salad plate with cookies and drink was served by the hosts, under the direction of Mrs. O. K. Pearce. The Union ad-

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journed to meet February 22, at Magee.

HOBART BROOKS,

Pub. Supt.

RESOLUTIONS BY THE WORKERS' COUNCIL OF THE MILLSAPS MEMORIAL CHURCH

Whereas, our beloved and faithful superintendent, Mrs. W. H. Parman, is moving to a new home where others will be the beneficiaries of her beautiful spirit of consecration and saving knowledge of the Bible, we take this opportunity of expressing our appreciation of her untiring efforts and devoted interest in the children's department of the Church School, of Millsaps Memorial Church; and

Whereas, we, as her co-workers and young people who have been at some time under her loving care, will miss the benediction and inspiration of her presence; and

Whereas, we wish for her every happiness in her new home, and pray that God's richest blessings may be upon her now and forever; be it

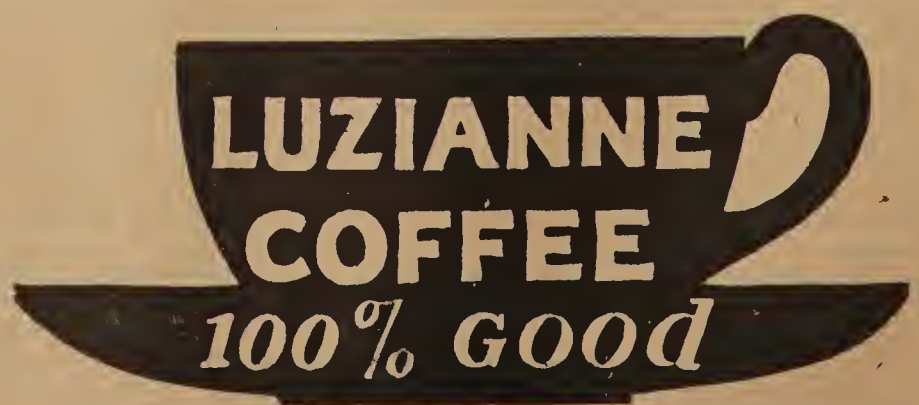
Resolved, that a copy of these resolutions be spread upon the minutes of the Workers' Council, of Millsaps Memorial Church, a copy presented to Mrs. Parman, and a copy be sent to the New Orleans Christian Advocate for publication.

(Signed) M. K. Miller, pastor; R. B. Layton, Superintendent of Church School; Mrs. W. A. Freeman, and others.

REV. WILLIAM R. HARVELL—AN APPRECIATION

I first met him early in the year 1891, while a student at Norvilla College, in Greensburg, La. I learned that he had graduated from this school. At this time he had not been converted. The next time I saw him was in 1895, while serving as Local Supply on the Amite City charge. I attended the closing exercises of the above stated college, and was gladly surprised to see the name of Rev. W. R. Harvell on the program for the invocation.

From this time on I became better acquainted with him and learned to love him as a brother. In January, 1898, he was admitted on trial in the Louisiana Conference, and was assigned to the Port Vincent charge. This year I assisted him in two revival meetings. Along during the years we helped each other in a number of revivals.



He was good help in meetings—far above the average. But while he was especially gifted as a revival preacher, he was none-the-less successful as a pastor. In this capacity he served several "quadrenniums," and was presiding elder of the Minden District four years. He received most of his college training at old Centenary, Jackson, La.

In the course of years we were neighbor pastors, served the same pastoral charges, worked together in many revival meetings, and he, having been my presiding elder, we were real "chummy." I loved him and he loved me. He was "good company." Soulful, pronounced in his make-up, jovial, with a high sense of humor, sympathetic, kind, and genuinely sacrificial in his devotion to every righteous cause. He loved his brethren in the ministry and was always happy in their association. He believed in and worked for progress in his Master's Kingdom.

He was always optimistic, looking on the bright side of life. It was a benediction to be in his home. He made friends by his genial disposition. He had a lovely family. His good (now sainted) wife and fine children stood for all those high and noble principles that make people useful in life. He has made a valuable contribution to the world. His earthly home was typical of that bright home above.

Many happy, joyful hours we have spent together in the good old revivals! Will Harvell knew how to get under the burden in a meeting. We have had sweet counsel together. We have worked and prayed together—have wept and rejoiced together. He was never so happy as when in the pulpit bringing the gospel message, sometimes sweeping out into the supernal heights of religious ecstasy. He believed it was always in good "taste" to shout if one felt like it. Yet he was well poised, practical, sound in judgment, having a keen intellect, a warm heart and a great soul! He had the happy faculty of knowing how to deal with men because of his fine personality. He knew how to make people like him. He was far above the average in the art of knowing how to "contact" people; was intensely social in his nature. He was a good, faithful pastor, and a success as a preacher. He was a good singer and able in prayer. How he did love to sing, preach and pray! But he "rests from his labors!"

He had an earthly race to run,
His work on earth now is done;
A crown to wear—a victory won,
HIS GLORY IN HEAVEN HAS BEGUN!

His friend and Brother,
J. MARTIN ALFORD.
2900 Gordon Ave.
Monroe, La.

BISHOP CANNON SENDS MESSAGE TO EXECUTIVE COMMITTEE OF FEDERAL COUNCIL

Fellow Members of the Executive Committee of the Federal Council:

Deeply regret inability attend meeting. President Roosevelt's peace proposals involve ultimately and inevitably relations of Church and State to an unpredictable degree. Federal Council can not presume to represent either American or World Protestantism to the extent indicated by the President's proposals. Hope Committee will clearly recognize limitations of the power of the Council while earnestly expressing purpose to cooperate to secure peace with-

out violation of principle of separation of Church and State.

(Signed) JAMES CANNON, JR.

IN MEMORY OF MRS. EDMOND A. GOFF

A year has passed since our dear Mother went to her Heavenly home.

February 14, 1939, God called her and she readily answered the call to the place for which she spent her life preparing.

She was born August 23, 1855, at Old Americus, Jackson County, Miss., where she lived until her death. She was married to Edmond A. Goff, July 15, 1874, who preceded her to the other side eleven years before.

There were seven girls born to them, five of whom are living.

She joined the Methodist Church and gave her heart to God very early in life, and remained a constant, true Christian, never wavering from the faith under any circumstances.

Mama had scores of friends who loved her dearly. By her relatives and most intimate friends she was called Aunt Mallie or Aunt Mall.

Her influence will ever linger in the memory of those she loved and who loved her, as her happy, smiling face radiated with the Christ-like life that she lived. She loved her pastor and his family, and was deeply interested in anything connected with the church, to spread the Kingdom.

She attended Salem Camp Meeting every year since she was a child, except a few times. There she is sadly missed, but her Christian influence will live long in the hearts of people.

She looked forward to the Advocate each week and read it through. For many years she was a subscriber.

She loved to sing, and so often she and Papa would sit on the porch or by the fire and sing hymn after hymn. They knew the words by heart, and we would sometimes join them.

And if we had nothing else to hold us to the faith, we feel the memory of these old songs from the hearts of these dear ones, would bind us and lead us on.

Mama never let an opportunity pass to speak a kind word or encourage a person to be a Christian. She was always prayerful and prayed for her neighbors and their children as well as her own.

She nursed the sick all about her, and many a person has loved her because of her kind, gentle touch.

She was always ready to see the good in everybody and believe they would be better if they had encouragement.

The last two months of her life she was sick and suffered, but never did complain. She was ready to go. Her faith and trust in God was strong to the end.

We pray each day that we might be the good Christians that she taught us to be, from the time we knelt by her side as she taught us to pray: "Now I lay me down to sleep."

We miss her terribly, and our hearts are still sad, but heaven seems nearer since she is there, and we bow in submission to God's will.

We thank our Heavenly Father for blessing us with a Christian mother and father, for no greater heritage can befall any children than this.

HER DAUGHTERS.

Still stands that ancient order, "Seek ye first the Kingdom of God and his righteousness."—Exchange.

REV. J. F. CAMPBELL ILL

We regret to learn that Rev. J. F. Campbell, district superintendent, Gulfport, Miss., has been seriously ill with pneumonia. His friends will be glad to know that he has been able to return to his home and expects soon to be entirely recovered. He asks that we express his appreciation to his brethren for their many messages and the assurance of their prayers in his behalf. No word of his illness in the hospital had reached us until last Monday when we received a letter from Rev. Van R. Landrum.

QUOTA HONOR ROLL

Sardis Station, W. J. Cunningham, P. C.

(Note: Sardis Station and our friend, W. J. Cunningham, are first to come through with a completed campaign quota—twenty-one on a quota of fourteen. Nine are new subscribers. All the stewards are subscribers to the Advocate.)

WISE AND OTHERWISE

By Rev. James H. Felts

Modern Definitions

Charity. Drinking, dancing, gambling, and other like diversions for the benefit of the needy.

Peace. A beautiful dove bearing a request in her bill, a cannon under each wing, a close-range murder machine between her feet.

Marriage. Sacred vows taken with mental reservations.

Choice. The privilege of saying whether you will become the vassal of a stronger nation, or be shot to pieces and your land taken over.

Diplomacy. Baron Munchausen made life-like to the rising generation.

Pleased. A preacher who has been assigned to district work, and is leaving conference with a face beaming like Aunt Jemima of Pancake fame.

Honesty. The art of preserving one's good name by subterfuge.

Consecration. A Sunday fisherman who satisfies his conscience with a string of fish.

Music. A series of dots and dashes that enable an individual to scream and yell scientifically.

Business. The art of selling ninety cent goods for ninety-nine cents.

Plug Hat. A stove-pipe shaped hat worn by two-legged plugs.

Football. A game that allows thousands of people to go utterly berserk without being called crazy.

Doctor. A title earned by hard work, or granted by courtesy regardless.

Divorce. Exchanging wives, Hollywood style, with becoming regularity.

Lucky. Securing an office, or inheriting money, or marrying rich.

Temperamental. An individual who is supersensitive, but grants no one else such a privilege.

Fun. Making an ass of one's self publicly.

Half-truths are dangerous things, for it is generally the other half that gains the upper hand.—Exchange.

THE CHURCH PEW

HONOUR TO WHOM HONOUR IS DUE

These words of St. Paul have a fitting application to a faithful steward of the Methodist Church in Tupelo, Miss. The man to whom we refer holds the esteem of everyone in that little city. He knows everybody and everybody knows him, and the reach of his acquaintanceship is no greater than that of the affection in which he is held. He has been a steward in that church for something like thirty years, and has not missed a single quarterly conference since he was elected. He is more than a steward on dress parade, for when anything is to be done, he is never too busy to share it. He is a master of details and his work in the Church School has been invaluable. He is a first class telegraph operator, a kodak artist, a bookkeeper, a good steward, and a good friend. Such is Arthur E. Berkeley, affectionately known as "Jake," to whom these remarks apply. We honor him as one to whom honor is due, and may his tribe increase as the years go by.

* * *

THE SIGNIFICANCE OF LENT

The observance of the Lenten season is more and more practiced in the Protestant Church. Most adults can remember when Episcopalians were the only ones who paid any attention to the season, and they hardly seemed like Protestants anyway! Even the current "joke" that there will be no Ash Wednesday in 1940, because the Pope has installed an oil burner, would not have been unintelligible a few years ago. It is well that we are recovering some of our birth-right. The great Christian symbols and seasons belong to us no less than to the Roman Church. The Cross is not Roman; it is Catholic. The Protestant Reformation almost threw out the baby with the bath. Protest was in order, but it is possible to "protest too much."

It is well, therefore, to remind ourselves of the significance of Lent. Lent is significant, at very least, for the same reason that any special time is significant; it brings to focus necessary and timeless truth which might easily be elbowed aside by pressing preoccupations. But Lent is something more than just another anniversary; it is the celebration of the crisis and fulfillment of Jesus' life. The Gospels devote more space to those 40 days than to all the rest of Jesus' 30 years. Without the public ministry these days could not be understood. But without these days the public ministry would be just another public ministry.

The Cross then is both the background and the foreground of Lent in 1940; background, because our minds and hearts turn to their richest Christian treasure—the life of love and the seal of suffering love on the Cross. There Jesus once and for all established an absolute in the way to meet and overcome sin; foreground, because the time is at hand when the church and all Christians must either accept the way of the Cross as the way of life, or part company with the historical Jesus. For some time it has seemed possible to hope that the forces of education and science, the reasonableness and goodness of man, might gradually

wear down the evil of the world to manageable proportions. Democracy has done some of the things which belong to the Kingdom of God. Like Christianity, it places high value on the individual. Give it time, some of us thought, and it might almost bring in the Kingdom. We cherish democracy no less now, but we no longer equate any social system with the Kingdom. All hell has broken loose. In the immediate foreground we have the sharp choice of trying just once more to cast out Satan with Satan or of going the way of the Cross: matching hate with love, sacrificing pride, power, possessions, finally, life, if we have to, in order to keep believing in the Cross as a force, as a healing, redemptive eternal way. Lent has no significance apart from the Cross. The Cross has no significance apart from suffering love and the redemption of life which is accomplished in no other way.

—The Presbyterian Tribune.

CHRISTIANITY'S TOMORROW

By The Rev. Carl C. Rasmussen, D. D.

Old Optimism Gone

This statement is born out of observations on a visit to Western Europe this summer. If the statement seems to any to be slow in coming down to that tour, it will be because I deal first with my conclusions and then, finally, with certain of my observations which seem to me to support them.

One need be only old enough to remember the prognostication as to Christianity's triumph, prevailing a quarter of a century ago, to see at once that there has been a great change of "climate" in that realm.

The old optimism is gone. Those were confident days. Surely there was nothing wrong about the Church's devotion to "the evangelization of the world in this generation." The challenge of the Great Commission always stands before us. But 25 years ago men regarded the dream as by no means impossible. They felt they were on the right road. Only drive on! A new and effective ally had been found in scientific religious education. An Inter-Church World Movement would concentrate the forces of Christianity for a grand advance.

It was a confidence which was true to the spirit of the times. The key word of social philosophy and main-street expectation was "Progress." Evolution indicated that progress is rooted in the very cosmic forces. Advances in democracy, education, science and economic wealth were subjoined as witnesses.

Today In Europe

But in the Europe of today—and not in Europe alone, of course—one finds a chill in the atmosphere. The warmth of the old assurance has given way to the winter of dread. One is not more than half sure that Spengler was wrong—disrespectful and ungrateful as he seemed—in predicting "The decline of Western civilization." The world, though transfixed with horror at the very idea, seems demoniacally driven on to prove his prophecy correct. Treaties are scraps of paper. Life is cheaper than dirt. Ethics find their most impressive sanction in force. Prosperity deepens the poverty of millions. Freedom is a sad memory. International suspicion drives great peoples to mutual ex-

termination. "Truth" is manufactured ad hoc. The night is dark and most men see no kindly light.

In such an age every Christian must ask himself—as I did constantly—what all this foreshadows for the future of Christianity.

I found myself constantly confirmed that a twofold development is afoot. On the one hand it seems certain that relatively smaller figures will be needed to number the world's total of Christians, whether one thinks of Catholic or Protestant churches.

A few years ago the Catholic Church could give confident and imposing statistics as to its adherents in Poland, Austria, Germany, Spain and Italy. Today who would essay that?

That Protestantism now suffers like reverses one may well conclude from the status of Baptists in the Balkans, Methodists in Italy, Lutherans in Russia, and Protestants in the mother-country of the Protestant Reformation.

And for both Catholics and Protestants the catalog of defections could be carried much further. For illustrations one need not limit himself to Europe.

The Crucible of Testing

If these observations be true, it is not hard to understand why, in Christian circles, the skies seem dark and foreboding. One of Europe's greatest leaders reported that many Christians in his continent think they now see the Church once again being driven, a hunted thing, into the "catacombs."

Is it not the fulfillment of the dark words of Jesus that promised persecutions and foresaw defections? His words, now re-read, seem much less optimistic than yesterday's expectations. "Many are called but few are chosen." "Narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it."

But, on the other hand, one comes back with a confidence that lies deeper than so widespread a pessimism. One feels that while they who can be scared off are forsaking, once again "the saving remnant" is being purified—and therefore made invincible. Once again a book of martyrs is being inscribed. And once again the blood of martyrs becomes the seed of the Church. The strength of the Christian movement has never been in ratio to its total enrollment, anyway, but in proportion to its readiness to suffer, after the pattern of prophets, of apostles, and of the Crucified Himself. Because it is a repetition of that which made pre-Constantinian Christianity irresistible, the peril of today calls forth the power to win. "The gates of hell shall not prevail."

The Emergence of Courage

Already unsuspected courage emerges. Where other institutions have been supine before the commands of tyranny, Christians, without deceit or subterfuge, have refused to bow the knee. They could be confined, but not constrained. Apparently no social phenomenon has so baffled the overlords.

It is out of such a background that new life in the Christian movement is already appearing. For illustration of awakening, I confine myself to observations in Denmark, because it was there that I had my amplest contacts. But both reading and conference convince me that developments in Denmark are not singular but symptomatic.

In reading the signs of the times, one of the most significant areas is found in the thinking of prophetic minds; for they always outrun popular movements by at least a generation. It seems to me important,

(Continued on page 14)

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following interesting "missionary news" comes from our Board of Missions:

Declaring that "the Blackout is an invitation to see the stars," Bishop Raymond J. Wade, of Stockholm, Sweden, made a great address of Foreign Missions Day at the General Missionary Council. He spoke on "Methodist Missions and War," and told of work in Germany, Finland, Sweden, Norway, Denmark, Estonia, Latvia, Lithuania, Spain, France, Portugal, Algeria and Tunisia. Of the German Methodists he said:

"I know something of these good people. They are terribly misled. They have no newspapers, no radio, to give them the truth. Do not blame them overmuch for certain things. They know nothing of what is really happening. I ask your prayers for these people."

Bishop Wade praised the Finns, and said that Methodism had two conferences in Finland. "If Russia wins in the present war, these two conferences will be completely wiped out," he declared.

There is no church in Russia, according to the Bishop. "For a long time," he said, "I had hoped the Methodist Church there would be able to stay open, and as a matter of fact, the Government never says, 'Close your churches.' They simply tax the pastors and the church members so terrifically that there is nothing to do except close the church doors. But the one thing that gives us cheer in the progress of missions in the countries at war, is that there is something in our gospel, which if preached and lived aright, will enable men to stand. The Blackout is an invitation to see the stars."

* * *

A missionary under the Woman's Section of the Board, thus writes of the situation today in China: "Along with the great evils of war have come two great benefits to China. One is the penetration of China's hinterland by the people from the coastland, educated in modern scientific schools and filled with new ideas. Sixty million refugees—equal to two-thirds of Japan's total population—are now in west China. The second benefit is the laying of peacetime foundations in wartime economy along the idea of cooperation rather than competition. China's industrial cooperatives now number 10,000, with a goal of 30,000. The National Christian Council has just had a call to supply Christian directors for cooperative units. China's war resistance is being strengthened by the economic contributions of millions of refugees working on cooperative principles like those laid down in Denmark."

* * *

Dr. Helen Kim, president of Ewha College, Seoul, Korea, recently sent a letter of thanks to the Woman's Section of the Board of Missions for the "splendid gift" of the new building for the Social Evangelistic Center at Seoul. She says: "I attended the dedication service and was much impressed with the opportunities for a constructive program that such a center offers. The building is a beautiful one." The new building was dedicated Nov. 4, 1939, with 350 to 400 people present.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

The January meeting of the executive committee of the Woman's Missionary Society, Mississippi Conference, was held in Main Street Church, Hattiesburg, January 31st, with Mrs. Paul Arrington presiding.

Mrs. Arrington opened the meeting with a brief devotional, using Phil. 4:13, and a quotation from Mrs. Bourne's letter: "Keep steady, forge ahead, radiate cheer and hope: God is your Father."

Three members were absent: Mrs. E. V. Perry, Mrs. J. C. Burrow, and Mrs. C. E. Mullins.

Mrs. W. F. Mahaffey said: "As leaders we must make a more complete dedication of our lives that we may be sure of the guidance and power of God as we direct this great department of service." She outlined plans for spiritual life retreats to be held in each zone during the second quarter.

Mrs. D. L. St. John gave a comparative report of the work for 1938 and 1939, emphasizing the increase in spiritual life groups, active Christian Social Relations committees, and the observance of the Week of Prayer. She stated that while the records show a slight decrease in membership, this is the result of a more accurate count. She called attention to the large amount reported for local work—\$21,514—which is more than our missionary offering of \$20,000.

Mrs. R. E. Rollings reported all the 1939 financial obligations had been met—\$20,000 to Council exclusive of the fourth Sunday offering. All special funds paid in full. She urged that auxiliaries meet their obligations quarterly.

Mrs. D. A. McIntosh, Jr., reported 27 active young women's groups, all doing splendid work. Permission was given for each of these groups to send a delegate to the annual meeting, and plans were made for them to share in a love gift to Mary Cameron.

Mrs. J. C. Burrow's report was read. She stated that the cooperative plan is proving unusually successful. The missionary unit for April will be "Children in Cold Countries." She urged the auxiliaries to cooperate in vacation Bible schools.

Mrs. E. V. Perry's report was read. Records show a more accurate accounting of classes and members. She urged more attention to Bible study classes. The dates for the Pastors' School, in Biloxi, are June 17-22, 1940, and beside the regular mission study course to be offered, there will be a Bible course in cooperation with the Board of Education.

Mrs. Stanley Wilson reported an increase in the number of Christian Social Relations committees which are active, and outlined plans which are going forward for zone institutes. Interracial work is being stressed the first quarter, because of Race Relations Sunday (Feb. 11th), and Negro Health Week the first of April.

Mrs. E. E. McKeithen's report showed the value of boxes sent to Wesley Houses were \$3,501.12, \$167. for superannuate preachers, and \$23.38 for young ministers. Plans for this work will be made at the annual meeting.

Mrs. C. C. Clark stated that we did not

reach our goal for World Outlook subscriptions, but that new plans from headquarters would assist in more accurate check-ups this year.

Mrs. Jas. D. Slay reported 69 active Baby Specials Superintendents. Hattiesburg District led in Baby Life Members, having 14. She urged that superintendents conserve their literature, for no more will be printed until the new set-up is perfected.

Mrs. C. E. Mullins' report showed that the Brookhaven District led in active spiritual life groups. 38 of the 49 auxiliaries have active groups. This district also leads in new members.

Mrs. E. E. Deen's report showed the outstanding feature of the year's work in the Hattiesburg District to be the cultivation of the rural auxiliaries. She plans emphasis upon Christian Social Relations education and promotion, and spiritual life groups for 1940.

Mrs. H. M. Bullock is stressing the "giving to a cause instead of to a budget" in the Jackson District. Her district was outstanding in the number of Life Memberships for 1939.

Mrs. L. O. Todd helped the Meridian District to work out its financial obligations with quarterly payments in 1939, by using a "Financial Honor Roll." This will be continued in 1940. She is stressing better zone organization and better planned programs in the auxiliaries.

Mrs. L. J. Power's outstanding district achievement for the Seashore District was the holding of eight all day spiritual life retreats. This district, working under difficulties, has made a valuable contribution to the work of the conference.

Mrs. T. H. Fore was proud to report as the Vicksburg District's outstanding piece of work during 1939, the almost 100 per cent observance of the Week of Prayer, and the largest offering in the conference, both as a district (\$410.55) and as an auxiliary, the Annie DeMoss auxiliary, of the Crawford Street Church, in Vicksburg, gave \$82. This auxiliary gave out offering boxes early in the year, so its offering was truly one of self-denial.

Because of the fact that the church in Brookhaven is being used by the city schools during a building program, the annual meeting will be held in Galloway Memorial Church, Jackson, March 26, 27, 28, 1940. The Council guest will be Miss Noreen Dunn, of the Department of Education and Promotion.

Alternate delegates were elected to the Council meeting to be held in New Orleans, March 6-11. For Mrs. Arrington, Mrs. W. F. Mahaffey. For Mrs. St. John, Mrs. T. H. Fore.

Letters were read from the two conference girls at Scarritt, Mary Cameron and Sarah Bennett. Mary expects to be consecrated at the Council meeting in March.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Spiritual Life and Message

As we look back over the year's work and then think of the work for the coming year, somehow the words of Paul come to our minds and linger there as though trying to impress themselves upon us as a theme for our planning and our work for this year, "That in all things, He might have the pre-eminence."

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEB. 18, 1940

By Rev. W. C. Newman

GOOD CITIZENS AND GOOD NEIGHBORS

Lesson Text: Matt. 22:15-23

Golden Text: Matt. 22:39.

The editor tactfully (and wisely) suggests that these lessons would be read "much more generally and with greater satisfaction" if they were shorter. Which reminds me of a comment I heard a lecturer make on the use of many adjectives in speaking. Said he: "The speaker's thoughts do not come with the same rapidity as his words, so he fills in the gaps with adjectives." I will try to use fewer words and more thoughts.

A Negro who went to France as a soldier in World War 1, was returning aboard a transport after the armistice. As the ship approached New York harbor the Negro looked up at the Statue of Liberty and addressed the Lady who stands on top. Said he: "Old Lady, if you ever see me again you'll have to turn around."

Many can understand that attitude, for in this generation there is little taste for foreign wars. Yet those who remember 1917-18 have not forgotten the intense patriotism that swept us like a fire as we heard stories of German atrocities. It was a violent and unrestrained emotion.

Today we are more cautious. Many are speaking of the uselessness and cruelty of war. Some are saying they will not fight under any circumstances. Does this mean that patriotism is dying out? That we are a generation of cowards? I do not believe it. I hope it means that we are trying to find a more Christian ideal of citizenship. For be sure that being a Christian citizen is somewhat different from being an ordinary citizen. And Christian patriotism is not always synonymous with Nationalistic patriotism.

Christian Citizenship Is Universal, Not Provincial

Loyalty to one section of a country is not enough. Loyalty that says "My country! Right or wrong, my country!" is not enough. These are fine expressions of citizenship, but they fall short of the Christian ideal.

That is the kind of patriotism practiced by Hitler and other Nationalists.

But goodness and greatness are not the private possession of any political party, any geographical section, or any race or nation. This was the great mistake made by the Pharisees. They thought good citizenship meant being a partisan Jew, because they felt that this race had a monopoly on greatness.

Let us remember that Tolstoi was a Russian, Leonard da Vinci an Italian, Mendelssohn a German, George Washington Carver a Negro, Kagawa a Japanese, and Jesus a Jew. Christian patriotism must recognize goodness and greatness wherever it is found.

Christian Citizenship Values Service In Times of Peace As Well As Service In Times of War

There are two common mistakes in our patriotism. One is the erroneous idea that all our enemies are foreign, and that, therefore, almost all foreigners are our enemies. In the last two decades, however, we have been discovering that the man who flouts the law, the corrupt politician, the criminal, the indifferent citizen within our own land, are enemies to the country.

Our second mistake is in assuming that the highest patriotism is to fight in a war for one's country, and that, therefore, only soldiers are heroes. In the long, long run of the centuries, John Wesley did more for England than did Wellington, the soldier of the same century. Pasteur rendered a greater service to France and to the world than did Napoleon. While glorifying the soldier we must not forget the services of the scientist, the minister, and the average citizen, who votes conscientiously and respects the laws and traditions of his country.

Our Highest Patriotism Is to God and The Right

Christianity cannot ever be positively identified with any one nation, race, political party, or theory of government. Christian patriotism transcends sectional and national lines and gives its allegiance first to God and the Right.

Much fear about the mixing of religion and politics comes because partisan politicians fear that loyalty to the Right will interfere with loyalty to a political group. They fear that the man who tries earnestly to serve God may some day put God ahead of winning an election.

But a nation that builds its life on such manifestly unChristian foundations, is as foolish as the man who built his house on the sand. While rendering to Caesar the things that are his the Christian will never forget to render to God unfailing allegiance.

The Highest Expression of Christian Citizenship Is Love

"I'll fight for my rights" is a common expression. That philosophy becomes a large part of the life of many of us. Where did we get the idea that fighting is so glorious and so courageous?

That idea did not come after years of research and study by scientists. It came straight out of the jungle. It is not a divine

revelation. It is an expression of savagery.

Love is the power revealed to us from God through Jesus. He who loves his neighbor as he loves himself will do that neighbor no wrong, but good. He who really loves his neighbor will be eager to build a society in which all men may live abundantly. He who loves his neighbor works earnestly for the Kingdom of God.

THE ADVANCE BEGINS

A week has passed since the Boston Methodist Advance meetings. Others have been held daily and we are greatly encouraged. Enthusiastic reports came from Hartford, Binghamton, and Harrisburg. Crowds came everywhere and enthusiasm ran high. Unfortunately, the South Central Jurisdiction has had a blizzard, but the scheduled meetings have been held and those who came were deeply interested.

A report from Philadelphia says, "It seemed like a great revival of spiritual religion. The atmosphere was akin to that of the greatest of revivals. Remarkable addresses, such singing! Capacity audiences, an army of our choice young people."

We were in Washington on Thursday. Even after a snow fall of ten inches, Foundry Church was packed and people stood around the aisles. Everyone seemed to be catching the spirit of a great advance. Bishop Hughes broadcast from the Men's Luncheon at the Mayflower Hotel. Each of the meetings was remarkably successful.

We went on to New York. Christ Church was crowded during the day. The climax of the meetings was the fine service in Carnegie Hall. It was filled to the last gallery. The lower floor, two floors of boxes, two floors of galleries and stage—altogether five floors—packed with Methodists! Who among those present will forget the great singing of the combined choirs! Who was not lifted up by the great congregational singing! After three moving messages by Bishops Purcell, Jones and Kern, what a finale at almost eleven o'clock with everyone singing "Jesus Shall Reign Where'er the Sun." Almost no one went out during the entire service and there was repeated applause. What a night for New York Methodism!

Something is happening in United Methodism and we are praying that we are just at the beginning of a great advance in the Kingdom.

Fraternally yours,

J. MANNING POTTS.

—Michigan Christian Advocate.

Worry of

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

BROTHERHOOD WEEK

February 18-25, the week of Washington's Birthday, has been designated as Brotherhood Week by the National Conference of Christians and Jews. This observance was first launched by the late Newton D. Baker, Secretary of War under Woodrow Wilson. This is the seventh annual celebration of a week designed to promote a better understanding, friendly relations and co-operation in basic moral and spiritual values.

The slogan for Brotherhood Week is arresting: "Make America safe for differences, because differences make America safe." Ingenious, isn't it? There is a suggestion in the slogan of the famous aphorism of Rupertus Meldenius: "In faith unity; in methods and opinions liberty; in all things charity."

In this instance it would mean faith in God and in those moral precepts about which there can be no difference among right-minded men and women. It would further mean unity even amid diversity—unity in those fundamental principles of our democratic form of government and a reverent appreciation of the labors of the Founding Fathers of the Republic. As for charity, it speaks for itself—and eloquently.

A few weeks ago three men—a Catholic priest, Jewish rabbi, and Protestant minister—set out on a long jaunt across the country, to continue for weeks speaking at interfaith meetings. These men travel together, respect each other highly, work towards a common goal, namely, to unify the people of these three faiths in those things that matter much. Before these three evangelists of goodwill have completed their tour they will have spoken to a vast host of their fellow citizens and contributed to the solidarity of our citizenship.

Observing Brotherhood Week with zest will touch the better angles of our nature and enable us to set an example of tolerance, friendliness and understanding at a time when hate is rampant everywhere.



Mr. Jones

What we feel, say and do in expressions of brotherhood now, may kindle a genial fire in many a dark and cheerless place. One sentence that comes from the President of the United States may well climax this appeal for Brotherhood Week:

"Democracy at its best is brotherhood in action."

(c) 1940 by Religious News Service.

HOME WORK

By Rev. Vivian T. Pomeroy, D. D.

This is Another Family Story

William Wallace Waite was an excellent boy. You can see, however, that with a name like that, it was inevitable that he was often called Willy Wally Waite; but I shall prefer to call him William. He was the eldest of a fairly large family; also he was that very rare boy who is a joy to all his teachers. He always did his home work, and did it brilliantly. William was one of those boys who seem destined to compile a dictionary and uncover all the roots of Latin and Greek. Occupations of this kind are, of course, necessary, for some of us would be sadly lost without our dictionaries.

One Thursday night it fell to William's lot to keep an eye on the family while his mother and father were out. No sooner had they gone and William had adjusted his glasses than James, his younger brother, came to him for a little assistance. James was not a student.

"Get out!" said William. "Puzzle it out for yourself. Can't you see I'm busy?"

"But you might help me," said James. "I can't understand the way this question is."

"Because you're a nit-wit, that's why," said William wisely.

"I'm not, I'm not, just because I'm not an old grind like you," yelled James suddenly.

Up got William and with some force removed James, who yelled louder and, being pushed, fell over Sally, his sister, who was teaching the cat to jump through a hoop. The cat, worn out and exasperated, scratched James, who then thumped Sally, who also scratched.

William left them fighting and went back to his work.

Scrape, scrape, scrape—went the fluent pen of William Wallace Waite.

Very soon there was an extraordinary scene. The other children joined in the fight. Yells increased. But William could concentrate during an earthquake, and he worked on and took no notice whatsoever.

The cat, having escaped, leaped on the table and lapped up most of two glasses of milk put there by Mother for the youngest before bed. The two youngest, however, finding William at work and the others at fight, had no intention of going to bed, and took the opportunity of scattering a large amount of coal over the kitchen floor.

But fights cannot last forever, and the youngest were discovered in due time by James and Sally, and there was a scrimmage over the coal scuttle, during which William continued his concentrated work.

So when the proud parents came home, you can imagine that the scene meeting their eyes was far from pleasing. They were, I need hardly say, exceedingly put out. Everybody said it was somebody else's fault.

"But where is William?" Mother asked desperately.

"In his room," sobbed Sally.

Father went to William, who looked up mildly. "You're a pretty capable fellow," said Father bitterly. "What in the name of thunder have you been doing?"

"My home work," said William.

"Well!" said Father. "And now your mother and I have some home work to do," and he told William very sharply what he thought of him.

William Wallace Waite felt this to be extremely unjust. Parents were indeed hard to please. "Suppose I was like some guys," he said, "who don't do their home work!"

"Heaven knows I'm glad you do your home work," said Father wearily; "but home work isn't all books. I'll wager your teachers would tell you what I am telling you, that any fellow worth his salt can grasp the simple fact that home work has more than one meaning. Now you've finished yours, come and help with ours. Get a broom and start on the kitchen floor."

William was much hurt, and felt there was no justice in this world. Mother, seeing his sulky face, sighed and said: "You've such a good head, dear; but what has happened to the thing a foot or so lower down?"

"What are you getting at, Mother?" growled William.

"Trying to get at your heart," said Mother.

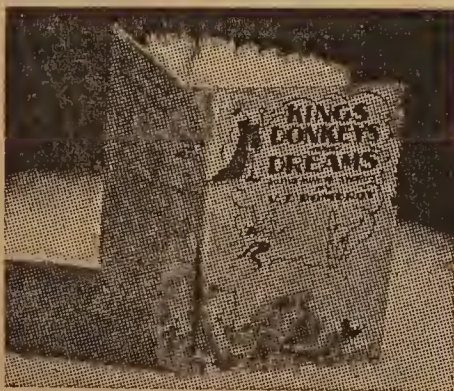
William Wallace Waite, sweeping up the coal, felt the strange ingratitude of parents. —Reprinted by special permission of the author and The Christian Register (Unitarian).

KINGFISHER RESPECTS FISHING GROUNDS OF FELLOWS

By Fern Berry

When Father or big brother goes fishing, they like to go alone on the stream where they can fish quietly and do a great deal of thinking. This is the way that the Belted Kingfisher likes to fish. All day long this handsome bird will sit perched on some overhanging branch or stub or a bridge rail, and will watch the waters below for a small fish, frog, crawfish or eel. Then, like a bullet shot from a gun he will drop, head down and with his long sharp bill ready to seize the unwary fish. He sometimes spears the fish with his bill, but mostly he catches it in the opened bill and flies to his perch where he kills and devours the poor victim. But the Kingfisher is a good sport. He fishes only his own particular grounds.

For three years a Kingfisher sat every day, all summer, on an old, dead, leaning tree, over a small bayou. One day a strange Kingfisher came into the vicinity and thinking the place looked like a good fishing grounds, perched on the old tree. Papa Kingfisher had gone to his bank burrow nest with a small horned dace for his mate and the young birds. Soon, however, he was back. Like a fury he flew at the strange bird and drove him away out over the woods to the upper reaches of the river. He would teach that impudent fellow to come-a-fishing on his fishing grounds! But when a Kingfisher discovers a commercial fish hatchery he will broadcast the news to the whole tribe and in no time at all a dozen or more of the birds will descend upon the ponds where they will do a great deal of damage in a short time. Attendants say that these raids are very harmful to the rearing project. The birds seem to feel that the fish-filled ponds are anybody's fishing grounds.—Michigan Christian Advocate.



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CHRISTIANITY'S TOMORROW

(Continued from page 10)

therefore, to note that the pioneer religious thinking today has experienced a rebirth of a confident faith. God again becomes life's greatest reality. Truth flows from His revelation. Life itself is under His sovereignty; and life's values under His judgment. Here is the place to look for the springs of power in those who now suffer gladly for their faith. This is not the place to discuss the inwardness of theological trends. But it may at least be said that one cannot be intelligent about the day that lies before Christianity in Denmark without taking into account a great theological resurgence which finds diversified illustrations in a widespread restudy of the Church Fathers and the Reformers, Neo-Grundigianism, the response to Barthianism, and the influence of the Oxford Groupers.

Change in Attitude of Labor

The pioneer minds are already finding a following in the ranks of common Christians. It was pointed out to us, for instance, that labor's attitude has undergone a great change. Whereas at the dawn of the century labor tended to be aggressively hostile, the workers are, in impressive numbers, joining—and propagating—very influential Workers' Bible Circles. In one of the many church services we attended, three such labor men spoke with eloquence and power as to the development and meaning of this movement. Few clergymen could have been either more earnest or more moving. In so thoroughly democratic a land as Denmark, labor has noted the ominous fact that in other lands the repression of labor and the repression of religion have gone hand in hand. To see in religion a champion of liberty and human rights has aroused among workers a new warmth for the lineage of the Galilean Carpenter. We were assured that professing and active Christians are now found in all strata of government service, not excepting incumbents of the cabinet ministries; whereas two or three decades ago hostility to religion was common in such places. This is significant; for be it remembered that the Social Democrats have the dominant voice in government.

Another area that reveals the tendency here pointed out is the closer rapprochement of youth and the Church. Yesterday's haughty superiority is giving way to the mood of serious seeking. The Church still views with concern its secular rivals for the allegiance of youth—non-religious rivals for the Sunday hours, secular "confirmation" services, etc. But there is growing zeal and encouraging effectiveness in the Church's organized Christian education, with which the sometimes too spiritless religious elements in the public school curriculum are supplemented.

Doubtless many of the factors that contribute to one's appraisal of a social situation are almost imponderables; and so they would elude listing. Let me, however, mention one more factor that was pointed out as important—the new certainty in the ministry of the Church. This is doubtless, in part, an effect of the resurgence which has occupied us. It is easier to be buoyantly affirmative when the "climate" is favorable. But it would be telling only half of the truth if it were not also noted that this new earnestness and transcendent faith—in eloquent contrast with many theological voices of yesterday—is itself one of the dynamics in religious awakening. The most

sensitive clergy would themselves be first to deny that the power is of their making; it is of God or it is nothing. But it can safely be asserted that a lethargic clergy could effectively quench the "smoking flax" that could become a purifying fire.

If we read the signs of the times aright, the immediate future will see relatively fewer Christians. But it will see better Christians.

And what of us?

—The Army Chaplain.

FOR THE GOSPEL'S SAKE

(Read 1 Cor. 9:19-23)

By Mrs. Irving W. Rowland

Could there be a more fitting and more needed exhortation for all Christian people, including preachers as well as laymen, than this given by Paul? He thought of himself as a servant and became as all men he contacted. Why? That he might save some—it was for the Gospel's sake. He followed in the footsteps of his Lord and Master, Jesus, who sacrificed all that man might have life. I, just as you do, know of preachers and witnesses of the Gospel who are losing the confidence and faith of their congregations and associates because they are not willing to sacrifice enough for the Gospel's sake. If they are sent to a community that does not have the conveniences and improvements formerly enjoyed, there is constant complaint and dissatisfaction. The members begin losing their faith in such at once, for they expect their pastor or church leader to live similar to their financial standards. Why won't more Christian workers adapt themselves to their surroundings, as Paul did, in order that they may reach humanity?

A group must have faith in its leader before he can reach them. It is not necessary for him to lower his ideals of life, but he should so present them and live in such a practical manner that the community can reach them. Such a wonderful opportunity for workers in every section of the country, where there are people—people, God's greatest creation; yet when we are so honored as to be permitted to be a shepherd to a flock, how grievous it must be to the Father, when we are not willing to sacrifice for the Gospel's sake!

"Father, may every worker of Thine so lose himself in Thy service, that all things are but loss save the Gospel, we ask in Jesus' Name. Amen."

DISTORTED TRUTHS

By Bascom Anthony

"A little learning is a dangerous thing" if it's mixed with enough ignorance to arouse foolish expectations. Well nigh all fads sprout from a grain of truth in a rich soil of ignorance.

There is a basis of truth in the effect of our minds upon our bodies, but we ought to have sense enough to know that nothing is changed except our inner attitude, and that maybe for the worst, especially so if we think we can outrun a greyhound, outkick a mule, or whip Jack Dempsey. Yet, there is a religion and several schools of thought in this country based on the proposition that things are as you think them to be. You had better think them to be as they are. Whispering falsehoods into your own ear will not only warp your mouth around to one side, but will warp your mind as well.

Some smart man finds out something

about our bodies that is helpful to the race, but as soon as it is announced we grab it and after mixing it with our ignorance, pass it out to the world as a "cure all" for everything from leprosy to ingrowing toe nails. Right now the fad is vitamins, which droves of people are chasing without the least idea of whether they need them or not, and if so, which sort. I am down right glad I grew up before the days of germs, calories, vitamins, spinach and fruit juices, and learned to eat what agreed with me and to let the others alone. Such things as bananas and cucumbers that I can taste for hours after eating, I stubbornly refuse to swallow. Barbecued pork and brunswick stew fit my stomach like a musket fits the shoulder, and are good for nearly everything that ails me. Tomato juice has the best taste of any of the juices, but it makes me itch and scratch worse than a monkey loaded with fleas, so I let it alone.

I see no reason to be afraid of a fly poisoning me with germs unless there are diseases in the neighborhood whose germs he can bring me. I suspect there are more good germs than bad ones anyway. Our little knowledge of germs and vitamins set up against a vast background of ignorance creates anew the world of magic carpet and bottled genii or Arabian Nights. We would all be better off if we ate what agreed with us and did what experience shows is best for us and allow the doctors to look after the germs and vitamins, just as we let the farmers do the worrying over the crops.

A grain of knowledge and a bushel of ignorance fills the doctor's office with neurotic men and hysterical women, who must be treated for the latest disease by doses and injections of some newly-discovered drug. Fashions in diseases and remedies come in waves and then pass on as regularly as the fashion in clothes.

When I was a child the water cure was in the ascendancy. Then came the fake doctors with snake oil, liver pads and electric belts. When Doctor Long's discovery of anesthetics became well enough known to be handled with fair safety it ushered in the era of surgical operations. The doctors whittled on people like they were made out of white pine. Then came in the era of appendicitis, which called for an operation no matter whether "the trouble was in the appendix or in the table of contents." Appendixes in the operating room were as common as pig tails in the lot when the farmer got through marking his pigs.

Then floating kidneys threatened to become popular for a while, and might have succeeded if somebody hadn't discovered or invented colitis (whatever that means), which at once caught the public fancy and bled the public pocketbook. A few rich still have hay fever and occasionally a man may be poor enough to have a cold, but for quite a while nearly everybody in Democratic unity has been having a form of "flu," that is no more "flu" than it's yellow fever, but it answers its purpose, puts us in the fashion and gives us something to talk about.

As a cure for all this, I suggest that we treat our bodies as we treat our watches. We keep our watches in good shape by careful handling, regular winding, and so long as they tick smoothly and keep good time we don't expose their insides to the dust nor punch at their wheels with a pocket knife. If they fail to run or keep good time, don't take them to the blacksmith, but carry them to a jeweler of good repute. Be as sensible with your body. If you don't feel well leave off nine-tenths of your eating for a day and give nature a chance. Quit

dodging germs and go to dodging food that ferments in your stomach. Quit trying to swallow vitamins and go to swallowing anything that agrees with you. If this doesn't put you on top of the world then hunt a doctor or the undertaker. Neither of them knows more about what you need than you do.—The Wesleyan Christian Advocate.

NORTH MISSISSIPPI W. M. S.

(Continued from page 13)

How can we find power for spiritual living? How can we find and maintain peace and an inner poise amid confusing, disturbing and distracting outer circumstances?

How can the Church really demonstrate to the world a depth of spiritual power?

How can we find women who can, or train women to really lead a worship service, so that others may be led in a vital worship experience?

How can we spiritualize, or place spiritual emphasis upon our projects for raising money?

These are all questions with which Spiritual Life chairmen should concern themselves, and in trying to answer them may find some new realms for their activity. For after all, personal Christian living and the promotion of all the interests of the Kingdom of God, is the aim and goal of all Christian service. "We would see Jesus," is the cry of hungering hearts everywhere. Is the world going to see Jesus in our lives? O, that every Methodist woman might pledge herself on bended knee, before her maker, "In all my life, in all things, He may have pre-eminence."

Then the Church might demonstrate to the world a new depth of spiritual power.

I should like to emphasize the zone retreats for the first quarter. We all need to follow in the steps of the Master in "going apart" for a season of prayer and meditation. Instead of the usual zone program we have a program, with retreat features, that has been carefully and prayerfully worked out, and we do earnestly urge our women to avail themselves of the privilege of this quiet time of prayer and meditation. It seems such a fine way to begin our year's work. The dates for these meetings have been left to the discretion of the zone chairman, but would suggest that they be held as early in the quarter as possible.

Will all presidents of auxiliaries please send to me the names of Spiritual Life chairmen for 1940?

MRS. G. A. BROWN,
Conference Chairman.

* * *

Interesting Dates to Mark on Our Calendar

Provisional District Meetings (already given on this page).

Provisional Conference Meeting, Kosciusko, Tuesday, April 9, 11 o'clock. Dr. L. P. Wasson in charge.

Woman's Missionary Council, New Orleans, La., March 6-11, First Methodist Church, St. Charles Hotel will be headquarters.

Methodist Advance, Galloway Memorial Church, Jackson, Miss., February 16th, beginning at 9:30. Bishops Dobbs, Hughes, Lowe and Cushman will speak at the meetings.

There is to be a great Woman's Meeting from 2 p. m., to 3 p. m., addressed by Bishop Titus Lowe. Mrs. W. H. Ratliff, President of the North Mississippi Conference Woman's Missionary Society, and Mrs. Paul Arrington, President of the Mississippi Con-

ference Woman's Missionary Society, will participate in the program.

PUBLICITY

By Henry Hitt Crane

The first command of Deity should be the eternal demand of democracy: "LET THERE BE LIGHT!"

Close the doors, pull down the shades, whisper, scheme, plot, make secret pacts, hide political movements, and self-government of a free people is impossible.

All dictatorships are born in the dark. They survive for a time in the shadows. They invariably die in the light.

The one thing tyranny cannot stand is publicity. I must gag the press, stop free expression, silence the pulpit, censor the radio, control the movies, propagandize the public with half-truths—which is the shadiest way of lying there is.

Voting and representative government are not valid guarantees against absolutism. Shrewd schemers, corrupt politicians, loud-mouthed demagogues can manipulate the masses, make puppets of legislators, and in one way or another assassinate the liberties of the people.

Not infrequently in the United States have there existed conditions under which citizens and aliens alike have been inexcusably exploited by combinations of criminal wealth and crafty office-holders operating in the dark.

The real bulwark of democracy is not the ballot box but the honest newspaper.

Its best defender is not the soldier, it is the reporter who sees all, hears all, tells all.

One fearless, vigorous, watchdog newspaper can prevent what not all the prosecuting attorneys and courts can remedy; just as one electric street-light is more effective than half a dozen policemen.

There are some obvious annoyances accompanying publicity, and sometimes injustice is wrought, but these are far outweighed by the benefits. For every good man hurt by vicious prying or slander, a hundred scoundrels are held in leash by the ubiquitous newshawk.

Even the vicious yellow journal's jaundiced reports are corrected and their influence nullified when they are properly exposed to the light. Their blessing becomes a bane; their curse a compliment.

Eternal vigilance is the price of liberty, no doubt. But the power that enables us to pay that price is publicity.—Michigan Christian Advocate.

SUB ROSA

"Cheer up! You'll soon forget all about that girl and be happy again."

"Oh, no, I won't. I've bought too many things for her on the installment plan."

—Exchange.

* * *

Teacher—"Why are you late this morning, Jack?"

Jack—"I saw a sign."

Teacher—"What has that to do—"

Jack—"Please, ma'am, the sign said, 'School Ahead—Go Slow.'"—Christian Advocate (N. Y.).

* * *

Bobbie: "My father has shot lions and tigers in Africa; he's a brave man."

Johnny: "Huh, that's nuthin'. My dad bought a coupe, when mother wanted a sedan."—Selected.

* * *

"Mamma, I want to get some water to

christen my doll," announced a little girl.

"No, dear," decided her mother. "Christening is a sacred ceremony, so don't make play of it."

"Well, then I want some wax to waxinate her. She's old enough to have something done."—Exchange.

* * *

Some men pride themselves on their brutal candor. A man of this type once said to John Wesley, "I pride myself on speaking my mind; that is my talent."

"Well," replied John Wesley, "the world wouldn't mind if you buried that."—Christian Science Monitor.

* * *

Rhoda—"So you are Mr. Brown's business secretary."

Susan—"No, his private secretary."

Rhoda—"Is there a difference?"

Susan—"Oh, yes; a private secretary knows more and tells less."

* * *

Applicant: I should like to apply for a job as packer.

Manager of china factory: Have you had any experience?

Applicant: I was a Methodist preacher for twenty years.

Manager: Hired!—From Rev. M. M. Wolff, Missouri.

* * *

"It was harder to kiss the girls in your day, wasn't it, grandpa?"

"Mebbe so, mebbe so," replied the old man, "but those days you never heard of a parlor sofa skidding off the road and smashing into a telephone pole."—Exchange.

* * *

Dentist's epitaph in a Connecticut cemetery:

"When on this tomb you gaze with gravity, cheer up! I'm filling my last cavity."

* * *

Doctor: "Your husband must have absolute quiet. Here is a sleeping draught."

Wife: "And do I give it to him?"

Doctor: "You don't give it to him—you take it yourself."

MISSISSIPPI CONFERENCE

Hattiesburg District—Second Round

Richton, Feb. 25, 11 a.m. and 1:30 p.m.

Petal, Feb. 25, 4 p.m.; Q. C. April 9, 7:30 p.m.

Bay Springs, at Stringer, March 3, 11 a.m. and 1:30 p.m.

First Church, Laurel, March 3, 7 p.m.; Q. C. April 18, 7:30 p.m.

Clara, at Providence, March 10, 11 a.m. and 1:30 p.m.

Bonhomie, March 10, 7 p.m., Q. C. after service.

Magee, March 17, 11 a.m. and 1:30 p.m.

Collins, March 17, 7:30 p.m.; Q. C. April 16, 7:30 p.m.

Heidelberg, at Goodwater, March 24, 11 a.m. and 1:30 p.m.

Court Street, March 24, 7:30 p.m.; Q. C. March 26, 7:30 p.m.

Mt. Olive, March 31, 11 a.m. and 3:30 p.m.

Broad Street, April 7, 11 a.m.; Q. C. March 4, 7:30 p.m.

Hattiesburg Ct., at Arnold Line, April 7, 2:30 p.m.

Sumrall, April 7, 7:30 p.m., Q. C. after service.

New Augusta, at Leaf, April 14, 11 a.m. and 1:30 p.m.

Perry County Ct., at Kittrell, April 14, 4 p.m. and 7 p.m.

Bucatunna, at State Line, April 21, 11 a.m. and 1:30 p.m.

Main Street, April 21, 7:30 p.m.; Q. C. April 23, 7:30 p.m.

Montrose, at Louin, April 28, 11 a.m. and 1:30 p.m.

Kingston, April 28, 4 and 7:30 p.m.

Laurel Circuit, at Antioch, May 5, 11 a.m. and 1:30 p.m.

Moselle, at Cross Roads, May 5, 4 and 7:30 p.m.

Ovett, at Ovett, May 7, 7:30 p.m.

Seminary, at Bethel, May 11, 10 a.m.

Williamsburg, at Santee, May 12, 11 a.m. and 1:30 p.m.

Taylorville, at Mize, May 12, 4 and 7:30 p.m.

West Laurel, May 13, 7:30 p.m.—Opening sermon, District Conference, Q. C. following.

Waynesboro, May 19, 11 a.m., Q. C. following.

Waynesboro Ct., at parsonage, May 19, 2:30 p.m.

Ellisville, May 19, 7:30 p.m., Q. C. following.

Youth Advance, Feb. 29, 7:30 p.m., Main St., Hattiesburg, Paul Worley, speaker.

Educational Institute, March 13, 10 a.m., Ellisville Church.

District Conference, May 13-15, West Laurel Church.

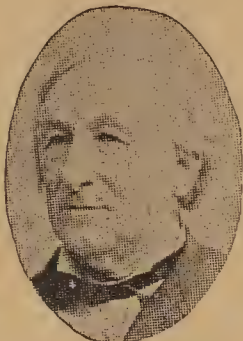
W. B. ALSWORTH, D. S.



H. N. McTyeire



C. C. Gillespie



J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

On February 8, 1851, the first regular issue of the New Orleans Christian Advocate appeared. With the exception of the period of the War Between the States, it has made its weekly visits during the years since. On February 8, 1941, we will have completed ninety years of splendid achievement.

Editorial Personnel

At the top and bottom of this page, we present, in the order of their service, the likenesses of the men who have guided the destiny of the paper for ninety years. Five of its fourteen editors attained the place of highest distinction in the Church and six editors, including one Bishop, are still living.

An Epochal Year in Our History

The year 1940 begins a new era in the history of American Methodism. It is the first year in the history of the reunited Church, and it will include the most historic session of a Methodist General Conference since that which met in Greene Street Church, New York, on May 1, 1844. We purpose to give to our readers our own report and our own interpretation of the proceedings at Atlantic City.

A Celebration Worthy of Our Past

We plan to make the Anniversary celebration next February a fitting climax of our ninety years of history and service.

1. We desire to inscribe the names of all our churches and charges on the Honor Roll as having every steward and a reader of the Advocate.
2. We want twenty thousand subscribers as a minimum.

Rev. W. J. Cunningham, pastor at Sardis, heads the procession with his quota raised with fifty per cent excess, and every member of his Board of Stewards on our subscription list.

We Are All Set to Go

We challenge every preacher and every church to share in making this a year of victorious service—a fitting conclusion of ninety years of splendid achievement. Make your church next on the Honor Roll.



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

It is one of the marks of the saint that there is something about him that suggests to those who know him that he belongs to another world than the world around him. He seems to have standards of judgment different from those of other men, to live by other laws than they obey. It is as though his eyes were on a wider horizon than theirs, as though he saw life in a different perspective. It is not only true of the saints that they make it manifest that they are seeking after a country of their own; they make it manifest that they have found a country, and that their hearts are even now at home in it.

THE PRAYER-ROOM TODAY

Open my blind eyes, O Saviour Christ, to that other world that is all around me. Teach my wandering feet to find the inward way. Bring me from the world's bondage and confusion into the peace and the freedom of the City of God. And then help me to live as its citizen, my life obeying its laws, my lips speaking its language, my heart ever bowed in worship and in love before its King. Through all life's tests and trials keep me faithful, and at last, through Thy grace alone, may I be one of those victorious souls upon whom Thou shalt write the name of the City of Thy God. Amen.

Rev J B Cain
Oct 40

"HOLY SCRIPTURES"



Christian Conception, With A Verse From Hebrew Holy Writ

—Courtesy The American Hebrew.



WALLET OF THE WEEK



IN THE TOWN OF GUNNISON, COLORADO, there is a small brick community church which has one large stained glass window. It has no conventional design such as "The Good Shepherd," or "Christ Blessing Little Children," but instead is the figure of a lone cowboy on horseback. It is the man with a "Home on the Range," whose guardianship of the cattle furnishes an idea and a reason not unlike that of the shepherd of the Judean hills watching over the flocks which constituted the wealth of that ancient land and its people.

* * *

BIBLE DISTRIBUTION in the Philippine Islands, says a report from that far-off section, reached for 1939 a volume exceeding the combined circulation of all the newspapers published in the Islands. The annual demand for the Scriptures is now more than one hundred and twenty-five thousand copies. Of the same kind, is the statement of Bishop Gerggrav, of Oslo, that at no time in a hundred years has there been such receptivity of the Gospel in Norway as at present, particularly among the wage-earning classes.

* * *

THE PRISON POPULATION has been so increased since 1930 that there has been an overcrowding of the Federal prisons, according to the annual report of James V. Bennett, director of the Bureau of Prisons. The daily average of increase in the prison population outran the expansion of institutional facilities by about ten per cent. The prison population is now 57.3 per cent higher than in 1930, and the constantly mounting number sent up for long terms offers little hope of relief. All this although Prohibition was repealed nearly seven years ago.

* * *

THE HIGHLIGHTS OF PROGRESS in 1939, says a Science News Letter, will not be the war which blasts at the foundations of civilization, but they will be scientific achievements which enrich the race for the years ahead, and great discoveries which help to understand the past. Among the items listed are the splitting of the atom of uranium and the tapping of hitherto unknown sources of energy; the construction of the great clipper-ships which fly the Atlantic; the discovery of the oldest dated American monument; a Neanderthal skeleton from Turkestan; discovery of a multitude of comets in the sky; finding of a sea monster supposed to have been extinct since the time of the dinosaurs; and the chemical conquest of disease.

* * *

A NEW DENOMINATIONAL MERGER is in the offing. The United Brethren and the Evangelical Churches have just completed a preliminary draft of a plan which will be submitted for approval and editing by the delegates of a central committee. It will then be submitted to the General Conference of the United Brethren Church for ratification in 1941, and to the Evangelical General Conference in 1942. Among the recommendations is that women may not be ordained to the ministry, and this despite the fact that the United Brethren now permit such ordination. The plan also provides that candidates for the ministry shall attend college for at least two years, theological seminary three years, and spend at least one year in practice preaching.

ROGER W. BABSON, the distinguished economist and statistician, gives figures which show that, despite the political talk about economy, balanced budgets, and pay-as-you-go defense taxes, there has been a steady increase in the ratio of taxes to the national income. In 1925, when the national income was seventy-six and a half billion dollars, the peak tax rate was twenty-five per cent. In 1939, with an income of seventy billion dollars, the tax rate had mounted to seventy-nine per cent. In addition to this staggering figure, there are state and inheritance taxes to be added.

* * *

DAILY NEWSPAPERS OF THE UNITED STATES were fewer by eighty-six at the end of 1939 than a year before. Of news publications at the end of 1939, there were thirteen thousand two hundred and eighty-one—two thousand and fifteen of which were daily newspapers. These dailies had a total circulation of more than thirty-nine million—almost a quarter of a million less than the figures for the previous year. It is probable that an analysis of book sales would show a similar recession. It seems that the people may have suffered a loss in their quest for culture.

* * *

THE USE OF MACHINERY, says an article in *The Journal* of the National Education Association, has played no small part in the unemployment situation which baffles the best minds of the nation. It has so reduced the need for farm labor that half the workers have been driven to the cities only to find that the very same thing has happened to industry and in industrial employment. Today the one great problem is to find employment for ten million workers whose jobs are gone. One of the tasks of the coming census will be, to map intelligibly the unemployment situation, agricultural, industrial, office and the like.

* * *

AMERICA'S CHILDREN, according to the findings of the White House Conference on Children in a Democracy, are not only decreasing in number, but they are expected to continue to decrease. It is reported that there are now thirty-six million children under sixteen years of age—approximately two million fewer than there were ten years ago. Twenty-three million are native-born white children, a quarter of a million children live in foster homes, and eight million are in families in whole or in part on relief. Notwithstanding our compulsory school laws, hundreds of thousands of children of grade school age are not enrolled in any school.

* * *

PAYMENTS FOR MINISTERIAL SUPPORT for Methodists in twenty-nine cities are listed in a recent issue of *Zions Herald*. New York City stands at the head of the list with an average payment for each member of \$7.81. Then follow various cities with a descending scale of average payments until New Orleans is reached with an average of \$2.87 a member. These figures relate only to the work of the former Methodist Episcopal Church, and they include also the churches now in the Central or Negro Jurisdiction. The average for the Southern Methodist churches in New Orleans is \$4.75, not including the district superintendent.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

LIBERAL AND LUMINOUS

The terms "liberal" and "luminous" as related to human attitudes are often opposed ideas, particularly when applied by a person to himself. The true liberal is one who seeks to do constructive work and whose ideas furnish some light on questions in which he is interested. We are not thinking of that type of man, but rather of that other so-called "liberal" who, without idea or aim, simply talks. He is cocksure about everything and is ever the enemy of the tried and the established. Time was when this type of liberal thrived best in the fields of science and Scripture interpretation. For some time, however, he has been operating in the field of radical politics and progressive social action and theory—Nazism, Communism, the march of youth, and the like.

It is not our purpose to discuss these movements, but to deliver ourselves against the soft and silly liberality of giving rein to any train of thought until something happens. We once heard a college professor warn a student not to go near a machine, which was generating hydrogen by displacement, with a lighted taper. The student had liberal views and he was sure, without the slightest reason, that the professor had a fear complex and that nothing would happen—he was a typical example of youth in revolt. The explosion which occurred jarred the entire building and wrecked the machine beyond recognition, his liberal opinion to the contrary notwithstanding.

Much of what is commonly labeled liberal and progressive is just as lacking in reason and luminosity as was that student's conduct. It simply heads toward catastrophe. Much propaganda is being circulated and many resolutions passed concerning the imprisonment of Pastor Niemoller, but we dare say that few people know the facts which preceded his incarceration. In an article by Carl Knudsen, which appeared in *The Advance*, of August 1, 1939, the statement is made that Niemoller lined up with Hitler in 1927, he was no pacifist in his attitudes, and he baptized his own son with a German flag beside the baptismal font. He did not break with Hitler until he had set the stage for the horrible persecution of the Jews, and until he knew that he was in the forefront of a movement which was destined to supplant the cross with the swastika. It is to the credit of the man that he refused to continue his course, but how much better if he had done his thinking at the beginning rather than in the solitary confinement of a detention camp.

Modern propaganda is so shrewdly conceived and dispensed that it is next to impossible to give it proper valuation. Only the things which incite to a particular course of action are released. The mission of Christianity is direct and simple—the salvation of the race through

Jesus Christ. The liberalism that espouses any radical political philosophy does not lead toward the light. Communism, Nazism and Fascism are national aspects of the same thing, black shirts, brown shirts, or no shirts. Christian leadership needs to do its thinking when thinking counts, and no worthy man will consent to become even negatively an apologist for a philosophy whose bearings he does not understand. Remembering Pastor Niemoller, let us not forget the words of George Eliot: "Our deeds are like children that are born to us; they live and act apart from our own will." Liberal opinions are not necessarily luminous.

STRAW MEN AND STRAWS

It is the way of the propagandist to set up and demolish straw men as a means of influencing the judgment and controlling the action of people. It seems to us that the eighty-point conclusion reached by the recent White House Conference on Children runs true to form in that respect. It is saturated with propaganda. We are not greatly interested in the remedial suggestions, the straw men of the report. We are, however, very much interested in the straws which show the force and the direction of the wind currents in our national life. No one need take very seriously the effort to refurbish the "depression" as the sweeping apology for all our political and social ills. We do not believe that the trends in our family life are altogether the results of the economic depression, and, after spending twenty-one billion dollars in various forms of relief, we are not able to become enthusiastic about stabilizing the "basic income" of two-thirds of the population, the voters.

The one thing which does affect us is the swaying of the straws under the winds which are blowing. The report focuses attention upon the fact that the nation is facing a real problem in social assimilation. Minority, racial and foreign-born groups constitute more than one-third of the child population of the country, the citizens of tomorrow. Another ominous circumstance which stands out is the large number of children who are coming to the estate of citizenship, not out of a normal home life, but through foster-homes and institutions for the care of dependent children. We offer no criticism of such agencies as means for supplying losses which are inevitable. But if the predominant atmosphere of the American child is institutional, an incubator civilization is inescapable.

Another disturbing revelation is that one-fourth of the children of school age are not in school at all. This means that our democracy and our democratic institutions must pass into the hands of those who will be deficient in the literacy necessary to safeguard them. To make this de-

iciency all the more oppressive, the report estimates that from one to five per cent of the children are mental defectives, and more than two hundred thousand are criminal delinquents. This means that in every hundred of our future citizens as many as five may be morons and one will have acquired a criminal slant. In our opinion the cure of the social and cultural ills indicated by this report cannot be effected by filling the purse nor by tightening the pursestrings. There must first be a tightening of the heartstrings, and that means that the American home must be re-established. Its moral and spiritual values must again be a native inheritance of the citizens of tomorrow. Unless this shall happen, we believe that all pump-priming relief can only be a temporary expedient and as futile as it is temporary. The family altar and the Sunday School must again become basic agencies in the program for the children of our country.

DR. JOHN BRANDON PETERS AT FIRST CHURCH, NEW ORLEANS

On last Sunday morning the preacher at First Methodist Church, New Orleans, was Dr. John Brandon Peters, who for six years was pastor of that congregation and is now pastor of St. John's Church, St. Louis. His theme was The Church, and his text the last three verses of the forty-eighth psalm. The sermon was introduced by the statement that the weakest thought of the Christian Church for a long time has been in relation to its Christology and the Atonement. With that statement we quite agree, for the most that we have seen on the subject of Christology has been saccharine and sloppy and the treatment of the Atonement has been flabby and uninspiring. It was, therefore, with sincere appreciation that we were privileged to hear once again a sermon which was courageous in its evangelical insistence.

Dr. Peters presented his theme, the Church, from four angles of interpretation: Its Master; Its Message; Its Mission; and Its Mansions. Suffice it to say that it was well thought out, happily illustrated and ably delivered. A great congregation of his old friends was present, and gave every evidence of enjoying the message.

REV. LUTHER L. ROBERTS TRANSLATED

The first knowledge that we had of the grave illness of Luther Roberts came to us on last Saturday morning—a mere postal card telling us of his death, but no other word. It was a great shock to us. We knew that he was ill, but we hadn't the remotest idea that the end was imminent. We dare not undertake to appraise his character and work in an offhand manner. Let us say that a good man and a courageous soul passed through the pearly gates when he died. As a minister, he did not shine in great churches, but he did shine in modest churches in a great way. His was a modest role in organizing the thought and the program of the Church; but his courageous loyalty was a pillar of Methodist strength wherever he labored. His sympathies were as broad as human need, and the door of his parsonage was always wide open to the helpless and dependent. Men of his type and devotion give character to the Church in every age. A great and worthy soldier has finished his course and has passed through the gates eternal to "shine as . . . stars for ever and ever."

NOT RESPONSIBLE FOR READER OVERSIGHT

Ordinarily our friends are more than kind in their attitudes toward us, but occasionally we receive cutting censure for sins which we have not committed. We had such an experience recently. We replied that the supposedly omitted material would be found in a certain column of a certain issue. We suppose our explanation was satisfactory. Let us say, however, that we assume no responsibility for the oversight of our readers, and the censure to which we are justly entitled is sufficient without conjuring up imaginary sins for our reprobation.

Editorial Miscellany

By Dr. H. T. Carley

LUCK AND PLUCK

We neither affirm nor deny that luck—good or bad—plays any part in shaping life. Sometimes we think it does, sometimes we think it doesn't. If we knew exactly what luck is, we might have a more definite opinion about it.

Everybody has seen fortune smile on some reprobate, whose deserts by any human standard would best be represented by a minus sign; on the other hand, everybody has seen some good man the victim of every ill wind that blows. So much for that.

What we really started out to talk about is two little chickens out in the backyard. The day the cold wave hit the village, an old hen that had stolen her nest, came out from under the house with two biddies. We were not expecting any such event, and were utterly unprepared to handle the situation. The ground was frozen hard; and the next day it came on to snow. All we could do was to put out feed and water for them, and trust to luck.

The hen never seemed to be bothered. She led those two biddies around as proudly and contentedly as if the yard were covered with newly sprouted garden vegetables and there were plenty of grasshoppers everywhere. The first day she learned to look for the feed where we put it under the steps, and she made periodical visits to the granary. At other times she scratched vigorously on the frozen ground and called her babies to come to see what they could find. Frequently she spread her wings and told them to come and get warm. They cheerfully responded to all her calls.

But we wondered what she would do at night. She solved the problem beautifully. We had fixed a good, warm place under the porch for that stray pup we wrote about a spell ago. (Only one was left—we had found another home for the others.) We had fixed a box with plenty of hay and old sacks in it so the little dog would be as warm "as a bug in a rug." The first morning, when we went to feed 'em, we found that the puppy had taken up quarters in a chicken coop in the yard, and the hen and her biddies were roosting snugly in his box.

You ought to see those little chickens now! They have feathered out, and are as husky as if they had been raised in a steam-heated brooder house.

So we are still undecided about luck. Maybe the biddies had luck and the old hen had pluck. Maybe her cheerful cluck had something to do with it, too.

Luck, pluck, and cluck—evidently a good combination.

RELATION OF METHODIST ADVANCE TO MISSIONS AND BENEVOLENCES OF THE UNITED CHURCH

By Dr. C. K. Vliet
Secretary, General Commission on Benevolences

One cannot think of an unrelated Methodist Advance, that is a Methodist Advance which is not very definitely related to the Missionary Ideal and the Benevolent Program of the United Church. Indeed, there will not be, and in the nature of the case cannot be any advance of Methodism that does not in a vital way include all missionary efforts and all benevolent enterprises.

Missionary zeal and passion are the natural and normal expression of a thoroughly alive church. A great benevolent program is the rich fruitage of a healthy church; hence it is our conviction there can be no real Methodist Advance that does not contemplate and anticipate the development of a new Methodism, which like historic Methodism, will have a world vision—a vision that will encompass a lost world and with seeing eyes look upon human needs everywhere. This advance must result in a missionary spirit and passion and attitude toward the benevolent program of our Church, which will cause the United Church to move forward with a new force and power into the hitherto unoccupied area in human relationships.

If the Methodist Advance should result in no more than a stimulant to the local church, if it should do no more than stir the emotions of the membership, if it should do no more than reclaim some of its back-slidden members and add a few new ones, if it should result in no more than a strengthening of the local church, would the effort be worthwhile?

Traveling through the Southland, I saw two peach trees growing side by side, the same age, both had had the same opportunities, both had received the same care, the same fertilization, the same exposure to the warm rays of the beneficent sun, their environment was the same, but what a different picture they presented.

One tree had appropriated to itself all the richness of the soil—every drop of the warm rains that had been sent in refreshing showers—all the chemicals of the scattered fertilizers—all the care of the nurseryman. The result was a gloriously beautiful tree. I have never seen more abundant foliage, the leaves were large and a deep rich green in color.

The tree had sent out new shoots. It was good to look upon. But harvest time came and there was not a peach on the tree, nor fruit on the new shoots. It had appropriated unto itself all the loving, tender care and nourishment, and in return had nothing to give for others. It had advanced under the treatment of the farmer, but to what end?

Shall we look at the other tree? It too had received the warm rains and the sunshine. It too had been carefully fertilized and cared for. It too had been included in the advance movement. As I looked upon this tree I noted it had not quite the amount of foliage, the leaves were not of quite the rich green color. It had not appropriated unto itself quite so much of the tender care and fertilization, but what a crop of magnificent fruit! It had fulfilled the function of the tree; it had produced for others; it had made a real advance.

I sat in the office of the president of a great industrial plant. As we talked together, relative to business conditions in

general and in regard to his own plant in particular, he remarked, "Beginning with the new year, we are planning a great advance." I asked him what he meant by an advance and he replied, "We are going to greatly enlarge our plant. We are going to add new buildings, new equipment, new machinery, put an additional number of employees to work, and generally improve our plant in every detail." "So that is the advance you are planning." And he replied, "No, that is not the advance, that's only the preparation—that's only the means to an end. We have discovered new fields, new territory that has not been touched. Our real advance will come when we have increased our output to meet the needs and demands of these untouched areas."

What is the relation of the Methodist Advance to the missionary and benevolent

ing plant. This is the function, the responsibility of the Church, to see that these wires leading out of the Church—our missionary and benevolent programs—are fully charged with divine energy and power.

What of the Methodist Advance? Can we not expect, must we not anticipate, that this Advance is going to result in a "stepping up" of power production in the Church—is going to liberate divine energy in a larger measure? And we ask again—"To what end?" The answer comes ringing down across the ages from the lips of the divine Christ, "that ye might go into all the world and meet human needs everywhere—that ye might preach My Gospel to every people and to every creature."

FROM REV. W. T. GRIFFIN

Dear Advocate: This is simply to say that we are celebrating our fiftieth anniversary with our daughter, Mrs. H. A. Watson, at Lake Worth, Fla., on Feb. 18, and am in fairly good health.

The Advocate is the first paper read each Friday, has been so for over 50 years, and it is better than ever.

Mr. Nolte, our son-in-law, passed away last week with pneumonia. He was as a son to us. He leaves his wife and two daughters.

With appreciation and best wishes,
W. T. GRIFFIN.

YOUTH CRUSADE RALLY

The Youth Crusade Rally, for the Vicksburg District, will be held Monday, February 26, 7:30 p. m., at the Crawford Street Methodist Church, Vicksburg.

Rev. Paul Worley, Associate Director of the Youth Crusade, will speak on "Youth and United Methodism."

The talk on "Methodist Youth Advances," will be made by Harry Raymond.

All young people between the ages of 12 and 23, and adult workers, are urged to attend this rally.

APPLETON OWEN,
District Director Y. P.
W., Vicksburg District.

TEN WEEKS REPORT OF REV. R. T. WARE, HOSPITAL CHAPLAIN

Dear Dr. Duren: So many have asked me to give a report of my work here at the hospital that I shall make the effort.

I have had a wonderful reception by the entire hospital group, doctors and nurses. As the days go by we are becoming a part of the institution in the minds and hearts of all concerned. The doctors and nurses appreciate our services as much as do the patients. I hold a short service every Sunday morning in every ward, about like you would in any other sick room. I have held 236 of these services, have had 26 conversions and 31 reclamations. I have about 400 studying the Sunday school lessons every Sunday. I distribute to the visitors leaflets every Friday, and they can ask any question they like when I come through again. I have distributed 2,288 pieces of Christian literature. I visit every ward and bed every day, and talk and pray with those who wish. There are about 400 beds for whites, so I think 200 will be a safe estimate of persons visited each day. I have made 59 visits to other hospitals. I am doing my best to make every hour count for the Lord here in this great work. I would like to tell you some comments which have been made by people of every walk of life and faith on the Methodist Church, in placing a chaplain in the hospitals.

R. T. WARE.

SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE

Louisiana	
Rev. D. W. Poole, Tallulah.....	1
Rev. W. T. Gray, Indian Bayou.....	1
Rev. W. H. Royal, Baton Rouge.....	1
Rev. F. J. McCoy, Lecompte.....	1
Rev. J. E. Hearn, Zachary.....	2
Mrs. W. B. Moreland, Powhatan.....	4
Rev. Don Risinger, Litcher.....	3
Mississippi	
Central Church, Meridian.....	1
Rev. Osmond Lewis, Philadelphia.....	2
Rev. E. M. Lane, Leakesville.....	1
Rev. W. B. Baker, Leland.....	5
Rev. E. E. Price, Saucier.....	1
Mrs. John Alder, Marks.....	2
Mrs. L. M. Elliott, Rolling Fork.....	3
Rev. T. B. Thrower, Grenada.....	2
Rev. E. S. Lewis, Durant.....	1
Rev. J. B. Burns, Belmont.....	2
Rev. W. R. Crouch, Noxapater.....	5
Rev. Roy Wolfe, Prentiss.....	1
Rev. Shed Hill Caffey, Greenwood.....	1
Rev. C. C. Clark, Columbia.....	5
Rev. Felix Sutphin, Jackson.....	1
Individual subscriptions.....	46

program of a united Methodism? Somehow I feel that unless our Methodist Advance results in a new missionary passion and a vision that encompasses a disordered, confused and lost world, which passion and vision eventuate in a loving participation with the Christ in helping to answer our daily prayer, "Thy Kingdom come," then there will not, cannot be an advance worthy of the name.

A great electrical power plant is of real value and justifies its existence when it generates the greatest number of kilowatt hours of electrical energy which it is capable of developing? No, no electrical power plant, great or small, justifies its existence and fulfills its function until great high-tension wires leading from it into cities and villages to give light in dark places and to turn the wheels of industry, are fully charged with electrical energy. We may step up the generating power within the power house, but unless we at the same time provide the means for the use of that increased energy and power, unless that increased energy is used to give more light and turn more wheels, then to what end the "step up"—why the advance?

No church, great or small, can justify its existence unless or until it has great high-tension wires leading out into the dark and needy parts of the world, fully charged with life-giving power which has been generated within the Church, which is God's generat-

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ON BEING INDEPENDENT

By Rev. W. J. Cunningham

"And be not conformed, but be ye transformed." Romans 12:2.

In some of their habits men are pretty much like sheep. They want to do what they see others do. An old farmer once told how his helpers, when they brought the flocks down from the mountains at the approach of winter, amused themselves at one point where the path was so narrow that only one sheep could get through at a time. The shepherd would place his crook across the pathway, compelling the first sheep to jump over it; and so with the second, and so with the third. Then he would take his crook away. But it would make no difference. Each sheep, right on to the last, when he got to the place where the one in front of him jumped, did the same. Jesus, when he saw the multitudes, often talked about sheep. Certainly we must recognize that sheep-like characteristic in men which makes them want to do what they see others do.

Now on the whole this characteristic is perfectly harmless. Our fathers used to drive to church in buggies, but it is perfectly well for you to do what others are doing and drive to church in your automobile. My little girl, four years old, spells words pretty much as she pleases; but you and I had better spell according to Webster. In these innocent things it is important to conform. It irons out our peculiarities. It removes our eccentricities. It helps us to take our place among sane and sensible people.

But the kind of conformity that should make us do some good, hard thinking is in another area. We live in a time when we are tempted to surrender individual character and become moral jellyfish. Some passing fad sweeps the country and how many of us fall for it. We run like sheep from one fancy to another. We conform to the fashionable practice of the moment. Squeeze a mechanical doll and it will say "yes." Likewise, put a little social pressure on some people and they will say "yes." They surrender their individual conscience and say "yes" to any popular custom that comes along.

Now much of this looseness about us today, in public and in private life, is being done in the name of independence. That is to say, let a man choose some questionable course of conduct and he will defend himself, in his own mind at least, on the grounds that he is being independent. That is an attitude so widespread that here in

this sanctuary I want us to deal with it.

Consider, in the beginning, two illustrations of it that are so obvious any one with his eyes open sees them. The first one is drinking. Here, let us say, is a man in the football stadium with a group of friends at the big Thanksgiving game. They drink, and he drinks. Back in his mind he reasons that he is being independent enough to drink if he wants to. But is he independent? Of course not. He is simply giving in to a popular custom. He is saying "yes" to a silly fad. The independent man is he who keeps his head and does not make a fool of himself with drink.

The other illustration of a popular practice, so widespread it amounts almost to mania, is gambling. Here is a perfectly respectable gentleman whose friends approach him the day before the big game. They want him to make them a proposition. Which is the better ball club and how much is he willing to stake on it? So he places his bet. Well, why not? Everybody else is doing it. Don't try to remonstrate with him; don't throw up to him the stuffy old rules of right and wrong; he is independent. But is he independent? Certainly not. He is simply giving in to the influence of the crowd. He is saying "yes" to a current fashion. The man who is independent surrenders nothing to mob pressure, lives by inward standards of his own, cannot be swept off his feet by the crowd.

If there ever was a time that called for independent personalities, that time is today. On our great holidays, such as Thanksgiving and Christmas, one sees how coarse and brutalizing much of our modern life can be. Good people everywhere are appalled at the amount of money spent for liquor between these two holidays. The times cry aloud, therefore, for people who are independent of—not slaves to—our degrading popular customs, for people who possess the inner character to rise to higher levels of fineness and decency.

You see what we are saying: to go with the crowd, to do what everybody else does, to conform, does not take independence. All that takes is a dull conscience and a feeble will. But to be high-minded, spiritually disciplined, a person of faith in great things—what independence that takes!

In the second place, consider that all this has special meaning for young people. Young people today are obsessed with a desire for independence. They want to throw off their mother's apron strings, to be free. Now this feeling did not originate with them. They inherited it from the post-war environment in which they had to grow up. After the World War we lost moral standards that it took generations to achieve. Home life was changed. Not only big brother and big sister, but father and mother wanted nights out. Road houses sprang up; girls were trained to serve liquor; brilliant advertising on every corner persuaded American women to smoke; self-restraint was thrown to the winds. Churches were affected. It became more difficult to secure Church School teachers. People did not want to be tied down on Sundays. To have more privileges, to be free, was the taste.

Now some young people, inheriting this desire, have gone to extremes with their liberties. Far from being transformed, far from being independent persons, they are conformed to a set of belittling popular cus-

toms. They conform, in many instances, because they are afraid not to conform. We need young people who are not afraid to be unpopular.

A preacher does not point his young people to the theater to get religion, nevertheless, it was a wholesome experience for all of us here who saw a recent motion picture, "Mr. Smith Goes To Washington." Here a great playwright has contrasted for us two types of character. One type conforms, can be led anywhere, will do almost anything short of murder to win place and position. The other type refuses to conform, stands solidly against wrong any time, anywhere, no matter what the odds. So! It is not only a man standing before you in a pulpit on Sunday, who asks you for independence of character: It is a fine dramatist, too, who says to you in a familiar area of your experience, that one thing is more important than being popular, and that is—being right!

Some young people lose themselves in the crowd. They surrender their identity in the mass. But Jesus worked in the opposite direction. Out of the crowd he called on men one by one to rise to a royal spirit of independence. Men who followed him threw off the standards of the crowd and rose to a new sense of the dignity, the supreme worth, of their own souls. You young people here want independence. And I pray that you may have it. Only let us be sure what independence is. To do what everybody else does, to go with the crowd; is not independence. That is feeble acquiescence. But to stand one's own ground at the risk of unpopularity, to hold high your own standards when other people are lowering theirs—that is independence of what superior quality!

But this matter presses close home to the Christian conscience in still another area as we face in these days a revival of the war spirit. When I read Ray Abrams' book, "Preachers Present Arms," shame sits in fire on my cheeks. So it was Christian preachers who, as much as any group, talked up the war spirit here at home! It was a Christian preacher who offered to the government his parish to be used as a recruiting station, with army and navy officers in charge! It was Christian preachers who made the last war a holy cause! Well, all that is water under the bridge now. But this question looms up and stays for an answer: what will we do in the next war? Will the church again forget to speak the eternal will of God and identify itself with the state? Will the church again echo the popular mind and fail to thunder the moral imperatives of God? Some eminent ministers who kept the war spirit alive in 1917-1918, as I, too, should probably have done if I had been old enough to know what it was all about, have since that time repented. Honest as their motives were, they were mistaken. Never again will they ask God to bless a war. But for the most of us the testing time has not come. When it comes it will be severe. The pressure will be turned on from all sides. What will we do then? Will we surrender our Christian witness and conform, or will we be transformed and speak an authoritative Christian message? Now is the time for every Christian who wants to keep his spiritual independence to think and pray.

And that suggests our final point. For a matter like this cannot be brought to its conclusion without insisting that a really independent spirit is the product of a vital religion. There are many popular practices with which some of us cannot keep step.

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Rev. A. T. Law, always effective in presenting the interests of the Advocate, is well on the way to the completion of his quota for this year.

Mrs. L. M. Elliot, agent for the Advocate at Rolling Fork, Miss., expresses her appreciation of the Advocate, "the editorials, news articles, in fact everything in it."

We have a fine letter from Rev. W. S. Cameron, Barlow, Miss., whose good spirit we appreciate and whose cordial words are gratefully noted.

Rev. T. A. Ferguson, Fort Mead, Fla., adds to a business note the statement that everything is going fine with him at Fort Mead.

Bro. Oscar McClendon, Gilbert, La., paid the Advocate office an appreciated call one day last week. The editor regrets having been absent at the time.

Mrs. Auzza Owen, of Aberdeen, Miss., expresses her appreciation of the Advocate, and we value greatly her good wishes for its prosperity in the days ahead.

Rev. W. B. Baker is very happy in his appointment at Leland, Miss., where he has found a group of people who love the church and who are loyal to its program. He is beginning well.

Mrs. H. O. Middleton, at Mendenhall, Miss., adds another to the many words of commendation which we are receiving regarding the Advocate in its new form and its enlarged service.

We regret to learn of the serious illness of Mr. R. A. Myers, of Clarksdale, Miss. Bro. Myers has been seriously ill for some time and recently his condition has been very grave.

Rev. H. A. Gatlin reports the charges in the Vicksburg district as making splendid progress. The preachers are faithfully carrying out the entire program of the church, no interest being neglected.

Rev. J. E. Hearn corrects our list of stewards for Zachary and establishes his right to rank second on the Honor Roll of churches with all the stewards readers of the Advocate.

Rev. Alonzo Early, who has spent three months at Prairie Point, Miss., will have as his new address for a few weeks, Crossett, Ark., where the Advocate will be his weekly messenger from Louisiana.

Mrs. T. W. Bevill, Rt. 3, Bernice, La., says that she has been reading the Advocate all her life and she hopes to continue until the end of her earthly pilgrimage. We greatly appreciate her interest and loyalty.

Young Morrison, grandson of the late Rev. J. M. Wyatt, of the North Mississippi Conference, lost his life in Florida recently and his body was interred in Arlington Cemetery. The distinction was earned for service to his country.

Our good friend, Mr. A. F. Godat, who was long a resident of this city, but who now lives in New York City, continues his connection with his old home through the New Orleans Christian Advocate, for which he expresses commendation and approval.

Mrs. W. E. Moreland, of Powhatan, La., who is one of the best Advocate representatives in all our field, is making good head-

way in the campaign for Natchitoches. We appreciate both her loyalty and her unfailing enthusiasm for the Advocate.

Mrs. John J. Adler, Marks, Miss., observes the very beautiful custom of remembering her mother, Mrs. Wirt Hines, at Kosciusko, Miss., with a subscription to the Advocate. Mrs. Adler says that its weekly visits mean much to her mother.

Mrs. W. M. Kent, who has been sojourning for a time in California, is returning to Homer, La. She reports that they had been to hear Dr. Roy Smith and Dr. Bob Shuler on the Sundays preceding her communciation.

Miss Addie F. Brown, of Waterford, Miss., says that the church work there has been progressing nicely, but was slowed up considerably by the extremely bad weather and sickness. She indicates that Bro. Maxey, the pastor, is in great favor with his people.

Dr. Henry F. Brooks, district superintendent, Greenwood, Miss., reports that his country churches have had great difficulty during the extremely cold weather of recent weeks. Otherwise the district work is going well.

Mrs. T. H. Goza, Tallulah, La., whose late husband was a lifetime friend of the editor, writes us a note which we greatly appreciate, and we trust that she may find pleasure in the New Orleans Christian Advocate to the end of her days.

We thank Mrs. R. W. Baird, of Greenwood, Miss., for her letter, and this goes for dozens of others who write us in the same way. We wish it were possible to acknowledge all of the fine expressions which come to the office.

A friend writes us thus: "This bad weather is a great challenge to the heroic in the lives of the pastors. The easiest way might be to call everything off until the weather is better, but Jesus did not say anything about that when he gave us our commission. He said, 'Go, and I will go with you.'"

Rev. P. H. Fontaine, veteran of the Louisiana Conference, living at Kentwood, says that he has passed his three score and ten, is able to be up and about, and is thankful for all his blessings. It is a great thing to come to the sunset hour with such an attitude and spirit toward life.

Rev. W. W. Woollard, of Rosedale, says that he and Mrs. Woollard have been slightly indisposed with influenza, but that they are both well again. We appreciate his word of commendation concerning "the editorial management and utterances" of this paper.

Mrs. J. S. Callaway, now living in Birmingham, Ala., says that although she has the Alabama Christian Advocate in her home, she prizes also the New Orleans Christian Advocate, which was originally a gift of her Baptist minister son-in-law, for whose four motherless children she is caring.

Mrs. Jane Henderson, of Route 1, Weir, Miss., is practically a shut-in, and one of her chief sources of comfort, writes her daughter, is in reading the New Orleans Christian Advocate. We are glad to be assured that the paper is adding to the comfort of our longtime friend and reader.

Rev. Carl Lueg, pastor at Hammond, writes that about twenty of the Louisiana

Conference ministers attended Ministers' Week at S. M. U. recently. Among them were J. Henry Bowdon, W. H. Royal, A. T. Law, E. B. Chaney, J. B. Grambling, and Carl Lueg, of the Baton Rouge District.

Bishop W. T. Watkins, in charge of the two Mississippi Conferences, returned from New York to Atlanta on Monday of last week, when he found that he was too ill to keep his engagements. We trust that the Bishop may soon be recovered from the attack.

Rev. Tinsley B. Thrower, pastor at First Church, Grenada, attended the Ministers' Week at S. M. U., where he enjoyed the program very much. Bro. Thrower says that his work is moving forward in a satisfactory manner, and that he had some of his best services during the extremely cold weather.

Rev. A. R. Beasley reports a cordial reception and the indications for a good year at Como. There has been a great deal of sickness among the people of that charge, and they have lost Mr. Robert Lipscomb, who was cashier of the bank and one of the leading citizens.

Rev. R. G. Moore, pastor at Water Valley, Miss., says that his people have had an epidemic of what the little boy called "the chimney cold"—flu, and that the parsonage has not escaped. We trust that Bro. Moore and his people have already reached the turn in the road as respects this epidemic.

Bro. W. E. Moser, at Chalybeate, Miss., writes us of the death of his wife a few days ago. He says that he does not know where he will be located during the days to come. The Advocate joins his many friends in sympathy for him in his broken home.

Rev. T. M. Bradley says that his people have been afflicted with an epidemic of influenza, and that the church has lost two of its valuable members by the death of Mrs. E. T. Heard and Mrs. G. W. Green, both of whom were devout Christians and unusually talented women.

Miss Charline Sigman, Dyersburg, Tenn.; Mozelle Liming, Chalybeate; and Dorothy Fowlkes, Amory, will represent the forty-one Methodist students enrolled at Blue Mountain College at the State-wide Methodist Student Conference to be held at Millsaps College, Jackson, Feb. 16-18.

A good attendance was reported at the meeting of the pastors of the Columbus District, which was held in Ackerman, Miss., Feb. 13. Dr. Jasper Webber, the preacher for the occasion, delivered a good message, and Revs. H. D. Suydam, J. N. Humphrey, J. R. Murff and J. W. Gibson led the discussions.

Dr. John F. Foster, of Shreveport, who has rendered in all twenty-four years of service as Grand Chaplain of the Louisiana Lodge of Masons, resigned at the recent session on account of his health. The resignation was accepted, but Dr. Foster was made honorary chaplain for life, an honor which his friends greatly appreciate.

District Superintendent J. F. Campbell writes: "Please state in the Advocate that I am now over my spell of sickness and am only waiting for the doctor to tell me to go to work. I will start out this week to complete my rounds of quarterly conferences. Tell all the boys that if they get

the "flu" to stay in until the doctor tells them it will be safe.

Rev. Osmond Lewis, pastor at Philadelphia, says that the country roads in that section are almost impassable. As a consequence, Bro. Broadus, of the Philadelphia circuit, and Bro. Rogers, of Hope circuit, are experiencing great difficulty in meeting their appointments. Bro. Lewis says that both of these brethren are in high favor with their people.

Miss Leora Simpson has been doing residential nursing in connection with Oklahoma Baptist University, at Shawnee, Okla. Miss Simpson, who is a Mississippian, says that she has had many interesting experiences in the work and that the campus atmosphere of the University is definitely Christian. She expects to spend the summer with her family in Mississippi.

Rev. Percy Vaughan, pastor at Carthage, Miss., has seven churches and he has missed holding a service for nearly a month because of bad weather and impassable roads. Bro. Vaughan says that his charge made a good showing last year, and although he is getting off to a bad start on account of the weather, he expects to maintain the standard set last year.

Rev. W. L. Broome, formerly a member of the North Mississippi Conference, and now pastor at Durant, Okla., has been a reader of the New Orleans Christian Advocate through all the years since he went away from Mississippi, where he had been a reader since boyhood. Mrs. Broome expects to attend the Missionary Council which meets in this city next month.

We regret to learn of the illness of Mr. W. H. Favourite, of Gulfport, Miss., who was formerly a member of Parker Memorial Church in this city. Bro. Favourite was forced to sell his business, and he and Mrs. Favourite have been in Tampa, Fla., for his health. At the time Mrs. Favourite was writing he was improved, and they are expecting to go later to California, where we trust Bro. Favourite's health may be entirely restored.

Dr. Henry M. Bullock, Professor of Religion at Millsaps College, Jackson, Miss., will be guest speaker and student counselor at Centenary College, Shreveport, Feb. 19 and 20; Louisiana Polytechnic Institute, Ruston, Feb. 21 and 22; and at La. State Normal, Natchitoches, Feb. 22, evening, and 23. Dr. W. B. Selah, St. John's Church, Memphis, will be guest leader for college mission at L. S. U., Baton Rouge, Feb. 21 and 22.

Friends of Bishop Dobbs will be rejoiced to know that he is making steady improvement and the indications are that he will soon be himself again. He and Mrs. Dobbs are still at Hotel Lakeland Terrace, Lakeland, Florida. On Monday of last week they attended the Methodist Advance meeting at St. Petersburg. Bishop Dobbs speaks in highest praise of the service rendered by Bishop Edwin H. Hughes and Dr. John R. Mott.

One of the most touching letters that we ever received came from Bro. Lester Carpenter, a steward of Gore Springs Church, in the Grenada District. Bro. Carpenter says that he is a farmer and that the crop failure of last year has made an indescribably difficult situation for him and for the people of that section. Nevertheless, he feels that he must keep his paper coming. There is not anything that we will not do to make it easy for a friend like that to have the joy of his conference paper.

WILLIAM FELDER COOK—AN APPRECIATION

My first acquaintance with Felder Cook was when he came to Millsaps College in the beginning of our freshman year. It was apparent to all his classmates that he possessed qualities of leadership far above the ordinary. He was promptly elected class president. He soon won the respect and admiration of the whole student body, and held that high esteem throughout his college career. He maintained a high moral standard. The vulgar stories sometimes told by his associates found no audition from him, for he would quietly slip away when questionable jokes were related. The vulgar and obscene were repulsive to his pure, sensitive spirit.

He was honored and admired by all faculty members. He was a real student, making the most of every opportunity that came his way. He had a special love for his English course, and reveled in the poetry of nature lovers like Wordsworth. He learned to express his great thoughts and ideas in choice language. A letter from him was often a literary gem.

He loved the best traditions of the South. He especially admired Henry Grady, and when his youngest brother was born, he asked for the privilege of naming him for his favorite Southern character. Sentiment ran strong through his nature, yet he was not merely sentimental. He blended the ideal with the practical in a most effective way. He loved the old songs. Many happy hours were spent at Christmas time, when at his bidding, his sisters would sing "Love's Old Sweet Song," and other beautiful songs.

He cherished the memory of his boyhood days, the scenes of his childhood, the old homestead, his singing mother, his honored father as a country physician, his happy faced brothers and sisters, grandparents, and other kin, all were dear to his loyal heart. Often while he and I were hunting on the old homestead, he would say, "this is holy ground."

After the death of his father he became a tower of strength to his widowed mother, enabling her to become adjusted to the changed conditions. He was as a father to the younger brothers and sisters, and their almost worshipful appreciation of him was beautiful to see.

He was no less a devoted husband to his own companion and the proud father of his strong, manly son, and two lovable daughters. His first concern was for their highest welfare. When the condition of his wife's health made it necessary for her to live in Colorado, he gave up his lucrative practice of law in his beloved state and heroically faced life under vastly different circumstances. His fine mind and strong

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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character won for him a high place in the new community. He was looked to as a leader in his church and in the social life.

He was a student of the social sciences. He had a sane view of political affairs and would have been one of the South's great statesmen if opportunity had been given. There was no demagoguery in his nature. He had a high sense of social justice.

In his religious life he magnified the essentials of Christ-like living. Service and sacrifice was the law of his life. He showed by deeds and not by words his devotion to God and the needs of his fellowman. We are grieved over his sudden departure, but with confidence we look forward to seeing him again in the glorified company of those blessed spirits who have gone before us.

OSMOND LEWIS.

MRS. CLYDE H. WARNER DIES

With sincere sorrow we learn of the death of Mrs. Clyde H. Warner, of Monroe, La. She was a woman of beautiful character and unusual capacity. Her untimely going brings sorrow to many.

GOLDEN MEADOW, LA., IN OIL

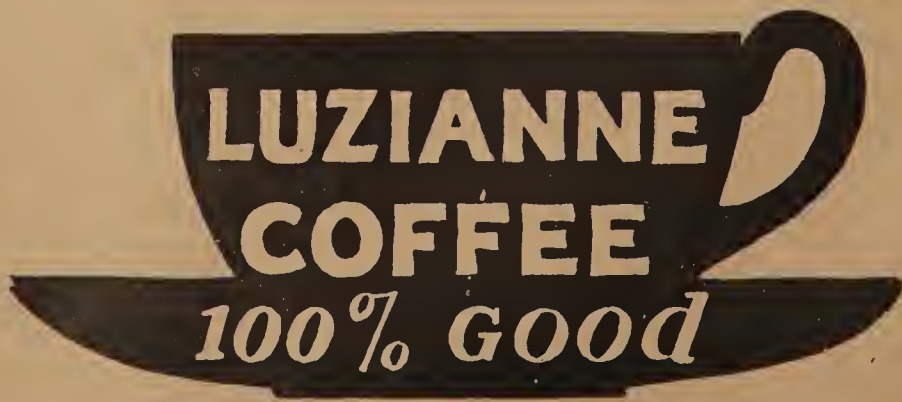
Dear Dr. Duren: You have probably heard the reports of Golden Meadow being showered with "black gold." This may sound good to many of the brethren who are away, but to those of us who are in it, we wish we did not have such an experience. Everything is saturated with oil, from the tiny wild bird to the human beings.

Now a word about our church. Since Conference we have received eight members into the church. More have applied for church membership. We had a much appreciated pounding around Christmas, a fine congregation, and a loyal people to date. Up to the first quarterly conference we had an average attendance of seventy-three in church school. Everything moving fine.

Since the oil boom our attendance is about half that number. Our work is somewhat disorganized. A goodly number of our people have moved to safe quarters in the country, away from Golden Meadow. We hope and pray that when the wild well shall be tamed that our people and our church will move on again. Pray for us.

Yours in Christ,

C. J. THIBODEAUX.





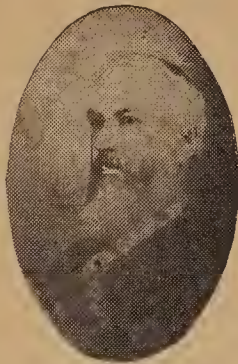
H. N. McTyeire



C. C. Gillespie



J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

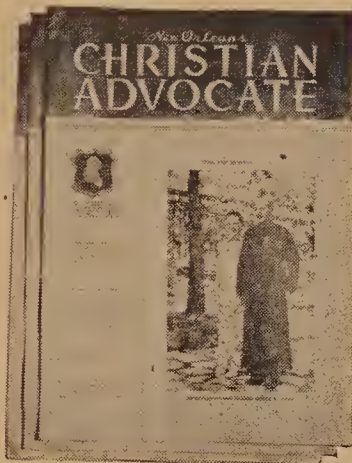
On February 8, 1851, the first regular issue of the New Orleans Christian Advocate appeared. With the exception of the period of the War Between the States, it has made its weekly visits during the years since.

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)	
Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, Pastor

(Reserved for your Church)

The Ideal

Every Methodist should read his Conference Organ. No one ever achieved great success without knowing his trade—farmer, trucker, poultry raiser, doctor, lawyer, machinist, preacher, or layman. Certainly no church can do its best work without a knowledge of the literature relating to its life and program of work. This paper seeks to interpret the program and enrich the life of the Methodist people of Louisiana and Mississippi.

The Campaign

By All Means Begin With a Plan.

1. Let the pastor canvass his officials himself.
2. Let him appoint an agent or a live committee to assist him in soliciting the membership.
3. Let him make a ringing presentation of the Advocate at a morning service.
4. Let him counsel with his Board of Stewards during the canvass.
5. Let's put it on now and get it behind us, but do not quit until the job is finished.



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

THE LAYMAN SAYS

By W. J. Williams

THE LAITY AND LOYALTY

A layman is recognized as one not belonging to the clergy or other profession or body of experts, and the laity as the others in the church. For purpose of ministerial legislation and a Methodist judicial system this is satisfactory distinction. But when one faces the implications of the place given to the laity in the new church, the distinction becomes largely a method for division of labor, or a useful device for emphasis of a co-operative plan of service.

Such a place may be strategic, the method may manifest a delicate skill, and the device may be one of statesmanship, but the whole organized plan in its dimensions and ramifications must bring the laity to a deepened realization of its opportunity and its purpose.

Would it not be well for us, the laity, to pause prayerfully and wisely study this opportunity and this purpose?

Humbly, we must first recognize that the laity is a group of volunteers—volunteers whose chief attribute must be loyalty. As Christians our absolute value of loyalty is to the "one Master of us all," but why should we be loyal to this particular church? What is there about it compelling busy and able men and women in every walk of life to give time, energy, effort, and substance to it? Can there be an answer to these "whys"?

To be consecratedly loyal to its purpose and its vision, local and world-wide objectives, we must make our loyalty to the church a supreme responsibility.

What are the values that call for such allegiance?

Does our church offer a value in an authoritative voice that in the midst of conflict and confusion may speak unmistakably, invariably, and ultimately? If this church may not say "I am the way," can it not be a messenger crying, "Prepare ye the way"? If this church may not speak out with a firmness "this is my Father's business," may it not prove that it is engaged in a business that the Father will approve? If in the midst of disturbed and uncertain aims this church may not dogmatically claim to have the only note of assurance, may it not nevertheless offer a genuine call for partnership in the work of redemption, rebuilding, and of regeneration? We need such an authoritative voice and if we sense such an authority, we will be loyal.

But what can compel a loyalty that is not a mere formality but a positive and immediate value? May such a value be a worthwhile program of personal and collective service? Will it be a program that will captivate individual interest and investment, that will fire the imagination and widen the vision, that will be large enough to merit the giving of time and experience of intelligent and earnest men and women, yet not so great but that the weakest and least talented may give of their best? Is it such a value that will postulate personal and social salvation not by but through service?

With such plan can you be loyal to our church?—Christian Advocate (Pacific Ed.).

SOAP

A letter came from the manufacturer of nationally known soap products. It made an offer to the Church. Since then the radio has blared forth that offer far and wide. Hardly a day passes but that somebody asks what we are doing about it. Our invariable answer is a statement of what happened to the letter: it went into the wastebasket.

We resent such an offer. We resent the idea that the Church of Jesus Christ can be hitched to a soap manufacturer's cart. We resent the implication that the Church will fall for every scheme that is baited with a few dollars.

Unfortunately, church people can blame nobody but themselves for this insult. They have peddled dishrags and imitation vanilla and chocolate bars; they have sold chances on quilts and turkeys and automobiles; they have gone into so many different lines of business, that an advertising man, looking for new means to promote his wares, may well tell himself: "Dangle half a cent before church people and they will run themselves ragged to grab it."

That estimate is not what we would call a compliment. Nor is a revision likely until the Church gets out of business.

As for the offer that prompted these paragraphs—well, it still is soap, and pretty soft and squashy at that.—My Church.

LEWIS MEMORIAL HOSPITAL FUND

Dear Dr. Duren: It has been some time since I have sent in a list of contributions to the Lewis Memorial Hospital Fund, which is now being built at Tunda Station, Congo, Belge. I have submitted a list two or three times to Rev. R. G. Moore, the chairman of the Board of Trustees, but he has either failed to send you the list or you have failed to publish same.

This is a most worthy cause and one likely to be overlooked and neglected, because the object of our charity is to be located so far away in the dark continent. However, the need is greater there than among the Colored people of our own country, for over there in Africa, only our missionaries can appeal to us, and it is left up to our conscience and love for humanity as to whether we shall heed the appeal or not, whereas in this country, the Colored people make individual appeals to those who hire them either in the household or in the field or elsewhere, and usually get financial help to take them to a state hospital or for a physician to attend them in their homes. There are few or no State hospitals in the Belgian Congo.

The facilities for hospitalization in the Congo are very poor, even for that benighted land. A mud building with practically no windows, a dirt floor and beds made from bamboo leaves, supported by forked sticks driven in the dirt floor and crossed up by other sticks, practically no bed covers or linens. Although this type of building is full to overflowing with suffering humanity, every year or two a part or all of the building is put out of commission by the terrible termites which attack the wood supports of the mud walls and even the roof, which causes the overworked missionaries to have to stop everything and repair or rebuild.

This was the reason that our Dr. and Mrs. Lewis asked us for a real brick hospital, with real beds and mattresses, so that they would not have to stop their work of healing for any cause whatever.

We are glad to report that the bricks are being made on the grounds where the hospital is to be built or, perhaps, is under construction. We have not heard definitely that construction has started. We have recently mailed to the General Board to be transmitted to Dr. Lewis, the third thousand dollars, made possible through the munificence of those who have felt the urge of the appeal and the great need. Two dollars is enough to make one thousand bricks, we are told, and fifty dollars will outfit a room in the future hospital. He already has a light plant, an operating table, a sterilizer, and a full set of surgical instruments. What he needs now is a permanent building, and we hope that God's people in the two Mississippi Conferences will make this a reality before another year rolls around. A gift by will of \$1500, from a doctor's widow, will be available at her death, which brings the total to date to \$4,640.67. We need fully \$6,000.

Unreported gifts to date are as follows: Mrs. W. B. Taylor, Sr., Como, Miss., \$50; Mrs. J. L. Miller, Greenwood, \$2.50; Mrs. Tom Mauldin, Balwyn, \$4; Mrs. Maude K. Lewis, Memphis, Tenn., \$12.50; Rev. V. C. Curtis, Louisville, Miss., \$5; Rev. J. J. Garner, State College, Miss., \$20; Children's Miss. Soc., Calhoun City, \$13.50; Methodist S. S. Eupora, \$15; Rev. W. J. Dawson, Houston, \$7.50; Methodist Church, Leland, \$25.41; Master J. T. Houston, San Angelo, Tex., 50 cents; Mrs. Mary Stone, Belen, Miss., \$1; E. F. Hardin, Macon, Miss., \$25; Methodist Church, Water Valley, \$42.50; Mrs. Annie C. Ingle, New Albany, \$15; Mrs. R. L. Nisbet, Treasurer, New Albany, \$2; W. C. Smallwood, New Albany, \$10; D. H. Hall, New Albany, \$25; Mrs. Nettie C. Hall, New Albany, \$25; Methodist Church, Calhoun City, \$8; Capitol St. Methodist Church, Jackson, \$27.88; Galloway Memorial Methodist Church, Jackson, \$38.04; W. H. Watkins, Jackson, Miss., \$5; Mrs. J. O. Weber, Sunflower, \$2.50; Rev. C. A. Northington, Dublin, \$5; Mrs. W. B. Taylor, Sr., Como, \$25; Mrs. T. J. Brown, Grenada, \$20; Methodist Church, Amory, \$16.50; E. F. Hardin, Macon, Miss., \$10.

Bishop Arthur J. Moore says that the Methodist Missionary Dollar will go further and do more spiritual good in the Belgian Congo, than in any other field that he knows of. "Lay up for yourselves treasure in heaven," and "Go ye into all the world and teach all nations;" are commands with gracious promises.

Make all checks, drafts, or money orders payable to S. V. Wall, Treasurer, Cleveland, Miss.

Yours very truly,
S. V. WALL,
Treasurer.

The world is in an evil way. It has one supreme need. It needs spiritual rebirth. So say all the seers, the great jurists, publicists, statesmen, philosophers.—Judge W. M. Cox.

I have long maintained that no people can have a better or freer government than they deserve, or than they are morally and spiritually fitted to maintain. I have long believed that civil liberty is a by-product of the Christian religion. No pagan people can ever understand it, or possess it. They are spiritually incapable of operating free institutions.—Judge W. M. Cox.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Many of you will remember Miss Louise Avett, missionary to China, now stationed at Huchow, who was a guest at our annual meeting in Biloxi, in 1938. In a letter to Mrs. Paul Arrington, she writes:

"Christmas has come and gone so quickly, and tonight our church folk are having a watch night service, but I shall not go. Our center is some distance from the church, and sentries of 'the powers that be,' are nearby. We do not wish to be out on the streets after dark, for we have been told there will be celebration with heavy drinking for the first three days of the new year.

"This was an unusually happy Christmas season. Our church touches around fifteen hundred people, and I believe half of our student body celebrated Christmas for the first time this year. They were formerly in government schools. I am still amazed when I find people who have never heard of the Christmas stories or sung carols. How they enjoyed them, and they got such a lot of fun out of decorating their class rooms and the church, also in taking part in the programs. I wouldn't take anything for my contacts with those youngsters as I helped them get ready for plays and pageants.

"Christmas eve morning fifteen people were baptized and taken into the church, three of them teachers—two university men. One of my most promising boys also was in the group. Really, it is most encouraging to see these people from all classes taking such an interest in church activities. I have been surprised because of the large number of the better homes of the city being touched. It seems that our church is meeting a real need in both their educational, social and religious lives.

"Our Christmas program was a mixture—each department of our work performed—kindergarten, women in the sewing and embroidering rooms, neighborhood Sunday school, literary classes and girls who were formerly in school here.

"Christmas gifts in China always are interesting because they are different. One of my students and his mother sent me forty fresh hen eggs. A Bible woman gave me a lovely Chinese jam bowl filled with raw beefsteak, because the Chinese think foreigners are especially fond of beef. Another friend sent a large covered soup bowl full of Chinese candy. Baskets of oranges are also popular gifts. Lovely little silver coffee spoons are often given—I have two to add to my collection of six in Shanghai.

"The Welfare School has almost two hundred students—it is full. It tries to help orphans and children who come from families too poor to afford an education. It furnishes the students the noon meal six days a week. I am sure it is the only good meal some of them get. I was glad they had all the Chinese noodles they could eat Christmas morning. Each child also had four small squares of pork, three of beef, and some vegetables from their own garden.

"Bishop Moore's delay, because of the war in Europe, has delayed our annual conference. It is set for January 27-31, and I am planning to go to Shanghai to attend it. It will be my first trip out of Huchow since August.

"Please remember me to your conference women."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Miss.

Auxiliary Pledges should be in the hands of the District Secretary.

Spiritual Life Chairmen should be reported to Mrs. G. A. Brown, Route 1, Greenwood.

This is the QUARTER for the ZONE RETREAT. Every auxiliary woman should attend; every woman should take part in the worship program; every auxiliary should feel the impetus such a meeting should give.

* * *

Mission and Bible Study

Mrs. E. M. Sharp, Hernando

Please note the change in my address. Do not delay your reports by mailing them to me at Olive Branch. The 1939 report for your Conference in the Study Department is most gratifying. You did a beautiful piece of work in the Fall Mission Study. More Council classes reported than ever before. For the Fall Study alone, we have 75 classes meeting Council requirements. The total for the year is 117, as compared to 90 for 1938.

To New Study Leaders

Read carefully page 35, in the 1939 copy of the Conference Minutes, of the Woman's Missionary Society. Order from the Methodist Publishing House, Nashville, Tennessee, a handbook for Mission and Bible Study Leaders, price 5 cents.

Plan now to cooperate with your pastor in the Spring School of Missions. The book this year is, "Methodists United for Action," by Dr. John R. Mott. The suggestions to leaders has been prepared by Miss Haskins. The plan for study is the same as last year. The pastor is responsible for a School of Missions or a church-wide class, and the members of the Missionary Society will take a part and cooperate in any way requested by the pastor. If the society wishes the class to count as one of the two Mission Study classes receiving recognition on the efficiency aim, the members must read the text, participate in class discussion and assignments as given by the teacher.

The pastor does not have to teach every class. He may want some of the women as teachers. The thing to remember is that it is not solely a woman's class, but the Missionary Society counts it as one of its classes when taken with the whole church.

Special Council Recognition for the church-wide classes is given when the pastor wishes to have such a class and when he sees that our requirements are met.

Watch the Woman's Page in the Christian Advocate for special announcements about our class for study leaders in the Conference Training School in June.

I wish, for you and yours, that 1940 may be a great year.

A Japanese liquor agent in Hawaii strolls into a mission chapel, kneels to pray, and gets up to turn his back on liquor-peddling and to become the bishop of United Methodism in Japan. No newspaper mentioned it. —Pentecostal Evangel.

MRS. C. L. BARMORE

Mrs. C. L. Barmore was born on November 19, 1873, being the daughter of the late Colonel A. B. Cooper and Martha Ann Prewitt. She passed away January 27, 1940, about seven o'clock p. m., at the age of sixty-six. This span of sixty-six years was not just so many years lived and then ended, but was indeed filled with untiring service to mankind and noble suffering after that period of activity was over.

For many years Mrs. Barmore was at the center of all the religious activities of the community in which she lived, having given of her time and talents to the Little Creek Methodist Church, located near her home. She loved the church, and through conversation and reading the religious periodicals, she kept in touch with its life.

She had a great love for people, and although she was far ahead in spiritual achievements of most of us who came in touch with her, yet she had a patience and a faith in people that would not let them go, nor would she lose confidence in their deeper selves. This faith will still live, and go far in bringing her friends and loved ones to a courageous faith and trust in her Christ.

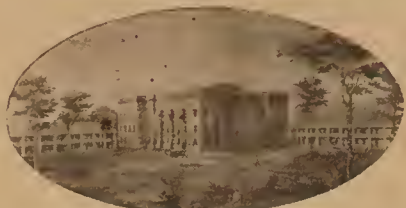
Some one has said, "The greatest thing a human soul ever does in this world is to see something, and tell what he saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion all in one." Mrs. Barmore truly could "see something." She also had the power to tell that secret in her daily living. She has shown us that life is more than things. Though confined to a bed of affliction and inactivity, yet she radiated a spirit of cheerfulness and courage that constantly overflowed into the lives of those who came into her presence. She knew the meaning of the words, "Shut in with God, O blessed thought." She has surely made real and plain to us some of the blessed words of the Scripture such as: "Faith, hope and love, these three abide." Again those words wherein Paul describes the true Christian, "And we have this treasure in earthen vessels, that the excellency may be of God."

She taught us a greater meaning of eternity. When she could do so she was active, moving, doing, serving with willingness and patience. When she no longer could go, but, rather suffering from pain and separated even from the things she had loved to do, she continued to serve and, though her passing was only the other day, her spirit continues to inspire, encourage, and send us into the world unafraid, and ever to speak to us of another day. She surely taught us that life is victorious over death.

She leaves behind three daughters, Mrs. Emmett B. Bell, of Baskin; Mrs. W. Lee Haley, of Rayville; and Mrs. Ernest J. Archibald, of Archibald; three sons, Benton Barmore, of Archibald; Ralph Barmore, of Rayville; and Charlie Barmore; 10 grandchildren; her beloved husband, Mr. C. L. Barmore, who for eight years has been by her side ministering unto her with tenderness and affection; and one brother, Mr. Mark A. Cooper, of Rayville.

A former pastor,
D. W. POOLE.

We may not be responsible for physical weaknesses, but moral weakness is inexcusable, for the Lord promises strength for all our needs.—Exchange.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEB. 25, 1940

By Rev. W. C. Newman

STEWARDS IN THE KINGDOM

Lesson Text: Matt. 25:14-27.

Golden Text: Well done, thou good and faithful servant.

"He knew what was in men." That was written of Jesus, and nowhere is it better illustrated than in this "Parable of the Talents." It is not really a parable of talents at all, but a parable of men. It consists of three graphic, clearly drawn pen-portraits.

The Genius: Man of Five Talents

The world owes much to those greatly endowed men and women whose brilliant intellect or creative abilities are far above that of ordinary folk. And when that genius is consecrated it becomes a marvelous thing.

But let us not be too quick to envy the genius. He is often a lonely man, set apart from the rest of us by his very genius. His consciousness of genius increases his burden of responsibility. He must sometimes live in a restricted area so that we call him queer. He is not altogether to be envied, and in any case we cannot choose whether our inherited abilities be many or few.

The Average Man: Man of Two Talents

He is neither a genius nor a dolt. He has only a moderate amount of ability. But he is not jealous of the man who has greater gifts than he, not contemptuous of the man who has fewer gifts than he. Quietly and faithfully he goes about doing the best he can with what he has.

The Whiner: Man of One Talent

This man failed because he first failed in his own mind. He was not willing to accept himself. He could not take second place. Discontented because he did not receive as much as the other men, he began at once to concoct apt excuses for his failure. Self-pity got hold of him. He plead his case by abusing his master. Like many of us he blamed it all on someone else. He did not steal the talent; he did not divert it to his own use; he did not squander it on riotous living. He just excused himself by saying that his master was a hard man, and cruel. That was enough to guarantee his failure. It is enough to guarantee ours. When we begin to hunt for someone else upon whom to blame our failures we are done.

But these brief portraits of men and their ways are not the whole of our lesson. Here are stated or implied some unescapable principles that operate in human life. To know those principles, and employ them, is to be fortified against personal disaster through spiritual failure.

Responsibility Is In Direct Proportion to Ability and Opportunity

No man is held accountable in the sight of God for more than that of which he is capable, with the help of God. We are not

asked to do as much as the genius unless we are endowed with genius. If God faces us with an opportunity for service, it is because He has found within us the ability, with His help, to render that service. We have nothing to do with the amount of ability we have in the beginning. We are only responsible for how we treat what ability we have.

Unused Abilities Decay

"Where moth and rust doth corrupt and thieves break through and steal," was spoken about earthly treasure, but is equally applicable to a man's natural gifts. Whenever any ability is carefully wrapped in a napkin and laid away, it immediately begins to deteriorate. The singer who never uses his voice will lose it; the pianist who never flexes his fingers will find his touch gone; the student who attacks only simple problems soon cannot solve any other than simple ones. All this is true of every ability we possess, including our ability to have fellowship with God.

Dependability Is More Valuable Than Ability

What matter how able a man is if he is not also trustworthy? How useless is genius without character! It may even be a very dangerous thing. How great is one talent which is daily and completely given in service to God!

Strangely enough we imagine that only certain of man's talents are to be consecrated to service. We expect the poet, the musician, the scientist, the scholar to give the whole world the benefit of their genius without hope of great reward. But when a man has the ability to make money, to achieve wealth, we somehow accord to him the right to hold that wealth for himself. Yet he has no more right in the sight of God to use his gift for making money for himself alone, than has the scientist who discovers a new medicine to reserve that medicine for himself and his family alone. Every ability we have comes from God and is not complete until it is dedicated fully to service in the Kingdom of God.

THE PARKER RECOGNITION FUND

Methodist ministers in all 18 Conferences of the Southeastern Jurisdiction during the next few weeks will complete organization for a campaign to raise \$100,000, for the endowment of a chair of Christian Doctrine in the Candler School of Theology at Emory University. In addition to the 18 Conference organizations, Louisiana ministers have become interested in the project because of the fact that Dr. Franklin Nutting Parker, in whose honor the professorship is to be named, is himself a native son of that state. On the Emory campus active solicitation of funds is already under way among students of the School of Theology, while an extra-Jurisdictional division of the campaign organization is directing a special mail appeal to ministers outside of the Southeastern Jurisdiction and Louisiana.

In a recent statement, Dean H. B. Trimble explained that the present campaign has

three very definite objectives.

In the first place, the \$100,000 raised will provide, through the endowment of the chair of Christian Doctrine, a living testimonial of gratitude to Dr. Parker, who has been connected with the school for 24 years, 18 of which were spent as dean of the institution. In the second place, this sum will aid Emory University in fulfilling the financing conditions which attach to a General Education Board grant to Emory of \$2,000,000, for endowment purposes. Third, endowment of this professorship will serve to free other funds now used for its support, and these funds, it has been decided, will be used primarily to provide aid for needy ministerial students.

Dr. Trimble goes on to point out that the General Education Board's gift, which represents the major portion of a joint grant to Emory and Agnes Scott College, was made with the expectation that these two institutions accept the responsibility for leadership in the development of a university center for the Southeast. Cooperating institutions are the University of Georgia, Georgia School of Technology, Columbia Theological Seminary, and The Atlanta Art Association.

With this development it is expected that demands upon the Candler School of Theology, which have been steadily increasing during recent years, will increase still further.

Dean Trimble, in this connection, cites the fact that attendance at the Candler School of Theology has increased 250 per cent in the last six years, adding, however, that despite this increase the School's graduate output today is only 40 a year as compared with a minimum of 125 ministerial replacements required in the Southeastern Jurisdiction alone during a like period.

According to present plans, the Parker Recognition Fund campaign in all Conferences is being developed on a schedule which looks toward achievement of the total \$100,000 objective by the end of April.

Contributions by the ministers are taking the form of the purchase of "bonds" of various denominations, bearing interest at the rate of 5 per cent per annum, and with a principal due date of May 1, 1944. The bonds also provide that if as much as 25 per cent of the principal has been paid in by the 1944 date, a renewal for an additional period, not to exceed 5 years, may be arranged.

The entire campaign organization is under the general chairmanship of Dr. Edward G. Mackay, pastor of the First Methodist Church of Atlanta. Conference Directors are as follows: ALABAMA—Rev. W. F. Calhoun; FLORIDA—Dr. R. Z. Tyler; HOLSTON—Rev. James W. Henley; KENTUCKY—Dr. A. R. Perkins; LOUISVILLE—Rev. V. P. Henry; MEMPHIS—Rev. O. A. Marrs; MISSISSIPPI—Rev. Otto Porter; NORTH ALABAMA—Rev. Albert L. Branscomb; NORTH CAROLINA—Rev. J. F. Herbert; NORTH GEORGIA—Dr. Lester Rumble; NORTH MISSISSIPPI—Rev. J. D. Wroten; SOUTH CAROLINA—Rev. R. Bryce Herbert; SOUTH GEORGIA—Rev. W. E. McTier; TENNESSEE—Dr. John L.

(Continued on page 16)

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

A PROPAGANDIST

One of my readers gently chides me as being a propagandist. I cheerfully admit the charge. I am a propagandist of good citizenship and good government. I believe in and teach the sanctity of suffrage, the duty of all citizens to vote intelligently and to regard public office as a public trust.

I am a propagandist of education, the kind that fits a human being to live and help others to live. I do not confuse education with the mere acquisition of knowledge, but rather the wise, patient and persevering use of the best one knows.

I am a propagandist of democracy, the rule of the people, the equality of all citizens before the law, regardless of race, religion or station in society. I teach respect for the rule of the majority and respect also for the rights of the minority. I believe that the cure for the ills of democracy is more and better democracy.

I am a propagandist of the religious life, not sectarianism or belligerent dogmatism, but the life of the Spirit lived out in the practice of the eternal fundamentals, to-wit, justice, mercy, kindness, humility, self-control, peace and love.

I am a propagandist of the intelligent reading of the Bible, and by this I mean the proper discrimination as to the value of various sections of the Scriptures and an appreciation of the nature of the progressive revelation of God, reaching its climax in the Old Testament in the prophets and in the New in the life of him who was both Son of God and Son of Man.

I am a propagandist of a world fellowship, which transcends even while it values national, racial, creedal and social entities. I dare to dream of a federation of all peoples in those basic virtues and mutual understandings which build up rather than tear down, heal instead of hurt. I take seriously those words of the greatest of the Apostles that "God hath made one all nations of the earth."

Is it not true that every human being is a propagandist of some sort or other? The important thing is the nature of what he propagandizes.

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS
25 Beacon Street Boston



Mr. Jones

NO

By Rev. Vivian T. Pomeroy, D. D.

His name was Charles—a decent and pleasant name. Charles was eight, and the desire of his young life was ice cream. His most frequent dream was of a high mountain of ice cream with nobody around to say: "That's enough, Charles."

It seemed to Charles that his life was beset by people who said: "No, Charles." All the best things to do, to eat, to enjoy—it was always: "No, Charles."

Charles was resolved that, when he was grown up and married and had children of his own, he would never, never, say NO. His children should never have the hard, tortured life he had as a boy.

Yet one might have thought Charles to be a fortunate boy. He lived in a delightful house and had parents who were nice to the outward eye. But everybody knows how difficult and unmanageable parents sometimes are. What seems a perfectly good father can be just as unsympathetic as can be when one loses one's bicycle or gets nothing but E's at school.

Well, it so happened that Charles' dream of a mountain of ice cream came true, or as true as need be. For Charles had a good-natured but rash uncle who slipped a dollar into Charles' hand one Sunday afternoon. So there was Charles with a dollar in his pocket, and the dollar did something to comfort him in the pain he felt when his mother' most unreasonably said "No, Charles" at dinner to his request for a fourth helping of ice cream.

After dinner Charles went out to look for his friend Bill—or so everyone thought. But Charles did not look for Bill. He stole down the road. At the corner he quickened his pace to a trot. He arrived at the drugstore a little out of breath. He did remember that his parents always said "No" to the drugstore on Sunday; but this he chose to put aside. In the drugstore he wriggled on to a seat. He ordered, of course, ice cream. Chocolate—good! Next, vanilla—good! Next, mixed—good! Then he went back to chocolate. And then—but I will not go on.

The kind man at the drugstore was surprised. He knew Charles. He also was anxious. "Better not have any more, Charles," he said humanely. But Charles pulled out his dollar, showed it, and continued.

Some time later, with a few cents in his pocket, Charles went home. He did not run.

I suppose now you are ready to be told how ill Charles was and how disturbed his parents were. But I cannot tell you that, for Charles was not ill, and, if his parents were disturbed, nobody knew it. In short, Charles got away with that adventure and felt that nobody was the wiser. Only, at supper Charles was not hungry, and he refused scrambled eggs. Otherwise he was as usual.

By next Sunday Charles had almost forgotten his dream-come-true until lunch time, when a great slab of ice cream came to him, and he refused it. "Why, Charles!" said Mother. "Do you feel ill?"

Charles shook his head. "I feel fine," he said. "I just don't feel like ice cream, that's all."

The family took this fairly quietly. Charles' brothers were callous. "Good," they cried. "Somebody else'll have a chance for once."

What is the end of the story? Well, Charles is now fifteen, and he has never touched ice cream since that famous Sunday. A great shame—but he does not feel like it, that is all. And if you asked him, when he was in the right mood, what is the grandest word in the English language, Charles might answer, NO.

Now let nobody think this story is only about ice cream. Far from it.—Reprinted by special permission of the author and The Christian Register (Unitarian).

ON BEING INDEPENDENT

(Continued from page 6)

This is not because we are better than others; it is because we have a different philosophy of life. It is because of the growing power of Jesus Christ in the secret places of our imagination. He fascinated us when we were children. He charms and challenges us now. The world says, "Get in line. Keep step. Conform. Conform." Jesus is always saying, "Be not conformed. Be transformed." His voice commands us, and we obey. It is because we know Him in the higher loyalty of the soul that we are enabled to say for all the world to hear, "I cannot surrender to the passing fashions. I must remain true to an inner allegiance. I must walk in different company. I am keeping step with Jesus."

A little girl made a strange misquotation of a verse, but she told the truth when she said, "Christ Jesus came into the world to save cinders." Yes he did. He takes clinkers, the cinders, the ashes, the burned-out, hopeless lives, and makes them glorious and new.—Will H. Houghton.

Irritated SKIN

no matter how tender—amazingly relieved and faster healing aided with reliable

RESINOL

MANY DOCTORS RECOMMEND IT.

Don't Neglect Slipping FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, goeey, pasty taste or feeling. Get FASTEETH today at any drug store.

WOMEN

HERE'S AMAZING WAY TO RELIEVE 'REGULAR' PAINS

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and back-ache, associated with my trying days. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

For over 70 years, countless thousands of women, who suffered functional periodic pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such periodic discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such periodic discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

BELMONT CHARGE

Dear Dr. Duren: I have often thought we preachers fail to express our gratitude for the kind receptions we receive at our new appointments. I wish to take advantage of this opportunity to say to the readers of the New Orleans Advocate everywhere, that we greatly appreciate the kind, cordial welcome we received when we were moved to Belmont. The fine table of good things to eat when we arrived, and the many visits of the friends of the parsonage family, prove that we have not labored in vain. It may not be so much the individual family that moves into the parsonage, but it seems to be the expression of loyalty that characterizes the good people of the community, for the family as God's representative for good. It has such a great and marvelous organization cooperating for the spread of the Gospel of Peace.

These people here would welcome any preacher and his family into their midst, and it may not be the individual family or preacher they are trying to encourage and bless, so much as it is their kind expression of the ministry in general, and the family incidentally. We never had a more cordial welcome than we had on this charge, and they further show their good will toward us by giving us a nice raise in salary and fine attendance at church everywhere. There are many nice schools in the bounds of the charge, whose principals and superintendents have extended a cordial welcome to speak for them in chapel exercises. I desire to pay a tribute to my predecessor, Rev. J. N. Hinson. He has well organized the charge and we fall heir to one of the finest little charges in the Conference. The people are loyal and they speak well of him, and they are ready to follow their leader as long as they think he is right.

Church attendance has been fine up to the bad weather. Church school work is good and the women's work on the charge is the best. We have prayer meetings each week at three different churches on the charge. Young People's Work is promising, and Scout Troops and Girls' Reserves are to be organized soon. There are several readers of the Advocate here, and there will be more soon to follow. We secured a fine list of subscribers to the Nashville Advocate, and we turn now to the needs of the New Orleans Advocate, since the cold weather is gone we hope. We are expecting a large group of young people from Belmont charge to be at Booneville on Sunday night, Feb. 25th, for the Youth's Advance Meeting.

Yours very truly,

J. B. BURNS.

DISTRICT MISSIONARY INSTITUTES, NORTH MISSISSIPPI CONFERENCE

The following schedule for the District Missionary Institutes, in the North Mississippi Conference, has been announced:

Columbus District, at Ackerman, March 5; Aberdeen District, at Houston, March 6; Corinth District, at New Albany, March 7; Greenville District, at Cleveland, March 12; Greenwood District, at Greenwood, First Church, March 13; Sardis-Grenada District, at Como, March 14.

Good programs have been planned by our district superintendents, who will be in charge of the Institutes. In addition to district leaders, who will participate in the program, the principal address will be brought each day, from 11:15 to 12:00, by Dr. W. V. Cropper, Louisville, Ky. Dr. Cropper is one of our new Church Extension

secretaries, and has been highly recommended to us as an able speaker.

"The Methodist Advance," "Missions," "Evangelism," and other timely and vital topics will challenge our thinking and loyalty at the Institute. Let us hope that many of our laymen, women, and youth join with the pastors of our Conference in helping to make the Institute a day of high fellowship, as well as a time of preparation in heart and mind for a real spiritual advance on the part of united Methodism. Let this be our slogan: "FORWARD TOGETHER WITH CHRIST."

R. G. MOORE,

Conf. Mis. Sec'y.

GREENWOOD DISTRICT MISSIONARY INSTITUTE

Dr. Henry F. Brooks, District Superintendent, presiding.

Program

10 a. m.—Devotional. Rev. E. C. Driskell, Leader.

10:15 a. m.—The Local Church Council of Missions and Church Extension. Rev. W. L. Pearson, District Secretary of Missions.

10:30 a. m.—Why I Believe in Missions. Mrs. B. W. Lipscomb.

10:45 a. m.—What Constitutes a Missionary minded Church. Rev. S. H. Caffey.

11 a. m.—A Message from the General Board of Missions and Church Extension. Dr. W. V. Cropper, of the Louisville Conference.

12 noon—Lunch. To return at 1:30 p. m.

1:30 p. m.—Devotional. Mrs. A. Y. Sturtevant, District Secretary W. M. S.

1:45 p. m.—The Primacy of the Missionary Enterprise in the program of the Church of today. Rev. R. G. Lord.

2 p. m.—The New Strategy of World Missions. Rev. W. M. Langley.

2:15 p. m.—A Forum on Missions. Conducted by Rev. R. G. Moore, Conference Secretary of Missions.

2:45 p. m.—Summary and Emphasis. The District Superintendent.

3 p. m.—Adjournment.

Who are to attend this Institute:

All Methodist pastors and preachers within the district, all members of the Missionary Council of Missions and Church Extension of the several churches in the district, all Church School superintendents, all officers of the Woman's Missionary Society, and all others interested in the Missionary program of the Church.

RESOLUTION OF RESPECT

Whereas, the Missionary Society of the Columbia Methodist Church, has sustained a great loss in the passing on of Mrs. Katie Davis. She was fully consecrated to the Master. Her gentle spirit, her devotion to Christ, and her beautiful Christian character have been a benediction to all who knew her; therefore be it

Resolved, first, that in her death our community and church have lost a devoted friend and sister in Christ;

Second, that we extend our heart-felt sympathy to the bereaved family, and commend them to God, the one great comforter;

Third, that a copy of these resolutions be sent to the family, the local paper, and Christian Advocate, and recorded in our minutes.

Respectfully submitted,

MRS. J. E. McCLANAHAN,

MRS. WAYNE BLANKS,

MRS. LEE WELLS.

AN OCTOGENARIAN PASSES

Victor Hugo Russell, aged eighty-four, went to his eternal reward on January 16, 1940. He was a member of the Magee Methodist Church, a devout Christian, a loving father, and a friend to man.

Brother Russell had been in declining health for several months when the end came. In his going, those who knew him can but realize the virtue of being prepared to go. The noble qualities of his life serve as a beacon to the best that is in man.

He was the father of ten children and three step-sons, to whom he was devoted. Surviving him are his wife, Mrs. Alice Watson Russell; three sisters, Mrs. Silas Jones, Johns; Mrs. Annie Stapleton, Hattiesburg; Mrs. Albert Means, Puckett; and the following children: F. F. Russell, Crystal Springs; Mrs. G. R. Nobles, Jackson; Dr. G. C. Russell, Jackson; Mrs. T. J. Burnham, Magee; Mrs. W. H. Watson, Brandon; J. J. Russell, Jackson; Mrs. G. J. Taylor, Jr., Morton; Mrs. Carl B. Caughman, Cameron, S. C.; Mrs. Paul F. Newell, Starkville; Captian R. W. Russell, Canal Zone; three step-sons, Dr. W. H. Watson, Brandon; Rev. J. C. Watson, Louisville; R. V. Watson, Jackson. Thirty-three grandchildren and eight great grandchildren also survive.

Funeral services were held from the Magee Methodist Church with the Rev. Geo. P. McKeown, former pastor of Brother Russell, officiating, assisted by Rev. R. L. Lane, pastor of the Magee Methodist Church, and the Rev. W. M. Williams, chaplain of the State Sanatorium. Interment followed in the New Prospect cemetery in South Rankin county.

A grand soul has gone from us. We miss him in our church work and in our community life. We can but be grateful for the life that he lived.

His pastor,

ROY L. LANE.

THE SPIRIT OF FORGIVENESS

By Rev. John W. Ramsey

PART I.

In the Church School Magazine of January, 1940, page 29, commenting on the church school lesson for January 14, Dr. Edwin Lewis had this to say: "We need to use discrimination in this matter of forgiveness. That the right to forgive belongs to us is not to be questioned. But it is a right whose exercise is under certain checks. We certainly have no right to forgive where there has been no expression of regret, sorrow, or repentance. Forgiveness may, in actual fact, be a profoundly immoral deed. . . . For you to say that you forgive the wrong, even though he who committed it shows no least sign of repentance, is to come very near to condoning it."

My idea of the teachings of Jesus and the writers of the New Testament is so far different from the statements of the above quotation that I have to confess that it is beyond me to understand how a Christian scholar could find it in his heart to allow himself to give expression to such sentiments, and to publish them abroad to an unforgiving world.

The reader will note in the first place that Dr. Lewis affirms that "we have no right to forgive where there has been no expression of regret, sorrow, or repentance." The only passage to be found anywhere in the New Testament, which even approaches to a declaration of that sort is in Luke 17:3, 4, and reads thus: "If thy brother trespass against thee, rebuke him; and, if

he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turns again to thee, saying, I repent; thou shalt forgive him." Certainly, no Christian could or would refuse to forgive under such circumstances; but no logical inference can be drawn from these words of Jesus to the effect that we are not to forgive unless there be repentance upon the part of the wrongdoer. I deny that there is even any such implication. What Jesus said was that we are to forgive if there be repentance, but he did not say that we are not to forgive if there be no repentance.

I wonder if Dr. Lewis took time to consider the fact that Jesus, while on the cross, did not wait for those who crucified him to repent before he said: "Father, forgive them, for they know not what they do." Neither did Stephen wait for those who stoned him to death to repent before he said as did his Lord: "Forgive them for they know not what they do." In this connection, Dr. Lewis also said that "forgiveness may, in actual fact, be a profoundly immoral deed." As I take it, he means to say that it is immoral to forgive where there is no repentance. If this is his meaning, does he think that Jesus committed an immoral deed when He asked His Father to forgive his crucifiers, and that Stephen was also guilty of an immoral deed when he prayed for forgiveness for those who stoned him? What about it, Dr. Lewis? Speak out, and let us know where you stand.

The reader will note in the second place that Dr. Lewis said: "For you to say that you forgive the wrong, even though he who committed it shows no least sign of repentance, is to come very near condoning it." Why does he say, "Very near condoning it?" Why did he not say at once, "He does condone it"? because, reading between the lines, anyone can see that is what he apparently had in mind. I repeat again, does any Christian Bible interpreter imagine for one moment that Jesus condoned the sin of those who crucified Him, or that Stephen condoned the sin of those who stoned him to death? Such a thing is unthinkable—it is almost blasphemous!

In the same issue of the Church School Magazine, and commenting upon the same lesson subject, another writer directly contradicts all that Dr. Lewis said in the following words: "Such forgiveness does not wait the repentance of the wrongdoer; the forgiving spirit will bring forth its product, irrespective of the attitude of the one who did the injury." Now, according to my way of thinking, this statement indicates the spirit in the heart of the writer and reveals the mind and spirit of Jesus. Can any one fail to see the amazing contrast between the words of this writer and the expressed sentiments of Dr. Lewis? In my opinion, for any professing Christian to say that he will not forgive unless the wrongdoer repents and asks for forgiveness, means that he retains in his heart an unforgiving spirit which, of course, is contrary to the mind and spirit of Jesus. In Eph. 2:5, Paul says: "Let this mind be in you, which was also in Christ Jesus," and in Rom. 8:9, he wrote: "If any man have not the Spirit of Christ, he is none of his."

Here is another erroneous statement of Dr. Lewis among his aggregation of erroneous statements: "That the right to forgive belongs to us cannot be questioned." As I conceive it, here is a misuse of the word "right." The matter of forgiveness is not a right, but an obligation. If God forgives us, then we are under obligation to forgive others; and it is an obligation that we can-

not escape by saying to ourselves that we shall wait until the wrongdoer repents and asks for forgiveness.

OKOLONA CHURCH GOES FORWARD

Dear Dr. Duren: Thank you for sending me the list of subscribers here in Okolona as I requested. We will get busy soon and look after the interests of the paper here. We like the recent changes made in the paper. We believe you are giving us the best paper now that we have had.

Our work is moving along well here. The recent severe weather has hindered us less than we expected, as our people kept coming to church well and the work has gone on in a good way.

We found the church building very beautiful, having recently been redecorated and new floors put down during the pastorate of our predecessor, Rev. W. L. Stormont. Soon after we arrived quite a bit of work was done on the parsonage; a new suite of furniture was bought for the living rooms, a new bathroom was built and fully equipped downstairs, the kitchen was done over, including new cabinets, rug and paint job, new shades bought for two rooms, and other minor improvements made.

The young people are quite active in the church, and the future for Methodism looks very good here. Next Sunday night the young people will present a pageant, "George Washington, Christian," at the seven o'clock service.

Our congregations are good, finances practically up-to-date, including all current incidental expenses, and three-fifths of the Conference Claimants 7 per cent assessment has been raised.

Eighteen members have been received into the church since Conference, including three on profession of faith. An Epworth Training Conference was begun last night, with 35 young people enrolled. The pastor is teaching the course, "A Methodist and His Church."

Among the members who have not missed a service since our Annual Conference, including prayer meetings, is Mr. B. K. Foster, 82 years "young."

The District Conference of the Aberdeen District, will meet here April 17th.

A. Y. BROWN.

WISE AND OTHERWISE

By Rev. James H. Felts

When religion confines itself to saving the individual, ignoring the needs of humanity at large, it fails to represent Christ.

If "a bounder is one who has risen above his station and don't know how to behave when he gets there," I think I have known a ministerial bounder or two.

There are still to be found legions of men and women who are clean and strong and honest despite what we see, hear, read, and are taught by irresponsibles.

Sambo says, "I has a hen that backs right up to the skillet and says, How many?" My hens are gentle and industrious. Further than this deponent sayeth not.

The minister's wife who took his temperature, by mistake using a barometer, and read it to him, dry and windy, told him what his congregation already knew.

To move a pastor because he knows too little, is hardly news; but to move him because he knows too much; well, what do you say?

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Georgetown, at Georgetown, Feb. 25, 11 a.m. and 1:30 p.m.
 Hazlehurst, Feb. 25, 7 p.m.; Q. C. April 9, 7:30 p.m.
 Crystal Springs, March 3, 11 a.m.; Q. C. April 15, 7:30 p.m.
 Gallman, at Hopewell, March 3, 2:30 p.m., followed by Q. C.
 Wesson, at Beauregard, March 3, 7 p.m.; Q. C. April 24, 7:30 p.m.
 Harrisville, at Rexford, March 10, 11 a.m. and 1:00 p.m.
 Brookhaven, March 17, 11 a.m.; Q. C. May 6, 7:30 p.m.
 Adams, at Bethel, March 17, 2:30 p.m., followed by Q. C.
 Meadville and Bude, at Meadville, March 24, 11 a.m. and 2 p.m.
 McComb, Labranch Street, March 24, 7 p.m.; Q. C. April 16, 7:30 p.m.
 Scotland, at Union Church, March 31, 11 a.m. and 1 p.m.
 Nebo, at Lebanon, March 31, 2:30 p.m., followed by Q. C.
 Monticello, at Pleasant Grove, April 7, 11 a.m. and 1 p.m.
 Oak Grove, at, April 7, 3 p.m., followed by Q. C.
 Wesson Circuit, at North Union, April 7, 7:30 p.m., followed by Q. C.
 Bogue Chitto, at Hawkins Chapel, April 14, 11 a.m. and 1 p.m.
 Summit and Topisaw, at Topisaw, April 14, 3 p.m.; followed by Q. C.
 McComb, Pearl River Ave., April 14, 7:30 p.m.; Q. C. May 2, 7:30 p.m.
 Osyka and Fernwood, at Muddy Springs, April 21, 11 a.m. and 1 p.m.
 Prentiss, at Bassfield, April 21, 7:30 p.m., followed by Q. C.
 Silver Creek, at Bethel, April 28, 3 p.m., followed by Q. C.
 Magnolia, April 28, 7:30 p.m., followed by Q. C.
 McComb, Centenary, May 5, 11 a.m.; Q. C. May 15, 7:30 p.m.
 Utica, at Carpenter, May 5, 4 p.m., followed by Q. C.
 Foxworth, at Hopewell, May 12, 3 p.m., followed by Q. C.
 Tylertown, May 12, 11 a.m., followed by Q. C.
 Barlow, at Brandywine, May 19, 11 a.m. and 1:00 p.m.
 The District Conference will be held at Pearl River Avenue, McComb, May 9. Pastors will please elect delegates, and send list of same to Rev. A. S. Oliver and to me, not later than April 15th.

R. H. CLEGG, D. S.

Vicksburg District—Second Round

Vicksburg, Crawford Street, Feb. 25, 11 a.m.; May 21, 7:30 p.m.
 Port Gibson, March 3, 11 a.m.; May 5, 4 p.m.
 Yazoo City, March 10, 11 a.m. and 4 p.m.
 Eden, at Pleasant Hill, March 10, 1:30 p.m.
 Gloster and Crosby, at Crosby, March 17, 10 a.m. and 11 a.m.
 Amite Circuit, at Woodland, March 17, 3 p.m.
 Centerville and Liberty, at Centerville, March 24, 11 a.m. and 2 p.m.
 Woodville, March 24, 4 p.m.
 Anguilla, at Catchings, March 31, 11 a.m. and 2 p.m.
 Rolling Fork and Cary, at Cary, 3:30 p.m. and 7:30 p.m., March 31.
 Mayersville, at Fittler, April 7, 11 a.m.
 Vicksburg, Gibson Memorial, April 7, 7:30 p.m.; May 22, 7:45 p.m.
 Lorman, at Blue Hill, April 14, 11 a.m. and 1 p.m.
 Fayette, April 14, 4 p.m. and 7:30 p.m.
 Roxie, April 21, 11 a.m. and 2 p.m.
 Silver City, at Silver City, April 28, 11 a.m. and 1:30 p.m.
 Louise and Holly Bluff, at Louise, April 28, 3 p.m. and 7:30 p.m.
 Hermanville, at Willows, May 5, 10 a.m. and 11 a.m.
 Edwards, at Reeves Chapel, May 12, 11 a.m. and 1 p.m.
 Oak Ridge, at Bovina, May 12, 3 p.m.
 Washington, at Kingston, May 19, 11 a.m. and 1 p.m.
 Natchez, May 19, 4:30 p.m. and 7:30 p.m.
 Sartatia, at Mt. Olivet, May 26, 11 a.m. and 1:30 p.m.
 The Vicksburg District Conference will meet in the Methodist Church, Edwards, Mississippi, May 14, 9 a. m. The Conference will be for one day.

H. A. GATLIN, D. S.

NORTH MISSISSIPPI CONFERENCE

Greenville District—Second Round

Alligator, Feb. 18, a.m.
 Shelby, Feb. 18, p.m.
 Mattson, Feb. 25, a.m.
 Coahoma, Feb. 25, p.m.
 Greenville, Mar. 3, a.m.
 Lyon, March 10, a.m.
 Dubbs, March 10, p.m.
 Murphy, March 17, a.m.
 Pace, March 17, p.m.
 Avon, March 24, a.m.
 Leland, March 31, a.m.
 Indianola, March 31, p.m.
 Rome, April 7, a.m.
 Dundee, April 14, a.m.
 Tunica, April 14, p.m.
 Benoit, April 21, a.m.
 Hollandale, April 21, p.m.
 Cleveland, April 28, a.m.
 Clarksdale, April 28, p.m.
 Sherard, May 5, a.m.
 Shaw, May 5, p.m.
 Methodist Advance, Jackson, Feb. 16.
 Youth Crusade, Clarksdale, Feb. 29.
 District Institute, Cleveland, March 12.
 District Conference, Clarksdale, April 18.

J. W. WARD, D. S.

THE PARKER RECOGNITION FUND

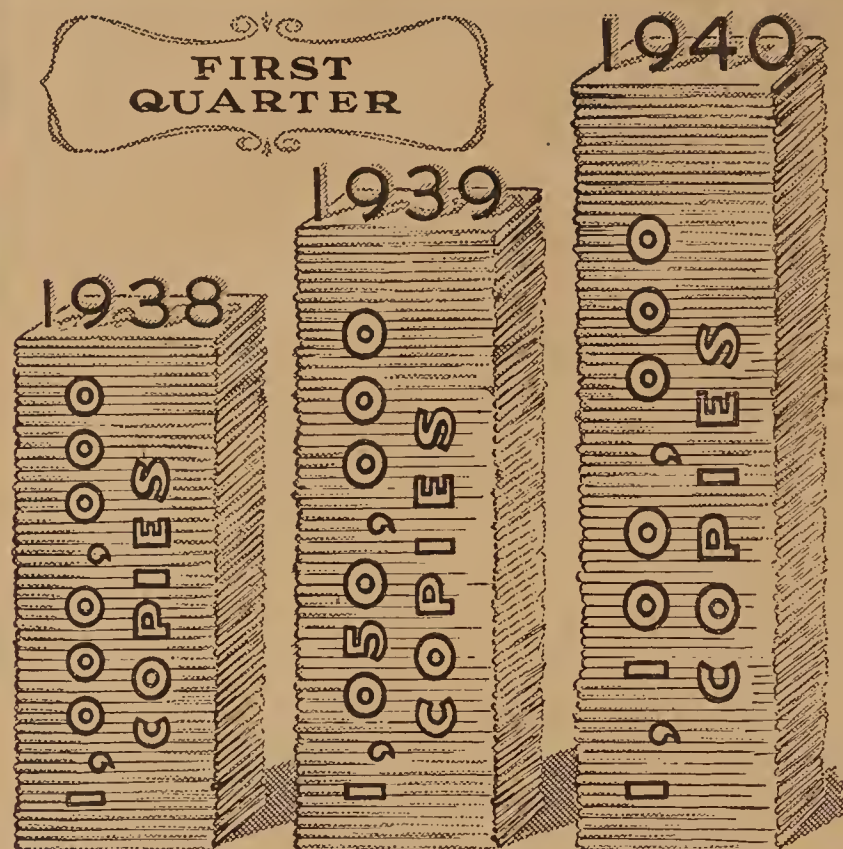
(Continued from page 12)

Ferguson; UPPER SOUTH CAROLINA—Dr. J. Marvin Rast; VIRGINIA—Dr. Nolan

B. Harmon and Dr. R. Orman Bryant; WESTERN NORTH CAROLINA — Rev. Cecil G. Hefner; LOUISIANA—Dr. H. L. Johns; WEST VIRGINIA—Dr. Harvey C. Porter; EXTRA-JURISDICTIONAL—Dr. N. C. McPherson, Jr.; EMORY ANNUAL CONFERENCE—Rev. Charles W. Boleyn.

A FABLE

Once upon a time a man was elected to public office by a political machine, and when he was in office he turned against the machine that elected him and became a faithful servant of the people.—Religious Telescope.



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New Orleans CHRISTIAN ADVOCATE

Rev Geo H Jones
Dec 40

GOVERNOR-DESIGNATE OF LOUISIANA



Hon. Sam Jones of Lake Charles, La., who will become the Chief Executive of his State in May. He is an able lawyer, a Methodist, and will have the confidence and support of all the people.



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Jesus was always looking for the beautiful and good, and finding it often in people who seemed unattractive and bad. Zacchaeus was not loved by many people; indeed, most people did not like him at all. Plenty of folk saw the bad that was in Zacchaeus; indeed, it was plain for anyone to see. But Jesus saw the good that other people missed.

THE PRAYER-ROOM TODAY

Renew in my heart, O Saviour Christ, the sense of the wonder of Thy mercy, and of the greatness of the debt I owe to Thee. Let me never forget how Thou didst die for me, nor let it ever seem a small thing that Thou hast done. Forgive me that so often I have let this, Thy supreme mercy, be unremembered. I would love Thee as Thou hast loved me, yet cold is my heart. I can but pray, Lord, give me love; put Thine own love within my heart, that I may know how to love Thee, and to give myself to Thee whose life was given for me. Amen.

—Selected.



WALLET OF THE WEEK



THE UNITED STATES NAVY has twenty-five battle-ships built, in process of building and planned, eight aircraft carriers, forty-five cruisers, two hundred and seventy-two destroyers, one hundred and twenty submarines, and from four thousand two hundred to six thousand naval planes. Beside these there are a great number of auxiliary vessels: training ships, tenders, ammunition ships, tugs, hospital ships and other units for service and repair of the fleet.

* * *

LOCAL ANESTHESIA seems to be making impressive progress in the direction of the permanent restraint of pain. Neothosol, a relatively new and powerful anesthetic, is said to be strong enough to relieve pain for three weeks following a single injection. That would be long enough for nature's capacity for repair to finish the task, provided some off-set does not develop to neutralize the benefits of the long-suspended effect of disease. Only time can answer our questions on the point.

* * *

FIELD-MARSHAL GOERING, says the Nofrontier News Service, has ordered monthly payments to the war budget of the Reich by Evangelical and Catholic churches alike. The monthly payment under the levy will amount to something like three hundred and fifty thousand dollars, and applies to all payments for current support and all special funds raised by churches, missionary societies, convents and monasteries. Instead of the religious ends for which the money was given, it will be used for the construction of bombing-planes, U-boats and perhaps poison gas. Such are the ways of the dictators.

* * *

THE GREATEST AGE ever attained and established by proof for any human being is one hundred and thirteen years, according to Mr. Bowerman, an actuary of the New York Life Insurance Company. He says also that in only eight authenticated cases have ages over one hundred and eight years been attained. Mr. Bowerman declares that it would require a population of ten billion ten-year-old children for one single child to survive to the age of one hundred and sixteen years. Looks as if the odds are very much against us, notwithstanding the classic case of Methuselah.

* * *

AN EQUALIZATION OF SALARIES is in operation in the Methodist Church of England, according to a correspondent in the *Presbyterian Tribune*. The writer says that such a scheme is in operation to a limited degree in certain churches in this country. Six arguments are offered for the adoption of the plan: 1. Necessary before the minister can speak against industrial injustices. 2. Will cure restlessness in the ministry. 3. Will put an end to church contests for popular ministers. 4. Free minister to preach whole Gospel without fear or favor. 5. Will kill the pagan practice of rating ministers by their salaries. 6. Will promote Christian ethics in all ministerial and church relations.

AID FOR EMBATTLED FINLAND seems to be enlisting world-wide sympathy. It is reported that ten thousand Italians are on the way for service in the cause of Finland against the Russians. The National Lutheran Council is now undertaking to raise a half million dollars for the financial assistance of the Finns, and all over America civic and social organizations are joining with the churches in taking offerings for helping them in their desperate struggle to maintain their liberty.

* * *

CONGREGATIONAL MINISTERS in England seem to have a remarkable record for longevity. In a catalog of ninety-five Congregational ministers who died in 1939, seven were ninety years old or over, twenty were eighty or over, forty-two were seventy or over, nineteen were sixty or over, six were fifty or over, and only one was under fifty. This record taken from "The Congregational Year Book," pays high tribute to temperate and clean living as factors in the promotion of long life.

* * *

ECONOMIC DISTRESS in Palestine, as a result of the European conflict, is said to be the worst experienced in many a year, not excepting the three years of rioting which brought business almost to a standstill. It is said that from the peasant farmhand to the plantation and factory owner, the people are desperate. On account of shipping difficulties, exchange restrictions, and destroyed markets, the country is not able to dispose of its more than fourteen million boxes of citrus fruit—the very backbone of its industrial and economic life.

* * *

PLAYER SUBSIDIES IN THE BIG TEN, according to Major John L. Griffith, commissioner of athletics in Big Ten, reached the staggering total of \$367,677.60 for the two seasons of 1937-1938 and 1938-1939. Minnesota was lowest in the amount of subsidies paid, something less than thirteen thousand dollars, and Chicago was highest with nearly seventy-six thousand dollars. The Big Ten in the order of athletic aid paid includes: Chicago, Northwestern, Iowa, Michigan, Indiana, Wisconsin, Illinois, Purdue, Ohio State and Minnesota. Ten big universities standing on a line, Chicago dropped out and then there were nine.

* * *

THE ARCHAEOLOGICAL SURVEY OF INDIA has received a gift of a very interesting collection of manuscripts of great historical and literary value. The donor was a certain Dr. Law. Among the documents are: a Turkish manuscript, the work of Mir Ali Sher Beg Nawai, of the latter half of the fifteenth century; a manuscript of Nazami of Ganjah, the epic poet of Persia, belonging to the latter half of the twelfth century; a manuscript of Maulana Abdulla Hatifi's version of the romance of Laila and Majnum, of the latter half of the sixteenth century; and a copy of "Advice to Kings," by Shaikh Sadi, of Shiraz, Persia, in the thirteenth century. The collection was divided between a museum in Delhi and the Indian Museum at Calcutta.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WOMAN'S MISSIONARY COUNCIL

Although we are within a week of the opening of the session of the Woman's Missionary Council in New Orleans, we have received no official information regarding the program. This is not said in criticism of any one, but as an explanation for those who may think that the failure is ours.

On the Woman's Page in this issue Mrs. Pollard gives some facts, and we list below the "highlights" of the program for the benefit of those interested. The meeting will begin with a memorial and communion service on Wednesday afternoon. Dr. Lynn Harold Hough, of Drew University, will speak from 12 to 12:45, the noon hour, Thursday, Friday and Saturday. Dr. Paul Quillian, of First Church, Houston, Texas, will speak on Wednesday night; Dr. John R. Mott, Thursday night; Dr. Umphrey Lee, President of S. M. U., Friday night; Bishop A. Frank Smith will preside Sunday morning, and on that day the consecration of deaconesses will occur. This is not official, but it is authentic. All sessions will be held in First Methodist Church.

AMERICAN YOUTH AND DEMOCRACY

Two articles dealing with the recent session of the American Youth Conference in Washington, have recently come to our attention. One was written by Walter Lippmann, writer of special articles for the *New York Herald-Tribune*, and the other in *Scottish Rite News Bureau*. We do not undertake to justify all that Mr. Lippmann had to say about the Conference, but the very fact that there were those who were so disrespectful as to boo the President and Mrs. Roosevelt, and that they had the poor grace to abuse the courtesy of the Congressional galleries in the same manner, is quite enough to raise question as to the wisdom of promoting the expression of unrestrained views on the part of immature groups.

We have sensed the peril of such conferences in our Church, and have registered protest against bringing our youth under the spell of gifted radical leaders, or under the influence of those whose messages were made glamorous by other circumstances. We are not changed in the least from the view which we had at the time of our protest. It is our judgment that the doctrine of personal liberty is being pressed too far, especially in certain colleges and group gatherings. We need to remind ourselves that it will be too late to preach conservatism after an explosion has occurred, and it would be a fateful circumstance if the Church should be charged with a large share of responsibility for a great political and social disaster.

PATERNAL SUGGESTION

We have always been a friend of England, but we confess to some irritation on account of the conceit manifest in some paternal attitudes toward the Americans. A case in point is an editorial paragraph of less than two dozen lines appearing in *The Christian World*, London, regarding the late Senator William E. Borah. After saying he would "live in history as the man who kept the United States out of the League of Nations—an act which in Homeric phrase, was the source of woes unnumbered," he was described as a man whose isolationist views were "almost a religion." Then followed this conclusion: "He passes at a moment when his countrymen are passing, under a wiser leadership, into a new sense of their moral responsibility as a great nation dedicated to the cause of human freedom."

The Christian World appears to feel that a major obstacle has been removed from the path of England, in the effort to enlist America in the task of raking her chestnuts out of the fire. For our part, we do not like either the tone or the implications of the paragraph. Did not England decline to join the United States in a protest against Japanese aggression in Manchuria? We recall her feeble remonstrance against the rape of Ethiopia. We remember the day at Munich when the estate of helpless Czechoslovakia was auctioned. We do not need to defend the character of the late lamented Senator from Idaho. Our interest is in a correct representation of American character—nothing else. We do not expect that another leader as courageous and as able as was Senator Borah will rise immediately, but we feel sure that millions in America will refuse to let another country do their thinking for them, and, regardless of the turn events may take, they will stoutly resist the dictation of a boneheaded and selfish diplomacy which has been no small factor in producing the situation which now exists. To say the very least, we are fed up on the gratuitous assumption that we can be dealt with as mental and moral defectives.

THE ELECTION IN LOUISIANA

Both of the Louisiana primary elections are now matters of history. Every inch of ground and every issue was hotly contested from beginning to end of the campaign. No side has any doubt as to the result and, probably, more happened than either side expected. On the front cover of this issue, we present a likeness of Governor-elect Sam Jones, who with State Senator James A. Noe and other militant and aggressive aides, carried to success the standard of opposition to the defenders of the administration. Mr. Jones is a Methodist, a Methodist

steward, and is an upstanding and capable man. We confidently believe that he will make a chief executive in every way worthy of this great Commonwealth.

We have been a close and an interested observer of election campaigns for half a century, and it is our belief that this campaign was fought through with a doggedness of determination not exhibited in any other that we ever witnessed. When the smoke of the contest had cleared, a sense of relief was everywhere manifest. Of course the victors were jubilant and it would be unreasonable to expect that there would be no disappointment in the ranks of the losers, who polled more than a quarter of a million votes for their ticket. However, two days after the conclusion of the contest, as we write these lines, almost no bitterness or rancor is in evidence. Unitedly victor and vanquished proclaim their allegiance to the winner and their readiness to work for a better day in Louisiana.

Later: The effort to force upon the State a man decisively rejected, we think is small and without justification, no matter from what angle it may be viewed.

THE METHODIST CHURCH A COOPERATIVE ENTERPRISE

It requires no more than a smattering knowledge of Methodist history to understand that from Aldersgate until now there has been a struggle between clergy and laity in the Church. We boast that the Wesleyan Revival was largely promoted by lay preachers and that they pioneered in planting Methodism in America. As a matter of fact, Methodism was separated from the matrix in which it was formed by a struggle over the right to preach and the preeminence of orders. Mr. Wesley was minded to stop Thomas Maxfield from preaching and he would not use him as an assistant until he had been ordained by the Bishop of Londonderry, Ireland. When Maxfield deserted the cause, Mr. Wesley, as a last resort, had John Jones ordained by Erasmus, Bishop of Crete, whose credentials were questionable. In the end he ordained ministers himself rather than surrender the idea of the priority of ministerial authority.

In America Asbury, himself a lay preacher, had the same contest with Strawbridge and the preachers who ordained themselves at Broken Back church in Virginia. Exactly the same principle was at the root of the organization of the Methodist Protestant Church in 1830. We believe in ordination and a separation for the ministry, a holy separation. We believe, however, that there has been too great difference between the clergy and the ministry. It is our opinion that lay activity should be lay activity without excessive ecclesiastical interference. We had recently a letter from one of the very best laymen we know, complaining of the very interference we are talking about. We go even further and say that, while we are in favor of wiping out every Jurisdictional office which is not imperative, other things being equal, we favor the use of laymen in those which are necessary. We believe that our laymen should have a larger share in the cooperative task unless we are to lose the strength of their counsel, their enthusiastic support, and even their interest. Such a course would go far toward remedying the misuse of such positions as political pawns in a game of ecclesiastical chess. We will have more to say on this subject later.

Editorial Miscellany

By Dr. H. T. Carley

SNAKES AND EDUCATION

One day down on the farm, after I had half-scared the wits out of some of the Negroes by picking up a black snake and handling it as if it were one of my pets, the conversation turned to reptiles in general, and to some especially vicious kinds in particular. I heard tell of hoop snakes, that take their tails in their mouths, stiffen themselves into a hoop, and roll after you faster than you can run; of jointed snakes that break themselves into little pieces on the slightest provocation and scatter themselves all around—and you'd better not touch one of the pieces; of the stinging snake, that has a venomous sticker in his tail, which he lashes out at you, the slightest scratch of which means instant death; and of the coachwhip, which catches you with his mouth and whips you to death with his tail.

The consensus of opinion seemed to be that the stinging snake is the most dangerous of them all. "Baldy" averred that his father had seen one sting a pecan sapling as big as his leg and that it turned black and was withered in two hours—that he himself saw it the next day and there wasn't a leaf on it. When I asked if there were many of them, all of them said, "Lots," and Jewel said he had killed one last spring.

When I expressed some doubt as to the existence of such a dangerous reptile and offered a dollar for one, "Fair" claimed the reward at once and said he would bring me one before long. Sure enough, a few days later, I saw him coming across the field with a snake on the end of a pole. Its head was shot off. He laid it down and said, "I've come aftuh my dollah." I had immediately recognized it as a water snake—as harmless as a grubworm. I told him all right—show me the sting. He took a stick and began to mash the end of the tail—he said the sting was about an inch long. He mashed and he mashed—but no sting appeared. When he reluctantly gave up the effort, I took my knife and carefully dissected the tail. There was no sign of a sting, and nothing to indicate that there had ever been one. "Fair" had to admit the evidence was conclusive as far as that particular snake was concerned; but he stoutly maintained that it was a stinging snake and that it ought to have a sting. He suggested that it might not have developed yet, or that it had been broken off, or that it had been shed, or that it was an old specimen—like a muley cow. But he would not admit that there are no stinging snakes. I saw him not long ago, and he said he was "gonna show me one yit."

There are no stinging snakes.

But I can't get "Fair" to believe it—or any of the other Negroes, for that matter.

It is as hard to expel error from some minds as it is to implant the truth.

That's what makes the educative process so difficult.

AMBASSADOR TO THE VATICAN

By Bishop Edgar Blake

Last week Myron C. Taylor, President Roosevelt's ambassador to the Holy See, arrived in Rome to take up his official duties at the Vatican.

When the President announced Mr. Taylor's assignment at Christmas time, it met with an immediate and unfavorable reaction. To say that the country as a whole was surprised and even startled by the President's diplomatic adventure, is putting the matter mildly. The Baptists, North and South, ten million strong, the Lutherans, and other Protestant groups expressed their disapproval Mr. Roosevelt's unprecedented act.

The President's secretary, Mr. Early, immediately sought to allay the misgivings that had been aroused, by explicitly stating that Mr. Taylor was only the President's personal representative to the Pope and was not an Ambassador to the Vatican State. Mr. Early was also careful to say that Mr. Taylor's appointment was in no way a renewal of the diplomatic relations between the United States and the Holy See, relinquished in 1867.

In spite of the assurances from the White House, there is an interesting chain of circumstances preceding and leading up to Mr. Taylor's assignment to Rome, that throws a flood of light upon the whole procedure.

In his letter of December 23rd, addressed to Pope Pius XII, the President said, "It would give me great satisfaction to send to you my personal representative in order that our parallel endeavors for peace and the alleviation of suffering may be assisted." He closed his communication with warm, personal greetings to His Holiness, "To you whom I have the privilege of calling a good friend, and an old friend, I send my respectful greetings at this Christmas season."

According to the New York Times, the friendship between President Roosevelt and the present Pope was established during the visit of Pius XII, then Cardinal Pacelli, Papal Secretary of State, to the United States in 1936. At that time, says the Times, "He was received by the President at Hyde Park and it was understood that the two talked in a general way about the possibility of re-establishing diplomatic relations."

In a dispatch from Rome, October 1, 1936, giving the reason for Cardinal Pacelli's visit to the United States, it was stated by Arnaldo Cortesi, New York Times' correspondent, "Cardinal Pacelli wishes to invite the Washington government to establish formal diplomatic relations with the Vatican and to accept a papal nuncio instead of the unofficial apostolic delegate in Washington. This would necessarily result in the establishment of a United States Embassy at the Holy See." Mr. Cortesi adds significantly, "The Vatican feels that American Catholics have grown sufficiently numerous and important to justify such a step."

One year later, in 1937, Cardinal Enrico Gasparri, nephew of Cardinal Gasparri, who negotiated the Treaty with Mussolini for the recognition of the Vatican as a political state, arrived in the United States on an unknown mission. At least the purpose was not made public by the Catholic authorities in the United States. A wireless dispatch from Rome to the New York Times revealed the purpose of the Cardinal's visit. It said, "Cardinal Gasparri, who is now in the United States, has a mission of preparing the judicial status for the possible opening of diplomatic relations between the

State Department and the Holy See, it was learned from good sources at the Vatican today. He is to work out the legal framework within which such relationship could be placed if established."

Early in 1939, Drew Pearson and Robert Allen, Washington correspondents, said in a dispatch to the press, "It will probably be denied officially, but some months before the Pope's death (Pope Pius XI) the question of sending a United States envoy to the Vatican was under consideration. Had Pope Pius lived longer, it is believed that diplomatic relations might have been resumed with the Vatican. Future developments will depend upon the policy to be followed by his successor."

When Cardinal Pacelli was elected to the papal office as Pope Pius XI's successor, President Roosevelt sent our American Ambassador in London, Joseph Kennedy, to Rome, as the President's personal representative at the crowning of Cardinal Pacelli as Pope Pius XII, the first and only time a President of the United States was officially represented at the crowning of a Roman Catholic Pope.

Mr. Taylor's appointment as special Ambassador to the Pope, follows as a natural sequence of the preceding events. While the President's Secretary, Mr. Early, may disclaim that Mr. Taylor has anything more than a limited and temporary diplomatic function to perform, it is evident that the Vatican construes Mr. Taylor's appointment otherwise. An Associated Press dispatch from Rome under date of January 19th, says that Mr. Taylor's name appears in the list of diplomats accredited to the Holy See in the Pontifical Directory of 1940. The listing reads, "United States of America—His Excellency Myron C. Taylor, representative of His Excellency the President of the United States of America, with rank of Ambassador."

There are several other incidents that indicate rather definitely the intimate relationship between President Roosevelt and the Catholic hierarchy.

In the fall of 1938, Cardinal Mundelein, of Chicago, left for Rome to report to the Pope. Before leaving the United States he was the guest of President Roosevelt. On the Cardinal's arrival at Naples, he was formally received by United States Ambassador William Phillips, Edward L. Reed, Counsellor to the American Embassy, and Captain Thaddeus Thomson, Naval Attache, who had travelled from Rome to Naples to officially receive the Cardinal. Shortly after the arrival of the Steamship Rex, on which the Cardinal was a passenger, Rear Admiral Henry Lackey, Commander of the United States Mediterranean fleet, received Cardinal Mundelein aboard the Cruiser Omaha, and gave an official luncheon in the Cardinal's honor at the request of the authorities in Washington. After luncheon Cardinal Mundelein was taken to Rome by the representatives of the American Embassy in a special train provided for this purpose.

On February 17th, the Associated Press, in a dispatch from Rome, announced that Cardinals Mundelein and Dougherty would arrive in Rome to attend the conclave for the election of a successor to Pope Pius XI. The dispatch said the "United States Embassy officials Friday night completed arrangements to receive the prelates." It (the Embassy) announced that Consul-General Thomas Boyman would greet the Cardinals in Naples, and that Edward Reed, Counsellor, and Samuel Reber, Second Secretary of the Embassy, would be at the station in Rome to welcome the Cardinals on their arrival. A later dispatch stated that on the

arrival of the Cardinals in the Holy City, "At the end of the platform in top hats were the Counsellor of the United States Embassy, Edward Reed, and Second Secretary, Samuel Reber. They greeted the Cardinals on behalf of Ambassador Phillips." Cardinal Dougherty expressed his pleasure at the attention paid by representatives of the United States. He remarked that he and Cardinal Mundelein were the first Catholic Church dignitaries to receive such attention.

It is not without significance that the Catholic Church recently dedicated a \$550,000 home in Washington, D. C., on Massachusetts Avenue, in the vicinity of the British and other Embassies as the headquarters of the Pope's official representative. Considering all of these facts together, there appears to be ample justification of the statement made by Doctor Rufus Weaver who, speaking for the Executive Committee on Public Relations of the Baptist churches, said, "The statement by a Vatican jurist, published in the New York Times on February 14th, that Myron C. Taylor, the personal representative of President Roosevelt, is not distinguished from other diplomatic agents representing other states, fills 10,250,000 American Baptists with dismay. The Baptists and other evangelical groups, who protested the appointment of Mr. Taylor, accepted with serious reservations the explanations of the President, and if he does not clarify the situation by a public statement and appropriate action, they will be compelled to believe that the President is giving only lip service to his proclaimed devotion to the principle of the separation of Church and State."

THE JURISDICTIONAL CONFERENCE OF THE SOUTH CENTRAL JURISDICTION OF THE METHODIST CHURCH

The Jurisdictional Conference, of the South Central Jurisdiction, will convene at 9 a. m., Tuesday, May 28, 1940, in the Auditorium in Oklahoma City, Oklahoma.

The hotels in Oklahoma City have agreed to give accommodations at one half the standard rate to delegates only. Wives and husbands of delegates and visitors will pay standard rate. The Committee on Local Arrangements will not assign delegates to rooms. Delegates will make their own reservations. A list of hotels will be published soon.

The Bishops of the Jurisdiction approve and recommend the following standing committees: Episcopacy, Education, Missions and Church Extension, Itinerary, Annual Conference Boundaries and Journals, Publishing Interests, Evangelism, Pensions and Relief, Temporal Economy and Lay Activities, Temperance, American Bible Society and Interdenominational Relations, Hospitals and Homes.

The Bishops are the Program Committee for the Conference. A hand-book is now being printed and will be sent to all delegates.

Appointments for Jurisdictional Conference Expense should be paid by March 15th.

Mr. Lovick Pierce, 1910 Main St., Dallas, Texas, is the Acting Treasurer of the Jurisdiction.

(Release authorized by the Committee on Arrangements. Frank C. Tucker, Secy., 1002 North 25th St., St. Joseph, Mo.)

The creator of "Pop Eye" developed a greater appetite for spinach than had been achieved by all the doctors, chemists and mothers of history combined.—Selected.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ISRAEL'S TWIN SINS

By Dr. Forney Hutchinson

Text: Jeremiah 2:13—"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

The text is God's direct charge against Israel, His church, made through Jeremiah, His prophet. He accuses Israel of committing two evils; first, that of having forsaken Jehovah, the living God; and second, that they have set up substitutes to take the place of God. We are confronted then, with these two sins on the part of God's ancient and chosen people, Israel.

To begin with, they had turned away from the God of their fathers. They were plainly and all but hopelessly backslidden. We Methodists, like those Israelites, preach the possibility of falling from grace, and, sad to say, like them, we often demonstrate it. It is a dangerous state to be in. It is impossible to live an empty life. Grace, as well as nature, abhors a vacuum. If God's law and holiness are rejected, sin and worldliness will promptly occupy the heart left vacant. Jesus gives us a parable of an empty house. An evil spirit was thrust out, the house was "swept and garnished," but no new occupant was found to fill the vacancy. The evil spirit, left homeless, wandered around, found seven other spirits more evil than itself. They all then returned and re-occupied the house left vacant. The last state of that man was seven times worse than the first.

This parable applies to organizations as well as to individuals. Churches, as well as members, can and do backside. Many years ago a great Frenchman said, "Man is incurably religious." The leaders in Russia who sought to destroy religion had but a superficial knowledge of human nature. Just recently Stalin has said, "You can destroy the temples of stone and mortar, but the people persist in building temples in their hearts. Those temples we cannot destroy."

God compares Himself in this text to a fountain of living water. That suggests a bubbling spring. The great problem in the East is the water problem. The towns are just as large as the water supply justifies. Always there is a scarcity of this essential commodity. An artesian well in the heart of the Near East would be worth more than an oil gusher in Oklahoma. God says He is Israel's unfailing source of supply. He proposes to be in us a fountain of living water, springing up into everlasting life. Let this be distinctly understood; spiritual needs are

real, not superficial. The thirst of the soul is just as vital and just as insistent as the thirst of the body. St. Augustine said a thing that has become classic and immortal: "Our hearts are made for Thee, O God, and they are restless until they rest in Thee." In Jeremiah's time the church and its individual members had forsaken God, the fountain of living water.

The second evil with which God charges Israel is the fruitless effort to find a substitute for Him. If, after getting in that backslidden state, the people of Israel had honestly confessed their sins and turned back to God, all would have been well, but instead they entered upon a policy of pretence and claimed that they had found something equally as good or better than the monotheistic faith of their fathers, the God of Abraham, Isaac and Jacob. That left them in a sad and hopeless state. God said of them, "They have hewed them out cisterns" as substitutes for living fountains. Now, to the modern reader, it might be well to explain what a cistern is. It is simply a hole in the ground, walled up with brick or stone, into which rain water from the housetop is run. These cisterns are, of course, limited in their supply and every drop you take out leaves that much less. The prophet said, they are "hewed out." In other words, cisterns are man-made. You may say they are just as good as artesian wells. You may make out with them for a time; nevertheless, you are in constant danger of being left without water, and that drought may come when you are least prepared to stand it.

Humanism is Christianity's greatest enemy. Real religion is a revelation, not a discovery. It is supernatural, or nothing. Jesus is God or an imposter. He cannot simply be a good man. In these latter years men have been so self-sufficient they have confessed no need of God. They have talked learnedly of being their own saviours. The woman at the well, to whom Jesus talked, said concerning the well, "It is deep and I have nothing to draw with." This is a parable. The well of salvation is deep and humanity of itself has nothing with which to draw.

The Israelites turned in vain for salvation, first to Egypt, and then to Assyria, forgetting that their own God alone could save them. These man-made cisterns are utterly inadequate for the needs of the soul. When death comes, or any other crisis (and they are always coming), the cistern is soon exhausted. On the open sea, travelers, seeking a fresh drink, get it on board, not from the salty waters of the ocean. To drink of that water would only make the thirst more intense. This world cannot satisfy our spiritual needs. There must be within us a living fountain, a "springing up into everlasting life," or else our souls are doomed to die of thirst.

Furthermore, the prophet says these cisterns are "broken." They can hold no water. We are not told just how they were broken. Maybe an earthquake came. Anyway, when the testing time was upon them, the cisterns were empty.

Always in this world trouble is overtaking us. It's a part of life, just as normal as birth and death. Economic distress, physical afflictions and sore bereavements, disappointments, heartaches and heart-breaks, come to us all. An experience like this had

come to King Saul when he sought out the Witch of Endor. Defeat and suicide were the natural and characteristic results.

And then, finally, death—that strange and singular experience. On the ill-fated Lusia, Mr. Frohman said of death, "It's a beautiful adventure." That's true, provided we are the conscious possessors of a "living fountain." To the Psalmist, the Valley of Death became a shadow because God was with him.

Now, breaks in these cisterns may take the form of a doctrinal heresy or a moral lapse. Or, it may be just a downright soul-thirst for God that no empty, broken cistern can satisfy. At any rate, we are face to face today as a nation, as a church, and as individuals, just as Israel was in the time of Jeremiah, with the absolute and sheer necessity of repenting of our sins and of returning to the Living Fountain to slake the thirst of our souls. We cannot go on as we are. Substitutes are vain. Only God can help us. "Except ye repent, ye shall all likewise perish."

THE SPIRIT OF FORGIVENESS

By Rev. John W. Ramsey

PART II.

Having undertaken in Part I., of this article, to refute in detail the argument and attitude of Dr. Edwin Lewis on the question of forgiveness, I come now to a further discussion of that subject. It is a vital subject and deserves all possible elucidation. It is fundamental and of the very essence of the Christian religion.

1. What Is Forgiveness?

One definition found in the dictionary is pardon, but that may be only an outward act, such as when the governor of a state pardons a criminal. It may be only a spoken word which the speaker does not mean. It may be an insincere, idle word, which does not come from the heart, which may not have for its source the inner spirit. A man may speak the word pardon or forgive and, at the same time, retain and cherish an unforgiving spirit. To illustrate my meaning, I quote again Luke 17:3, 4, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him." Now the fact is, just as the wrongdoer may say he repents when he does not really mean it, in like manner a man may say that he forgives and still holds in his heart an unforgiving spirit. I conclude, therefore, that the whole question of forgiveness is a condition of mind, of the heart, an attitude of spirit. This is what Jesus meant when, in Matt. 18:35, He said: "Likewise shall my heavenly Father do unto you if from your hearts ye forgive not every one his brother their trespasses." This is also what Paul meant when, in Eph. 4:32, he said: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Note the word "heart" in the words of Jesus, and the word "tender-hearted" in the words of Paul. The conclusion then forces itself upon us that the man who refuses to forgive because the wrongdoer does not repent and asks forgiveness, still holds the spirit of unforgiveness in his heart. The truth is a Christian must and will forgive, although the wrongdoer neither repents nor asks for forgiveness, and that simply because he has in his heart the Christ-like

(Continued on page 15)

CONFERENCE NEWS AND PERSONALS

Mrs. Sallie West, of Caledonia, Miss., writes that she has been quite ill recently, but we are glad to be assured that she is now much improved.

Dr. W. D. Selah, pastor of St. John's Church, Memphis, began the Youth meetings in the North Mississippi Conference at Booneville, on last Sunday night.

First Church, Corinth, Miss. is to have Gypsy Smith for a meeting in May. Extensive plans are being made and the people are looking forward to a great revival.

Rev. H. L. Johns, in addition to the strenuous activities growing out of parsonage building at Lake Charles, is carrying through a full schedule of work and is doing a good job of his calendar publicity.

Mrs. C. B. Fullilove, of Kosciusko, Miss., writes us a letter of a nature which makes us truly thankful for the privilege of having some small part in a task which brightens corners in so many hearts and homes.

Mrs. N. E. Cunningham, Advocate representative at Gibson Memorial church, Vicksburg, writes that she has been much handicapped by the bad weather, but she does not forget and she does not fail us.

Rev. W. O. Sadler is now engaged in a eight-day meeting at Woodville, Miss., with Rev. Phil H. Grice, of Long Beach, as preacher. Bro. Sadler is having a fruitful ministry in that historic Mississippi town.

Rev. W. W. Bruner writes that he is getting pretty well acquainted with the people of Macon circuit charge, and that he is very much pleased with them and with the prospect for the year.

Rev. J. E. Napper, a local preacher on the Lisbon charge, living at Hico, bears a double testimony to the interest and appreciation which he has in his Conference paper.

Rev. R. G. Moore, pastor at Water Valley, remembers his mother and his wife's mother with a year's subscription to the New Orleans Christian Advocate. Both of them have long been readers of this paper.

According to reports the Methodist Advance meeting in Memphis was truly a great meeting in every respect. It was largely attended from the northern part of Mississippi.

Mrs. L. L. Roberts, wife of Rev. L. L. Roberts, whose death occurred a few days ago, will make her home in Zachary, La., according to a postal card received from her.

Rev. W. J. Dawson, pastor at Houston, Miss., is a great friend and supporter of the Conference organ. He writes us in high praise of the paper, and we assure him that we do very sincerely appreciate his gracious words.

Rev. W. H. Giles has about completed an extensive program of church repair and redecoration at Homer, La. The work has been done at a cost of approximately \$2000, all of which is provided for in cash or its equivalent.

Dr. Briscoe Carter, of Leesville, La., writes that he has been having an experience with flu and has been somewhat handicapped in his work, but he is forging ahead making progress toward recovery.

The editor appreciates a word of greeting from his long-time friends, Mr. and Mrs. Battle Bell, of Columbus, Miss. We do not know finer people anywhere than are these two great souls who, like many of us, are on the shady side of life.

Rev. A. M. Ellison, Jr., Brooklyn, Miss., has our thanks for a good letter which bears the marks of a merciless censor. His comparison of attitudes with reference to trivial things and things of priceless value is both interesting and informing.

A letter from Rev. Osmond Lewis, of Philadelphia, brings us the good news that Dr. J. T. Leggett is recovering from his long illness in the Methodist Hospital, in Hattiesburg, and that he was discharged from the Hospital about two weeks ago.

Rev. W. R. Lott, district superintendent at Corinth, Miss., reports that health conditions have improved in that section and that the work is moving forward in a satisfactory way. He is expecting that this will be a year of victory for that section.

We appreciate a good word from Mrs. J. A. Ewing, Canton, Miss. A message appended to a business note is one of many which we are receiving of the same kind and we sincerely appreciate the good will and the approval of our many friends.

Rev. T. H. Porter, of the North Mississippi Conference, has not been able to attend church service since before he left Senatobia, according to a letter from Mrs. Porter. He is not able to write and he does not read the daily paper—he does read and revels in the Advocate.

Rev. A. R. Hoffpauir, pastor at McDonoghville, La., was one of the preachers of the Louisiana Conference who shared in the excellent program of Ministers' Week at S. M. U. recently. We received his card too late for the issue immediately following the meeting and then it was mislaid.

Rev. William H. Gardner, an Alabama boy with a Mississippi wife, working in Georgia, writes us that his work is progressing splendidly at Calhoun, Ga. Last year he received sixty-seven members into his church and this year he begins with a substantial increase in salary.

Bro. J. W. Lippincott, of Scobey, Miss., says that he has not been able to attend church much recently, but that he hopes his pastor will get all his stewards to become subscribers for the Advocate, and that many more may join them for benefit to be derived from its message.

Miss Jennie Hardie, one of the flock of Rev. W. C. Mason, on Marksville charge, says that her sister, one of the stewards of that charge, lives with her and that they read the same paper. We thank her for this information and for her loyalty to the Advocate.

Dr. W. P. Buhrman, recently returned to Florida from the North Mississippi Conference, is evidently getting forward in a very satisfactory way in this his second pastorate in the good town of Sanford, Fla. Friends of Dr. Buhrman in Mississippi, will rejoice in his success.

Brother J. W. Townsend, of Slaughter, La., writes us that the Advocate has been in his home since before he was born, and that although he is not a subscriber in his

own name, he is a reader of the paper from week to week. We are happy to have this correction of our list, and we are simply trying to reach every steward with the message of the Advocate.

The many friends of Rev. L. B. Wimberly, in the North Mississippi Conference, will be glad to know how he fares at Ysleta, Tex., in his struggle for the recovery of his health. He is now in the home of friends, where he is recovering from an attack of flu. He says that the Advocate is the principal bond between him and the friends back home.

A card from Rev. R. P. Neblett brings us the news of the serious illness of Rev. W. W. Woollard, of Rosedale, Miss. He is in the Baptist Hospital in Memphis, where he is reported to be in a serious condition with an attack of pneumonia with other complicating troubles. His wife and his children are at his bedside. We sincerely hope that better news may come to us soon.

Rev. C. C. Clark, who has long been one of the very best friends and supporters of the Advocate, says that the people of Columbia, Miss., read the paper with interest and appreciation each week. It was friends like Bro. Clark who helped us through the dark days and whose encouraging words and loyalty sustain us now. A pastor often receives a turkey or other evidences of loyalty and love, but if even a watermelon were to reach the Advocate office we would need to have smelling salts administered. We fight our battles too much alone.

A SONG OF TRIUMPH

By Rev. H. Mellard

Sigh, sigh, O winds that sweep the sea,
Oh, sigh and mourn and weep for me.
My sin and my sorrow is mountain high.
Drop it in the valley and there let it lie.

Sing, sing, O winds, sorry for me,
The song of the land, the song of the sea.
The billows of love have lifted me,
Then sing, O winds, Oh, sing with me,
The song of the land, the song of the sea.

REPORT OF KREOLE CHARGE FOR 1939

Dear Dr. Duren: Thank you for your check. Here is a summary of my work at Kreole last year. Received fifty-one members into the church, thirty-eight on profession of faith; baptized sixteen children; bought a lot for a new church at Kreole for \$300, and paid for same; secured title to a large plot of ground with building valued at \$1,000, for church purposes, at Pecan station; organized a Woman's Missionary Society; paid all assessments in full. There were only two charges in the Brookhaven District, one in the Hattiesburg, one in the Jackson, and one in the Vicksburg, that received more or as many, and no charge in the Seashore District as many on profession of faith as at Kreole.

H. MELLARD.

30 Westchester Drive,
Asheville, N. C.

It is interesting to hear a person talk of new ideas who never had even an old one that got him anywhere.—Exchange.

DISTRICT CONFERENCES—MISSISSIPPI CONFERENCE

Jackson District, at Carthage, May 8-9.
 Brookhaven District, at McComb, May 9.
 Vicksburg District, at Edwards, May 14.
 Hattiesburg District, at West Laurel, May 14-15.
 Meridian District, at Philadelphia, May 15-16.
 Seashore District—Date not furnished.

HATTIESBURG DISTRICT MISSIONARY INSTITUTE

The Missionary Institute of the Hattiesburg District was held February 13, 1940, at First Methodist Church in Laurel, at 10 a. m., with the Rev. J. W. Leggett, Jr., as pastor-host.

The opening devotions were led by the district superintendent, Rev. W. B. Alsworth, who read from the 24th Psalm and brought a forceful message on Benevolences. Dr. G. F. Winfield gave a splendid and fitting talk on "Men and Missions," substituting for Rev. J. L. Neill, of Natchez. Rev. R. L. Lane, District Missionary Secretary, conducted a forum on Council of Missions, Church Extension and Study Book.

Dr. G. M. Davenport, of Birmingham, was the main speaker of the day, bringing a wonderful and elevating address on "Missions in the Foreign Fields."

The afternoon session convened with the Rev. J. D. Slay leading the devotions, basing his remarks on the First Epistle of John, and using the topic, "How I May Know I am a Christian." Mrs. E. E. Deen spoke on "Women and Missions," telling of the highlights of the work which is being accomplished by the Women's Work in foreign fields, and also here at home. Mrs. Paul Arrington urged the women of Mississippi to attend the Missionary Council in New Orleans.

W. D. Hawkins presented "What is New in Our Missionary Program and What Helps Have We?" He climaxed his message with the question: "What are we Methodists going to do?" Rev. I. H. Sells discussed "Church School and Missions," while B. M. Stevens, of Richton, delivered a thought-provoking talk on "Benevolences and Missions."

The Methodist Advance was presented by Rev. I. E. Williams. He also led an inspiring consecration service.

It was conceded that this Institute was the most profitable as well as the most spiritual that has been conducted in the district. The pastors and laymen went back to their respective charges with a broader vision, deeper knowledge, and a more sincere desire to accomplish the great task that lies before us in the field of missions.

E. W. ULMER,

Secretary.

PREACHERS MEETING, COLUMBUS DISTRICT

The meeting was called to order by the president, Rev. W. M. Jones. After devotions, led by Rev. N. N. Maxey, and announcements of interest were made by the district superintendent, Dr. L. P. Wasson, the topic for the morning discussion was announced as being, "Does The Church Need A Spiritual Advancement?" The question was helpfully answered by Rev. H. D. Suydam and Rev. J. N. Humphrey, who had been assigned to this discussion.

At the 11 o'clock hour, Dr. Jasper Weber brought an appropriate and inspiring mes-

sage from Ex. 32:32, which was a challenge to all of us, as he pointed to the price Moses was willing to pay that his people be saved.

Dr. C. M. Chapman led the devotions in the afternoon session, after which Rev. J. R. Murff and Rev. J. W. Gibson discussed to the profit of all, the question, "How May This Spiritual Advancement Be Made?"

It was unanimously voted that a message be sent Governor Paul Johnson, commending him for his stand on the liquor question; also that a message be sent to the president of the Senate and the Speaker of the House, urging them to use their influence in defeating any proposed bill that would liberalize our present dry law.

W. M. WRIGHT,

Secretary.

BROOKHAVEN DISTRICT MISSIONARY INSTITUTE

The annual gathering of pastors, laymen, and laywomen who are interested in missions, was held at the Centenary Methodist Church, in McComb, on Friday, February 9, 1940. One hundred and thirty-nine representatives of the various churches in the district were in attendance, with a number of visitors. The ladies as usual outnumbered the men, but a number of interested and intelligent laymen were present. Four pastors were absent, most of whom were reported as ill. It was a day of incessant rain from early in the morning, and all roads, except the paved highways, made travel difficult.

Rev. R. H. Clegg, district superintendent, was in the chair throughout the day. Visiting speakers from outside the district were: Mr. W. D. Hawkins, Conference Missionary Secretary; Rev. J. L. Neill, Chairman of the Conference Board of Missions and Church Extension; and Rev. I. H. Sells, Conference Secretary of Education. Speakers from the district included Rev. Roy Wolfe, District Missionary Secretary; Mr. Curtis Youngblood, District Lay Leader; Mrs. C. E. Mullins, District Secretary of the Woman's Missionary Society, soon to be changed to the Woman's Society of Christian Service; and Rev. M. L. McCormick, pastor at Brookhaven.

The ladies of the Centenary Church served a delightful luncheon at the noon hour. Rev. J. L. Carter, new pastor at Centenary, served as host of the gathering in a helpful way. Altogether it was a good day.

REPORTER.

BOSSIER CITY, LA.

Dear Dr. Duren: Methodism in Bossier City has a great future, not that the present isn't worthy of good report. For the last few years our church has grown from a one-room church, not so neat, to a building that contains one of the neatest auditoriums in the district, with wings that give space

WHEN IN NEW ORLEANS
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for six church school rooms. If in the future, our physical equipment is inadequate to care for a growing membership, we still have a corner lot that is large enough for a good size brick building. Bossier City is growing and our church must grow with it. (Isn't it wonderful how a new pastor can dream dreams. Perhaps I'll wake up soon to some bare facts.)

The people have been good to us since Conference. We moved into a very delightful tourist cabin when we first came here, while the parsonage was being renovated completely. We are now comfortably situated in a fine home with many new furnishings.

I have had loyal cooperation from the people, and we are launching a spiritual program that is in keeping with the wonderful opportunity that we have at hand.

We want to back up the work that you are doing. I believe that the Advocate is giving us the type of material that we need. I have heard many comment upon the fine devotional articles found therein.

Will keep you posted as to our work in this field. It does my heart good to read articles from other pastors telling of the excellent work being done by the churches. Perhaps we will be able to tell you more after we have accomplished something in the name of the Lord.

Sincerely,

ALVIN P. SMITH.

WISE AND OTHERWISE

By Rev. James H. Felts

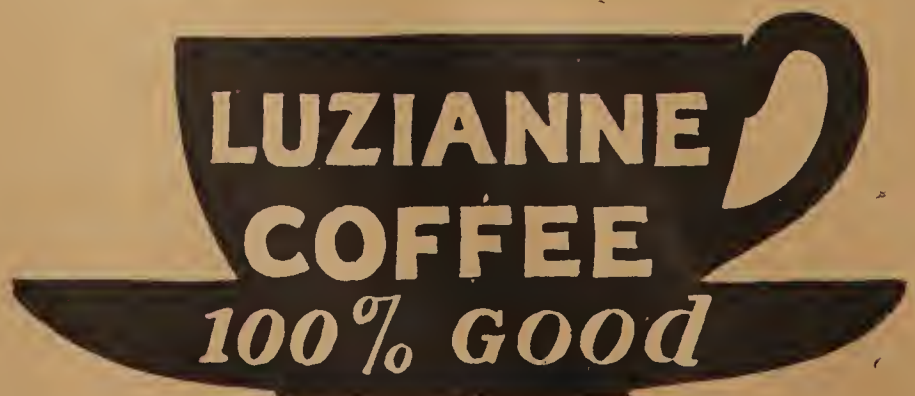
It is not so much what a man fails to make that hurts—it is what he spends, and what he spends it for.

If you never made a mistake it is equally certain that you never accomplished any worthwhile thing.

Just what is the matter with him? He stuck his nose in other peoples business once too often.

If there are regrets lingering in memory's store-house, they are the numerous times I have "lost my head." Thank God they were never permanent.

The late Randolph Tucker said to me shortly before his death in the Methodist Hospital, Memphis, "Felts, it is the end of the trail. I am ready, and unafraid." Blessed



is the man who can face two worlds unafraid.

If there ever is a time when strong language is justified it is when the large fish gets away, the basket of eggs is dropped, or a nagging woman turns a gatling-gun tongue on a man.

True or false? A model husband is "a small imitation?"

ADDITIONAL PERSONALS

We have just received news of the death of Bro. J. T. Quinnelly, of Columbus, Miss. He died several weeks ago and in his going our church has lost a true and faithful man. He was a retired railroad employee and had been in declining health for some time.

Friends of the family of Mrs. E. R. Swan and Mrs. Annie L. Swan will sympathize very deeply with them in the death of the husband and son last Friday. They are members of Rayne Memorial Church, New Orleans. The funeral was held Saturday afternoon with interment at Moss Point, Miss., Sunday.

A letter from the daughter of Rev. W. W. Woollard was written from his bedside in Memphis at 9:00 p. m., Sunday. The report is that his condition has been just a little more hopeful since Saturday, but that he is still gravely ill. Many friends will join in intercession for his recovery.

VICTORIOUS GIVING

The year 1939 writes a new chapter for Methodism and the Kingdom. There has been "a heap o' living" during the past year. The people called Methodists have been living victoriously. A new day dawns. We are on the verge of great and history-making happenings. A new spirit prevails. Our laymen are awakening to a sense of the supreme privileges that have come to them through a united Methodism. Not in a generation has the Church been so alive to its mission and its opportunities. Not for a decade have our laymen been so willing to consecrate their talents and their possessions to the building of the Kingdom. "Methodism Marches On" is the glorious and inspiring response of eight million Methodists in America as they face the difficult problems of a world torn asunder by war, hate and distrust.

During the past year reports indicate record-breaking attendance at all church services, larger numbers received into the membership of the Church on profession of faith, more young people interested in and actively engaged in the work of the Church than for many previous years, enrollment in and attendance upon Church School greatly increased, hundreds of old church debts have been liquidated and churches dedicated, hundreds of thousands of dollars have been subscribed for the reduction of church debts, scores of new churches and church school buildings have been erected, salaries of the pastors in our smaller churches and rural sections have been increased. In spite of the confusion and uncertainties and changes incident to the uniting of three great Churches into one body, there has been a marked increase in the interest in the world program of Methodism which we call the Benevolences. All across the Church there are marked evidences of a new understanding of the meaning and significance of the Benevolences. A new vision has come to many of our laymen. In increasing numbers men and women are

catching this vision of sharing with Christ in the redemption of the world through the Benevolences, and victorious living is more and more being expressed in terms of victorious giving.

During the past year out of the thirty-eight conferences, twenty-seven had increases in Benevolent payments totaling \$70,991.51. These same twenty-seven conferences also paid \$54,216.50 to the Uniting Conference Fund. This latter fund, while a special, was one of the General Conference askings and thus we add it to the \$70,991.51; and we have a total of \$125,208.01 increase or new money paid by these twenty-seven conferences. Eleven conferences paid a total of \$21,166.44 less into the Benevolent Fund this year than last; but the same eleven conferences paid \$16,112.29 into the Uniting Conference Fund. Therefore, these eleven conferences really paid only \$5,054.15 less this year than last.

From the above figures, it will readily be seen that for General and Conference Work and Uniting Conference a total of \$120,153.86 net increase was raised, which was di-

vided as follows: \$49,825.07 net increase in General and Conference Benevolences and \$70,328.79 Uniting Conference Fund.

It should be noted that as a result of two new causes, Scarritt College and the Youth Crusade, added to our Benevolent family by the last General Conference, and because of the resultant necessary adjustment in the table of percentages, two of our Boards, namely, the Board of Christian Education and the Board of Church Extension, received slightly less this year than last. The Board of Missions, because of a reduction of 2.1%, received considerably less this year than last in spite of the nearly \$50,000 increase in Benevolent payments. It is earnestly hoped and confidently expected that there will be a further increase in payments of Benevolences this year that will more than offset these deficits of the past year.

Let us continue to express our victorious living in terms of victorious giving.

C. K. VLIET,
Secretary, General Commission on Benevolences.

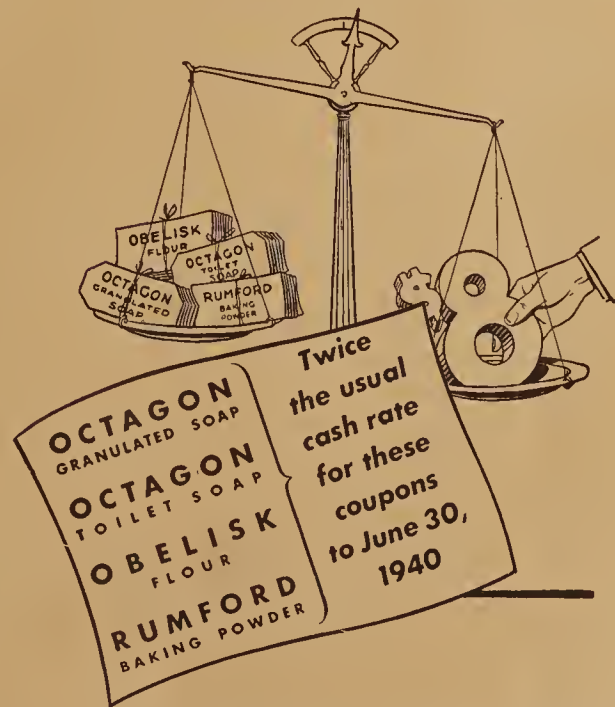
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The manufacturers will pay us twice the usual rate, or \$8.00 per 1,000, for all of the specified coupons received before June 30, 1940.



Continue to send us all other coupons you receive with your purchases of Octagon Soap Products and Luzianne Coffee and Tea.

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note especially those listed above for which we will receive double payment. Send coupons before June 30, 1940. Please help us take the fullest possible advantage of this liberal offer.

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815 Washington Ave., New Orleans, La.

MISSISSIPPI METHODIST ORPHANAGE

Jackson, Miss.

THE CHURCH PEW

A LAYMAN'S CREED

By Edward J. Perry

GOD IS

The ever widening stream of human knowledge and experience points to even greater things beyond our sight or even our imagination, suggesting a greater Personality than we have ever known. The greater our telescopes, the more extensive our universe. Who shall say how far it reaches? How can anyone imagine any end to it? How could any limit be placed upon it? Our imagination fails to grasp its vastness and we stand in awe before the Creation.

Whose creation? Could such ordered immensity exist without a plan? Could it just happen by accident of evolution? Cosmic ray to cosmic dust, gas to liquid, liquid to solid, action and reaction? Physically it might have happened that way, but who am I who sit here and wonder about it all? Is my thought only the result of what I eat? Will my conclusion depend upon my digestion? I think not. Perhaps my digestion may depend somewhat upon my conclusions.

More important than how it happened, to me, is why it happened. I cannot imagine anything so vast without a purpose; hence my desire to know that purpose. To know that, I must learn the will of the creator of it all, whom I call God. How shall I learn His will? It should be apparent in His conduct of the universe, but all our research shows that while the physical world obeys laws which we are beginning to understand, so that we may predict in advance what will happen, or even cause it to happen, the world of men is often unpredictable. This raises the question, Can God rule the lives of men?

God could rule. To be God is to be all-powerful, Master of earth and man. Less would not be God. Then we should discover perfect harmony in the lives of all men as they conform to His will. But we find instead all kinds of strife and dissension. Those who lack take by force unless thwarted by the superior force of those who have. Greed flourishes like the green bay tree, and the only earth inherited by the meek is that which covers his bones when life has fled. The history of the world is written in the blood of the poor. Does God rule?

God does not rule. To dictate man's acts would reduce man to the state of matter; unthinking, unwilling, and unknowing. God reveals Himself to man through all the great minds of all time, each as his gifts permits, and he who cannot see the testimony of great lives is blind indeed.

One stands alone as revealer of God to man—earth's richest sharer in that Divinity we seek, leading where we have not the courage to follow. He would have us walk, and we have only learned to creep. We do progress, but we must look back half a century to see how much. We leave the highway for devious byways until only a loving Father would have patience to lead us back again.

God shall rule. Such law-abiding order as we observe in the physical universe will some day be attained in the moral and spiritual realms, when man will submit to

religious and moral law as matter must submit to physical law.

Our duty then is clear. We who can see God's plan, ever so dimly, must do our part to bring it to fruition. Head, heart and hand must unite to tell the story for all the world to know that God lives in those who love Him, and through them may be found by those who need Him.

We shall do well to work with children, but woe unto us if we let them go when they reach maturity. An adult really conscious of the need can never sit idly by while others work, so we should spend much time with our young people, until they become fired with the will to do things to bring the kingdom nearer, here on earth.

—Zions Herald.

A RELIGIOUS PAPER

A Christian family, besides reading the Bible and a good hymn book, should read a good religious journal. Most people are influenced by what they hear and read. Last Thursday late afternoon our radio happened to be tuned in to a certain station. At 5:30 a program was introduced by a very effective gospel hymn. The hymn was followed by a gospel preacher. The burden of his message was to convince himself and his radio audience that denominationalism was a terrible sin. Oh, yes, he quoted many Bible passages which were designed to lead to this conviction. He finally concluded that denominationalism was the work of the devil and that all disciplines and books of church government should be summarily burned. He made a good case—for himself. But he did not tell himself and his audience that while he was urging people to leave their denominational connections and come into his "glory barn," he was assisting in what he called the work of the devil by forming another denomination. I have no doubt that many sincere Christians followed the logic of this preacher without analyzing the consequences into which his logic would lead them. A reliable religious journal in a Christian home saves the family from many religious confusions. It is like a hen who finds feed and calls her brood to it in fair weather; and in stormy weather gathers her chicks under her wings for shelter. A reliable religious journal in the Christian home is like a gyroscopic compass which steadies the ship in foul weather, and encourages its speed in fair. A reliable religious journal in the Christian home brings into that home the vaccine which makes rational the presence of God in this very irrational world.—S. R. Schieb, in Evangelican Messenger.

DISTRICT MISSIONARY INSTITUTES, MISSISSIPPI CONFERENCE, FEBRUARY 6th TO 14th, 1940

The District Missionary Institutes for the Mississippi Conference were held during February, at the following churches: Central, Meridian, Feb. 6; Galloway Memorial, Jackson, Feb. 7; Crawford Street, Vicksburg, Feb. 8; Centenary, McComb, Feb. 9; First Church, Laurel, Feb. 13, and concluded at First Church, Gulfport, on the 14th. Even though the weather was not so favorable or the roads so good, the attendance was

very fine and the programs very helpful. Dr. G. M. Davenport, of Birmingham, brought very helpful messages at each meeting except at McComb, when he was called home for a funeral. Each district superintendent was in charge of his meeting, except Rev. J. F. Campbell, who was ill, and he asked Rev. J. W. Moore to preside. The Missionary Secretary and Executive Secretary of the Board of Education, were at each Institute, and the District Missionary Secretary was present at their Institutes. Four of the six district lay leaders were present.

The attendance by groups was very good, considering that many were sick and some could not get to the meeting on account of the roads.

There were present 10 superannuate preachers, 124 pastors, 16 lay leaders, 78 stewards, 23 trustees, 97 members of the local Council of Missions and Church Extension, 261 officers and teachers of the Church School, 93 young people's workers, 506 members of the Woman's Missionary Society and 54 visitors. Fifty subscriptions to the World Outlook were secured.

Rev. J. L. Neill took Dr. Davenport's place at McComb, and rendered a real service. Everyone enjoyed the addresses of Dr. Davenport, and he will be gladly welcomed at any time that he can be with us again.

We wish to thank the district superintendents, the District Missionary secretaries for their splendid leadership, and all who had a part on the program, and those who attended. Finally, those who were absent and want me to renew their subscription to the World Outlook, will kindly send it to me at Box 543, Meridian.

W. D. HAWKINS,
Missionary Secretary.

A TELEGRAM

February 7, 1940.

Editor, Christian Century,
440 South Dearborn Street,
Chicago, Ill.

Your editorial headline of February 7 Quote The Federal Council Approves President's Envoy to the Pope Unquote is untrue both in fact and in interpretation Stop The statement of the Federal Council's Executive Committee nowhere approves or commends the President's action Stop On the contrary the statement opposes diplomatic relations with the Vatican while keeping an open but guarded mind as to the possibility that Mr. Taylor's mission may contribute to peace Stop The statement merely says Quote We can see ways in which it may help to bring peace Unquote which is markedly different from approving the appointment Stop We protest against your distortion which does grave injustice to the cause of united Protestantism Stop For the sake of the record and in justice to the facts will you kindly print this telegram prominently in your next issue Stop

GEORGE A. BUTTRICK,
President.
JOHN R. MOTT,
Vice-President.
SAMUEL McCREA CAVERT,
General Secretary.

It is the man rather than the sermon which makes the impression, and no matter what you say, you may be impotent in your work if the man behind the sermon is thin or vain or insincere.

Men who preach must pray. The apostles were not mistaken when they put praying before preaching.—Baptist Standard.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The Thirtieth Annual Session of the Woman's Missionary Council, will convene in First Church, New Orleans, March 6th through the 11th. The opening session will be on Wednesday afternoon at four o'clock, and will close at eleven o'clock on the following Monday morning. The following is the schedule for speakers: Wednesday, March 6, Dr. Paul Quillian; Thursday evening, March 7, Dr. John R. Mott; Friday, March 8, Dr. Umphrey Lee. Dean Lynn Harold Hough, of Drew University, will speak every day at 12:30, and will also be the preacher for the Sunday morning service. The Consecration Service for Missionaries and Deaconesses will take place on Sunday night, with Bishop A. Frank Smith in charge.

It is a keen disappointment to all that Bishop Arthur Moore will not return in time for the Council meeting.

Immediately upon the close of the Council session at eleven o'clock Monday, New Orleans women will form a motorcade to take the delegated body to Houma, to visit the MacDonell French Mission School. At this institution the Executive Committee of the Conference will be hostesses for an Evangeline luncheon. Miss Ella Hooper and Mrs. J. Hunter Thatcher are serving as co-chairmen for the luncheon, and Mrs. C. I. Jones is chairman of the motorcade.

On Monday night, March 11, the Thirtieth Annual Session of the Louisiana Conference Woman's Missionary Society will open in Rayne Memorial Church, at which time Miss Mary Cullen White, missionary to China, will be the speaker. Louisiana women remember with keen interest Miss White's visit to this Conference about six years ago at the Conference session in Monroe. On Tuesday there will be business sessions of the Conference, closing with a Memorial and Communion Service at four o'clock in the afternoon.

It is hoped that many auxiliaries will send their delegates to the Conference meeting a few days in advance, so that they might enjoy at least a part of the Council sessions.

* * *

The good news has just come to us from our capable Conference treasurer, Mrs. C. C. Carver, that the Louisiana Conference Pledge to Council for 1939 has been overpaid. The pledge was \$28,000, and the amount paid was \$28,523.63. Isn't that fine? Again, the deep consecration and loyalty of Methodist women has been shown. Mrs. Carver feels that the influence of the Spiritual Life groups has had much to do with this increased giving.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Waynesboro, Miss.

Members of the Woman's Missionary Society,

Mississippi Conference.

Dear Co-Workers:

My heart rejoices with each auxiliary when I think of the commendable record which you made last year in sharing the

Gospel. Through better prayer life, improved study, doing the things around you, giving of your financial means—your stored personality—that the Better Way of Life might be made accessible to our brothers and sisters of other lands and races, you made the record of our conference the best for many years. No doubt you have likewise felt your own souls lifted and spirits renewed. The beautiful spirit of cooperation of each auxiliary is an inspiration to every conference officer.

Together we have much to anticipate this year. The interest which our women are manifesting in the new "set-up" is indicative of greater things. All the Provisional District Meetings were much better attended than we had expected. "We Are Able," seems to be echoing throughout Mississippi Methodism in response to the challenge coming through United Methodism. God grant it!

Council (our last one) is to convene in New Orleans March 6-11. We feel especially interested for two of our own daughters are to be consecrated. Mary Cameron will be consecrated for home work, and Sarah Bennett for foreign work. Sarah expects to sail for Brazil this summer. We are all happy over this event and the record our girls have made at Scarritt. A dinner in their honor is being planned for Sunday noon, March 10th, and all Mississippi women in New Orleans on that day are invited to attend. Mrs. Stanley Wilson is chairman of the committee on arrangements, so if you expect to attend, contact her not later than Saturday, March 9th. She will be at the St. Charles Hotel.

Our annual meeting will be held in Jackson, at Galloway Memorial Church, March 26, 27, 28. Each auxiliary is expected to send one official delegate, and each young woman's circle is to send a representative. All zone leaders and chairmen of standing committees are to attend. Please send these names stating their position, to Mrs. D. W. Bufkin, Fairview, Jackson, Miss., who is chairman of the hospitality committee. Instruct delegates to arrive for the opening session on the afternoon of the 26th and remain through the entire meeting, which will close at noon on the 28th.

Miss Noreen Dunn, of the Department of Education and Promotion of our Council, will be our guest for the meeting, and we hope to have an outstanding woman from the Methodist Protestant and Methodist Episcopal branches of the united church also.

The Provisional Conference, to which each district has elected nine delegates, will convene at 2 p. m., on March 28th, at Galloway Memorial Church, in Jackson.

Let us be much in prayer for the leadership of God and His wisdom in all things this year.

Meet us in New Orleans!!

BESSIE T. ARRINGTON.
(Mrs. Paul Arrington)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

To the Secretaries of Children's Work: You have given me every reason to be glad that I accepted the joy and responsibility

of Conference Secretary of Children's Work. Your reports are pouring in these days and Oh! what interesting and worthwhile things you have been doing. Unfortunately your report blanks were lost in the mail for about ten days, so they were late in reaching you. However, you are answering so promptly that my report to Miss Dunn will not be delayed. Some of you even reported with the blanks. I do appreciate this indication of your interest.

Let us adopt this objective for the year 1940: "A Secretary of Children's Work reporting in every church where there is an auxiliary." You who are already secretaries, encourage neighboring auxiliaries to elect secretaries. Be sure to send the names to me promptly. I am sure the district secretaries will be delighted to help us in achieving this objective.

There is another point to which we should give special emphasis. In sending in the fourth Sunday offering to Mr. Grisham, Grenada, be sure to designate the amount from each division — Children's, Youth, Adult.

In a recent letter Miss Dunn says:

"I want to take this opportunity to tell you that plans for next summer at both Junaluska and Mt. Sequoyah include a definite emphasis upon Children's Work, along with other phases of work of the missionary societies. I cannot give you these plans in detail, but I should like for each of you to be thinking in terms of going to Mt. Sequoyah July 12-23, or to Junaluska from July 24 to August 6.

"I wish I could tell you all that has taken place in the many committee meetings on Children's Work since the Uniting Conference last spring. As yet plans are not complete, but everything points toward a co-operative plan similar to that we have now. We are hoping, of course, to make it far better than our present plan and to eliminate many of the difficulties which we have experienced. In the meantime all of us want to do the best we can to make missionary education strong and effective in our church schools. You will receive the Spring Bulletin around the first of March, which will contain full information in regard to Spring and Summer missionary emphasis.

"I hope you secretaries will find time to tell some results of the Christmas studies, and that you can relay some of them to me, for I always find this part of your reports exceedingly interesting and helpful."

I am passing this on to you so that you may begin now to make plans for next summer.

Yours in the interest of the children,
MRS. MAURICE E. WOODSON.
Olive Branch, Miss.

* * *

Zone Number Two, Greenville District

Zone No. Two held their first quarter's meeting in Lyon, on February 7th. They had an attendance of six from Coahoma and Friars Point respectively, seven from Lyon, and one from Jonestown.

Mrs. Henry Williams, of Friars Point, was leader for the day. Her subject was: "What Does Allegiance to Jesus Christ Mean?"

The meeting was dismissed without a social hour, in keeping with the spirit of the beautiful program.

MRS. REUBEN SAWYER,
Secretary of Zone 2.

My wants are many, and if told, would muster many a score; and were each wish a mint of gold I still should long for more.
—John Quincy Adams.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 3, 1940

By Rev. W. C. Newman

IN THE UPPER ROOM

Lesson Text: Matt. 26:17-30

Golden Text: 1 Cor. 11:24. This do in remembrance of me.

Two things concern us in the study of this lesson. One thing is to discover the meaning of the upper-room experience for Jesus and the disciples, and the other is to discover the purpose and meaning of the Lord's Supper for us.

It does not seem possible that it was a mere coincidence that Jesus' death occurred the day after the Feast of the Passover was to be eaten, nor that the announcement of His death should be made while He and His friends ate the Passover together in the upper room. It was altogether too appropriate to be accidental.

Commemoration

No good Jew ever forgot the significance of the Passover which commemorated the night when the Israelites had secured deliverance from the angel of death by sprinkling the blood of a lamb upon the door. I believe it quite reasonable to think that Jesus deliberately chose this time and this manner of revealing himself to be "the lamb of God that taketh away the sins of the world." Surely this thought must have stayed Him as He went to the cross next day. And He must have been eager that we, His spiritual descendants, should never forget that we, too, had been delivered by His death. So He said, "Do this often, and whenever you do it, remember me!"

Self-Examination

"Lord, is it I?" Much as this question does pierce us with its implications, it is good that as we kneel to receive the bread and wine, we face that question honestly. Morbid introspection is not good. But facing the facts about one's own sins is essential to the Christian life. There is no better place than the Lord's table in which to feel just guilt, and to cry out for forgiveness.

And where, better, can one feel forgiveness? Judas could not bear the thought of his disloyalty, and he ran away from the upper room. But he could not run away from himself nor from the thought of his sin. Far better that he had dropped at the feet of Jesus to cry "It is I, Lord! Forgive!" Who can doubt that he would have received it? It is not necessary that we wait for the observance of the Lord's Supper to receive forgiveness, but it is a good time and a good place to confess our sins to Him who is ever ready to make us clean.

Fellowship

In the Gospel stories of the Cross one element has always impressed the discerning reader. It is the element of loneliness. There were none to share fully in that experience. There were not even any who fully understood it. Jesus reached a point beyond which there was not one to go with Him. It was a lonely death.

And in that last week He sought out companionship. In the home of Mary and

Martha and Lazarus at Bethany, and here in the upper room, He turned to His friends as one needs to do in times of crisis. They could not go to the cross with Him, but their love could help Him to go alone.

The Christian church has been described in various ways. The Bride of Jesus, the Family of God, the Redeemed of the Lord—all these are significant names given to the people who make up the Church of Christ. But for the purpose of understanding this lesson I like the name "The Beloved Community." For that, indeed, is what the church ought to be—a blessed fellowship of those who, loving Jesus, dwell also in love for each other. "In love and charity with your neighbors," is one of the qualifying clauses in the invitation to the Lord's Supper. As we kneel together there we ought to give ourselves completely to blessed communion with God and with all men. It is a good place to divest ourselves of petty jealousies, unChristian dislikes, and personal animosities of all kinds.

Strengthening

Bread is the staff of life. Without it none can live. Food is essential to strength. Without it no man can work. How strange if a man should starve in the midst of plenty! Yet this is what men do with their spirits. The table of the Lord is spread, but they do not eat of those spiritual foods from which come the strength for victorious living.

Come, ye disconsolate, where'er ye languish;
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts,
Here tell your anguish,
Earth has no sorrow that Christ cannot heal.

Here see the Bread of Life; see waters flowing
Forth from the throne of God, pure from above.

Come to the feast of love;
Come ever knowing
Earth has no sorrow but Christ can remove.

METHODIST ADVANCE

Dear Brother Duren: Most enthusiastic reports have come to us from the Advance meetings held during the past week. Great crowds have filled the auditoriums and in many places there have been overflow meetings.

Dr. Morrill reports great meetings in the Northeastern and North Central Jurisdictions, with a total attendance to date of 85,178. From the South Central and Western Jurisdictions, Dr. Clark reports record-breaking attendance in many places, although we do not have the total figures for these meetings. In the Southeastern Jurisdiction there has been a total attendance to date of 61,037.

It has been my privilege to travel with the team in the South, where we are closing our second week of engagements today. Altogether in ten days, fifteen fully set-up meetings have been held. In five cities we held simultaneous meetings throughout the day. What an experience it has been—crowds packing the buildings, in many places loud speakers carrying the messages

into other auditoriums, and enthusiasm on every hand!

Dr. Mott has been on our team for several days in the Southeastern Jurisdiction. Because he wrote our study book, "Methodists United for Action," he was asked by the Bishops' Committee to give some time to the movement. You will be interested in his estimate of our movement, which he wrote yesterday in a letter to Dr. Potts.

Pray for these teams as they proceed and take the challenge of the Advance down to the last person.

EDWIN H. HUGHES.

Dear Dr. Potts: As a layman who had the privilege of serving on the teams in connection with the gatherings of the Methodist Advance in a few cities in two of the Jurisdictions, I am constrained to write you to express my conviction as to the front-line importance of this undertaking.

I predict that its great significance will grow upon all discerning members of our great united Church. Some such plan was necessary to arrest the attention and appeal to the imagination of the entire Church, and also to serve as an inspiring summons and an authentic lead for all the ministers and lay leaders, men and women, young and old.

So far as I can recall, there has never been anything like this movement in conception, scope and possibilities. There is positively no limit to what may be achieved if, drawing on the experiences of the centers already touched, you and all those collaborating in the preparations, as well as the actual leadership in the various conferences, press your advantage and go from strength to strength.

Coming at this most fateful time, a time of striking manifestation of divisive forces, this splendid initiative and truly prophetic action will be of untold value in lending reality to the unification movement of Methodism and, let us hope, exert a contagious influence on the world-wide mission of the Christian Church.

With deep appreciation of the fellowship and uplift of these memorable days,

JOHN R. MOTT.

"DAVY JONES"

Of course you have heard of Davy Jones; but who was he?

"Davy Jones's locker" is still a prominent phrase in seafaring speech. How did the saying come into use, and what exactly does it mean?

According to one authority, "Davy Jones" is the sailors' name for the supposed evil spirit of the sea. The old Cornish proverb, still surviving, "As old as the flood of Dava," suggests that the sea, once upon a time, was regarded as a devouring and overwhelming monster. One can readily understand why.

Some maintain that "Jones" is a corruption of "Jonah," the prophet who was cast into the sea. "Locker" in seaman's speech means a receptacle for private stores.

Thus "Davy Jones's locker" is the bottom of the sea; and a sailor who is said to have "gone to Davy Jones's locker" has died and been buried at sea.—Methodist Recorder.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THERE'S ALWAYS GOD

Heredity is a powerful factor in character. We begin life with a bias. We are not wholly free. We inherit certain shackles that bind us. We bear not only our progenitors' physical likeness, but follow their mental and moral mores as well. We are what we are pretty much because of what those whose blood is in our veins were or are. But there's always God.



Mr. Jones

Environment is powerful, too. So much so that if it be bad, it may offset the good tendencies bequeathed to us by noble ancestors. Evil surroundings, low companions, bad housing, the scars made by the slums—how slow they are to heal! But there's always God.

God is always breaking in upon us, calling us to new departures, bidding us make a fresh start, opening doors which we thought were closed to us forever. To disbelieve this is to doubt history, ignore biography, be blind to changed lives that are round and about us. Something in us, or back of us, or above, registers in the depths of our beings for the good, the true, and the beautiful. Deep calleth unto deep, and deep within us answers, and lo, a new day dawns.

There's an old saying that "There's nothing certain but death and taxes." Oh, but there is—there's always God.

And the instruments God uses to wake us up and start us all over again on the road to victory—these instruments are myriad, often humble, even trivial. As for instance, a red, red rose; the fragrance of apple blossoms; the laugh of a little child; the light in a woman's eyes; the strain of a forgotten melody; a fierce, startling, upsetting experience.

Yes, there's always God!

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PRAISE FOR SAM

By Rev. Vivian T. Pomeroy, D. D.

For a good many years I had an alarm clock called Sam.

Sam was an honest, ugly fellow, quite the homeliest you ever saw; but he was

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

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marvelously faithful. Half way through his life somebody gilded his fat body, hoping thus to improve his appearance. It was a great mistake, for he then looked worse than ever.

Sam had the harshest, most insistent voice you ever heard. He seemed to take a positive delight in telling the truth; and there are times when one does not want to hear the truth, and five o'clock in the morning is one of the times. But—CLANG, CLANG, CLANG—Sam always won the battle with sleep. Up I would bounce, hating Sam. I often had moments when I wanted to break Sam; but I never quite dared to break with him, for he did his job.

And Sam did his job unfailingly for ten years; and then he got wheezy and wheezier. His spirit was willing, but his voice was failing, and I could tell that I must replace him by a younger fellow. I was not altogether sorry. I thought that I would get a better looking clock; and I did.

Sam's successor was charming. He had a smooth, neat face. He had a gentle, melodious voice. It was a voice which almost apologized for calling me so early in the day. I named him Ethelbert. You can tell from that what manner of chap he was.

It took me exactly two weeks to despise Ethelbert; for he had no heart in his job. He was polite; he was genteel; but he had no perseverance and no enthusiasm for life. TING, TING, TING—"Five o'clock," he would say in his soft, musical voice, "but it isn't really important. Don't bother, if you don't feel like it. Please yourself. After all, what is there to get up for? Nothing is worth all that effort."

After two weeks I was mourning for Sam. How I missed his earnest, homely face! How I missed his fierce: "Get up, get up, GET UP!" How I missed his grim determination and his devotion to the truth. I soon gave Ethelbert away, and replaced him by another. But I cannot replace Sam. I feel that there will never be another Sam.

Now understand me well. I am not saying that a stern voice is always the sign of an honest heart; but I am saying that a fellow who tries to know what is true and sticks to it, who sees his duty and does it, is the fellow on whom God Almighty Himself depends; for he is whom God uses to wake the slumbering world—Reprinted by special permission of the author and the Christian Register (Unitarian).

PUTTING HER FAITH IN A PAPER COW

By Allan Reoch

Everywhere one goes, even among professing Christians, you hear the familiar words: "Why should we bother sending missionaries and money to convert the heathen? They have a religion of their own, and it's good enough for them."

Yes, they have a religion of their own, but it is not good enough for them and can't save them.

One afternoon while preaching in a village a few miles out of the city of Szepingkai, I called at the home of the Hsing family.

"Why, who's dead?" I exclaimed on entering the room.

"Oh, no one is dead, but our old mother-in-law is dying," one of the two daughters-in-law replied.

Mrs. Hsing was lying on the kang (the Chinese brick bed) and was very ill. Standing on the earthen floor beside the kang and near her head was a paper cow.

The young people of the house were leaning toward Christianity, and the old woman was so fearful that they wouldn't buy and burn a paper cow for her after she died that, the night before, she swore at them so furiously they walked the three miles into the city, despite the darkness, and bought the cow in order to appease her. Now, much to her relief, it was there waiting to be burned.

The framework of the cow was made of dried kaoliang stalks (a species of sorghum) and was covered over with yellow paper. There was a saddle on the cow's back and a paper vase standing on top of it.

"But why was she so terrified lest you wouldn't burn a paper cow for her?" I asked in amazement.

It was then I was told about this superstition so prevalent in these parts. The women believe that after death, before they can reach paradise, they must cross over a river which is composed of all the dirty sloppy water thrown out by them during their lifetime. The belief is that each one must drink out of the river an amount equal to that which they have thrown away before they can reach the other side. But they hold to the idea that, if the paper cow is burned, their spirit will cross over the river on the cow's back, and the cow will drink their portion of the dirty water, while they partake of the clean water from the vase standing on the saddle.

In the face of such a superstition, how can anyone say there is no need to bring these people the Gospel with its saving and comforting message?

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23:4).

Szepingkai, Manchuria.

—The Sunday School Times.

We shall deal with our economic system as it is and as it may be modified, and as it might be if we had a clean sheet of paper to write upon, and shall step by step make it what it should be.—Woodrow Wilson's First Inaugural Address.

Will it not be a lot of consolation when the maker of excuses "lifts up his eyes in hell" to be able to say, "I am here because there were hypocrites in the church?"

—Luther Blackmon.

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PARKER RECOGNITION FUND

With solicitation of ministers already begun in four Conferences and scheduled to begin in other areas throughout the Southeastern Jurisdiction and in Louisiana during March and April, the campaign to honor Dr. Franklin N. Parker and to provide additional funds for the training of young ministers at the Candler School of Theology is well under way, according to Dr. Edward G. Mackay, pastor of the Atlanta First Methodist Church and general chairman of the campaign. Partial preliminary reports total in excess of \$6,000.

A sum of \$100,000 is being sought to endow a chair of Christian Doctrine, thereby releasing funds to be used in aiding needy ministerial students. Money raised will be counted as a part of the sum necessary to match a conditional grant of \$2,000,000, by the General Education Board to Emory University, of which the Candler School of Theology is a part. The grant was made for the development of a great university center in the South. Other cooperating institutions are Agnes Scott College, University of Georgia, Georgia School of Technology, Columbia Theological Seminary, and the Atlanta Art Association.

Four Conferences, North Georgia, South Carolina, Upper South Carolina and Virginia, have begun their campaigns and report an enthusiastic response. North Carolina and Louisiana, home Conference of Dr. Parker, will begin solicitation March 1. Mississippi, North Mississippi, South Georgia, Tennessee and Western North Carolina, will make their appeal beginning April 1.

Subscription "bonds" already reported in the initial stages of the campaign show a generous participation, according to Dr. Mackay. The average of pledges made to date is \$130. Present students at the Candler School of Theology are taking a part in the campaign, and with less than 50 per cent of their solicitation complete, have contributed \$700.

Nearly 200 theology alumni outside the Southeastern Jurisdiction, many of them in foreign fields, are being given an opportunity to contribute to the Parker Recognition Fund by mail. Dr. N. C. McPherson, Jr., is chairman of this extra-jurisdictional phase of the campaign.

The entire appeal is being confined to ministers, Dr. Mackay pointed out. Some laymen will contribute as friends of Dr. Parker, who for a quarter of a century has been an outstanding member of the Candler School of Theology faculty and was for 18 years its dean. Laymen will be given an opportunity to contribute in a later campaign for support of the theology program, but first it was the wish of the ministers to do their share in providing for the education of young ministers.

Bonds as they are paid will be bound in a "Book of Remembrance" for Dr. Parker, and will be placed on display in the theology library at Emory.—From Campaign Headquarters.

SHREVEPORT YOUNG PEOPLE'S TRAINING CONFERENCE

Plans have been announced for the staging of the annual Shreveport District Young People's Training Conference, which will be conducted Feb. 25-March 1, at the First Methodist Church, in conjunction with the Adult Conference. Deans for the two schools will be R. H. Nelson and Rev. Jolly B. Harper. Courses in the youth's division will be "Guiding Young People In Worship," and

"Christian Home-Making." Instructors will be the Rev. J. E. Cooper and Rev. W. Neill Hart, former presiding elder and the present district superintendent of the Pine Bluff, Arkansas, District. Instructors for the adult division are: Mrs. Faye McRae, Mrs. J. W. Hannum, of Huntington College; Mrs. Clay E. Smith, Mrs. L. C. Poindexter, Mrs. Lucy Foreman, Rev. Bentley Sloane, Rev. Charles T. Thrift and one who remains to be announced. Devotional periods will feature the two conferences with the youth also presenting a recreational program each session. The new youth building of the First Church is nearing completion, and it is planned to be in use for the schools. Expectations are for one of the largest schools ever conducted in the district, with the period of "Mehodist Advance" in progress.

At the February meeting of the Shreveport City-wide Union, a special devotional was presented by the Colored young people of the C. M. E. Temple. Plans have been announced for the staging of a district youth banquet at an early date.

The union of the charges of Grand Cane, Keatchie, Logansport and Mansfield, met recently for re-organization, with the district director, James Stovall, present for the meeting at Keatchie.

JAMES BULLOCK.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: Please publish this for me. The Oxford-Holly Springs Young People's Union met in Oxford University Church, Feb. 15, with thirty-seven present. The program opened by singing the hymn: "Help Somebody Today," after which Bro. Seamon Rhea, of Holly Springs, led in prayer. Bro. J. A. George, pastor-host, introduced the speaker for the evening. The young people of this Union were very fortunate to have Dr. Henry David Grey, of Boston, Mass., who is the Director of Young People's Work of the Christian and Congregational Churches, speak to them. Dr. Grey spoke of the spiritual side of life, bringing out the fact that there are two predominant things in this world that lie back of the changes in history. These two things are men and ideas. The questions he gave the young people to think about were: What idea is going to dominate each of us? What leader are we going to believe? What do we stand for? There are three convictions a Christian has, namely: That this is God's world, God cares for all men, and God speaks through us. God left his disciples and a great Word. It is our privilege and duty to carry on His work. May I, as a young adult, challenge the young people to this great opportunity. The program closed with the singing of the hymn: "Higher Ground." Dr. Grey pronounced the benediction. After the worship service the Oxford young people served a delicious plate lunch. Many contests were enjoyed by all.

The next meeting will be in Holly Springs, March 21.

Sincerely,
(MISS) RUBY SIGMAN.

LOUISIANA CONFERENCE

Baton Rouge District—Third Round

Istrouma, March 3, a.m.; Q. C. April 3, p.m.
Loranger, March 3, p.m., Q. C. following service.
St. Francisville, at New Hope, March 10, a.m., Q. C. 1:15 p.m.
Jackson, at Ethel, March 10, p.m., Q. C. following service.
Greensburg, at Center, March 17, a.m., Q. C. 1:15 p.m.
Clinton, at Clinton, March 17, p.m., Q. C. following service.
Baker, at Baker, March 24, a.m., Q. C. 2 p.m.

Denham Springs, at Denham Springs, March 24, p.m., Q. C. following service.
Natalbany, at Tangipahoa, March 31, a.m., Q. C. 2 p.m.
Hammond, March 31, p.m., Q. C. following service.
Blackwater, at Blackwater, April 7, a.m., Q. C. 1:15 p.m.
Zachary, at Zachary, April 7, p.m., Q. C. following service.
Walker, at Mangum, April 14, a.m., Q. C. 1:15 p.m.
Baton Rouge, First Church, April 14, p.m.; Q. C. April 17, p.m.
Gonzales, at Meadow's Chapel, April 21, a.m., Q. C. 1:15 p.m.
Pine Grove, at Pipkin's, April 28, a.m., Q. C. 1:15 p.m.
Ponchatoula, April 28, p.m., Q. C. following service.
Angle, at Angle, May 5, a.m., Q. C. 1:15 p.m.
Franklinton, May 5, p.m., Q. C. following service.
Amite, May 12, a.m., Q. C. following service.
Springfield, at Lee's Landing, May 12, 3 p.m., Q. C. following service.
Kentwood, May 12, p.m., Q. C. following service.
Lottie, at Rosedale, May 19, a.m., Q. C. following service.
Plaquemine, May 19, p.m., Q. C. following service.
Bogalusa, May 26, a.m., Q. C. following service.
Bogalusa Circuit, at Columbia Road, May 26, p.m., Q. C. following service.
The Baton Rouge District Conference will convene in the Istrouma Church at 10 a. m., May 30, 1940, and will adjourn 3 p. m., May 31, 1940.
J. HENRY BOWDON, D. S.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Flora, at Flora, Feb. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Feb. 25, 4 and 7:30 p.m.
Camden, at Camden, March 3, 11 a.m. and 1:30 p.m.
Grace Church, Jackson, March 3, 7:30 p.m.
Walnut Grove, at Mt. Horeb, March 10, 11 a.m. and 1:30 p.m.
Bessie Shands Mission, March 10, 7 p.m.
Canton, First Church, March 13, 7:30 p.m.
Sharon, at Lone Pine, March 17, 11 a.m.
Clinton and Ridgeland, at Clinton, March 17, 7:30 p.m.
Canton, North Side, March 20, 7:30 p.m.
Lena, at Good Hope, March 21, 11 a.m. and 1:30 p.m.
Fannin, at Drakes Chapel, March 24, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Jackson, March 24, 7:30 p.m.
Carthage Circuit, at Wiggins, March 31, 11 a.m. and 1:30 p.m.
Carthage Station, March 31, 4 and 7 p.m.
Greenfield and Richland, at Greenfield, April 4, 7 p.m.
Madison, at Pocahontas, April 7, 11 a.m. and 1:30 p.m.
Benton, at Benton, April 7, 4 and 7 p.m.
Raleigh, at Unity, April 11, 11 a.m. and 1:30 p.m.
Lake, at Lake, April 14, 11 a.m. and 1:30 p.m.
Harperville, at Hillsboro, April 14, 4:30 and 7 p.m.
Mendenhall, at D'Lo, April 21, 11 a.m. and 1:30 p.m.
Florence, at Florence, April 21, 4 and 7 p.m.
Forest, at Forest, April 24, 7 p.m.
Capitol Street Church, Jackson, April 28, 11 a.m.
Vaughan, at Vaughan, April 28, 4 and 7 p.m.
Morton, at Pulaski, May 5, 11 a.m. and 1:30 p.m.
Galloway Memorial, Jackson, May 5, 7:30 p.m.
Bolton, at Bolton, May 7, 7:30 p.m.
Terry, at Terry, May 8, 7 p.m.
Homewood, at Gasque Chapel, May 12, 11 a.m. and 1:30 p.m.
Glendale Church, Jackson, May 12, 7 p.m.
Shiloh Quarterly Conference to be announced later.
District Conference at Carthage, May 14 and 15.
Let the pastors elect their delegates as early as convenient and send their names to me.

T. M. BROWNLEE, D. S.

Meridian District—Second Round

Collinsville Circuit, at Antioch, March 7, 11 a.m.
Scooba and Electric Mills, at Electric Mills, March 10, 11 a.m. and 1 p.m.
Binnsville, at Binnsville, March 10, 3:30 and 7:30 p.m.
Meridian Circuit, at Pine Springs, March 17, 11 a.m. and 1:30 p.m.
Enterprise and Stonewall, at Stonewall, March 17, 3:30 and 7:30 p.m.
Chunky, at Meehan, March 24, 11 a.m. and 3 p.m.
East End, Meridian, March 24, 7:30 p.m.; April 17, 7:30 p.m.
Fifth Street, Meridian, March 31, 11 a.m.; April 15, 7:30 p.m.
Marion, at Marion, March 31, 3 p.m.
Central, Meridian, March 31, 7:30 p.m.; May 7, 7:30 p.m.
Poplar Springs, Meridian, April 7, 11 a.m.; April 24, 7:30 p.m.
Porterville, at Chapel Hill, April 7, 3 p.m.
Wesley, Meridian, April 7, 7:30 p.m.; April 10, 7:30 p.m.
Quitman, April 14, 11 a.m. and 1:30 p.m.
De Soto, at Crandall, April 14, 3 and 7:30 p.m.
Philadelphia Circuit, at Cook's Chapel, April 20, 11 a.m. and 1:30 p.m.
Philadelphia, First Church, April 19, 7:30 p.m.; April 21, 11 a.m.
Harmanuel, at Harmanuel, April 21, 3 p.m.
Hawkins Memorial, Meridian, April 21, 7:30 p.m.; April 26, 7:30 p.m.
Matherville, at Salem, April 28, 11 a.m. and 1:30 p.m.
Shubuta, April 28, 3:30 and 7:30 p.m.
Pachuta, at Salem, May 5, 11 a.m. and 1 p.m.
Vimville, at, May 5, 3:30 and 7:30 p.m.
Hope, at Edinburg, May 12, 11 a.m.
Decatur and Hickory, at Hickory, May 12, 4 and 7:30 p.m.
Lauderdale-Daleville, at Soule's Chapel, May 19, 11 a.m. and 1 p.m.
Newton, May 19, 3:30 and 7:30 p.m.
De Kalb, at New Hope, May 25, 11 a.m.
Cleveland, at Clark's Chapel, May 26, 1 a.m. and 1:30 p.m.
Union, at Union, May 26, 4 and 7:30 p.m.
Rose Hill, at, June 2, 11 a.m.
W. B. JONES, D. S.

MRS. WILMER REED

Death, the grim reaper of physical life, has visited one of our good homes and removed from the circle of friends and loved ones, a most beloved and noble young Christian woman, namely: Mrs. Wilmer Reed (nee Bertie Rosella Houston), of the Black Jack community, in Allen Parish, where our Hopewell Methodist Church is located. Mrs. Reed (Bertie as she was usually called) was born October 4, 1910, made her profession of faith in Christ, and joined the church when she was about 10 years old. She was happily united in marriage to Wilmer Reed, March 14, 1936. Her death occurred January 4, 1940. In her normal aspiration and hope of motherhood, a state which is the natural ambition of all true womanhood, she was to be blessed with the experience of becoming the mother of twins. Unfortunately, the bringing forth of life to the twins was premature and the ordeal proved too much. Her physical strength and death was the victorious enemy at that most noble moment of her life. The twins also became the victims of this grim reaper.

Bertie served her community as a school teacher for seven years, and was a leader in the young people's work of the church and the Epworth League, up to the time of and even after her marriage. She was largely instrumental in keeping the League alive and functioning at the time. She leaves a shocking absence in her home, in the church, and in the entire community. She was a loyal, devoted daughter and wife, and a thoroughly consistent Christian.

Besides her husband she leaves to mourn her loss, her parents, Mr. and Mrs. Henry Houston; two sisters, Mrs. Minnie Beard, and Miss Vicie Houston, who is a teacher in the Kinder High School.

JAS. A. KNIGHT,
Pastor.

MRS. CLYDE H. WARNER

In sincere appreciation of faithful service efficiently rendered, we, the Board of Stewards of the First Methodist Church, of Monroe, La., offer this simple tribute to the memory of our late secretary, Mrs. Clyde H. Warner.

Mrs. Warner came to us several years ago, and whatever doubts any of us may have had as to her qualifications for the position to which she was elected, they were quickly dispelled by the winning charm of her personality, and the energy and efficiency that she brought to bear in performing the arduous duties of the office.

With an unswerving faith in God, and undying devotion and loyalty to her church, and an unbounded love for humanity, she brought to her work a radiant cheerfulness that was a constant source of inspiration to those with whom she was associated.

She did not confine her labors to the tasks incident to her official position, but was always ready to do anything within her power for the advancement of the church she loved, and the Kingdom of God.

In her passing, the church, its pastor, the Official Board, and each and every worker and member has sustained a great loss, and while our hearts are grieved because of this, we feel that we were singularly blessed in having had the privilege of working with her, and associating with her during these years.

In cooperation with the Finance Committee, she was largely responsible for the sound, financial condition of the church, for while she was always kind, courteous, dip-

lomatic and considerate, she was constantly on the alert to stimulate the discharge of our financial obligations to the church.

A devoted mother, by her energy and sacrificial economy, she was enabled to see both her daughters properly prepared for the duties and responsibilities of life, but more than this, to leave to them the priceless heritage of the example of a Christian character, a treasure laid up where the "Rust corrupteth not, neither do thieves break in and steal."

And so we mourn, not for her, but for ourselves, for, while the loss is ours, her's is the victory, and when the portals of Heaven opened wide to receive her spirit, we believe that she was received by the Master Himself, who placed upon her brow the well earned crown, and pronounced that blessed encomium, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The above was unanimously adopted by the Board of Stewards, of the First Methodist Church, at a regular meeting held on February 12, 1940.

E. P. GIBSON,
Chairman.

MRS. DORA EUGENA HALE PASSES AT FLORENCE, MISSISSIPPI

Mrs. Dora Eugena Hale, native of Rankin County, and a resident of Florence for the past thirty-six years, passed away at her home, at the age of eighty-three years, on January 22, 1940.

The funeral services were held from the Methodist Church, by her pastor, Rev. A. B. Barry. Mrs. Hale was the oldest member of her church, holding a membership for the past fifty-eight years. She was also one of the few Gold Star Mothers. She loved the works of her church, and especially the missionary work.

The fruits of her wonderful life and the blessings of her influence will live on.

The contact made with friends and communicants of the church, with family and loved ones, produces a monument to her memory that will be imperishable.

The children who mourn her passing can take comfort in the thought that their mother so lived and wrought in this world as to be called "blessed."

Survivors include one son, E. R. Hale, Louisville, Miss.; four daughters, Mrs. Era McAllister, Jackson, Miss.; Miss Mittie Hale, Florence, Miss.; Mrs. C. H. Hamilton, Pearson, Miss.; Mrs. J. J. Knight, Hickory, Miss.; nine grandchildren and four great grandchildren.

THE SPIRIT OF FORGIVENESS

(Continued from page 6)

spirit of forgiveness. In Luke 7:41, 42, Jesus is reported to have said: "There was a creditor who had two debtors. And when they had nothing to pay, he frankly forgave them both." And so must we do, if we are to follow the example and exhibit the spirit of our Lord.

2, How Often Must We Forgive?

In Matt. 18:21, 22, there is this record: Then came Peter to Him, and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times seven? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." Since the Jews of that day taught that three times was the extent of one's obligation in the matter of forgiveness,

Peter thought that he was being exceedingly generous and magnanimous when he suggested an additional four times; but Jesus quickly and emphatically showed him his mistake, and taught him that there is absolutely no limit whatsoever to the obligation to forgive. Thus, for all time, Jesus settled forever the question of how often a disciple of his should exercise the spirit of forgiveness.

3. The Measure of God's Forgiveness

Our forgiveness of others is the measure of God's forgiveness of us. In other words, when in prayer we ask God to forgive us, we put in God's hand the measuring rod by which He measures His forgiveness toward us. That is, when we ask God to forgive us as we forgive others, just to the extent that we forgive, He will forgive us; and if we forgive not, neither will He forgive.

In that model prayer, usually called the Lord's Prayer, Jesus inserted this petition: "Forgive us our trespasses as we forgive those who trespass against us." At the close of this prayer, Jesus went back to this particular petition, the only petition to which He returned, and commented upon it thus: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Then again in Mark 11:25, Jesus said: "And when ye stand praying, forgive, if ye have ought against any; that your Father also, which is in heaven, may forgive ye your trespasses." If in all His teachings, Jesus ever made anything clear and definite, it is the truth that He declared with all possible emphasis that God's forgiveness of us is based upon our forgiveness of others. So I reach the inevitable conclusion that our forgiveness of others is the measuring rod which we place in the hand of God by which He will measure His forgiveness of us.

My own experience teaches me that it is hard and difficult always to exercise a forgiving spirit toward the wrongdoer; nevertheless, this is the standard which Jesus has set up for all his disciples. So He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." He forgives, so must we forgive. But some one may ask if God does not require us to repent before He forgives us. Yes, but He is God and has the right to make His own conditions; besides, He makes the requirement for our own benefit. We are not in a state of mind to receive His forgiveness unless we first repent. The Christian should not wait for the wrongdoer to repent and search him out to ask forgiveness, but he should remember that Jesus said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

In closing, let me sum up: (1) Christians should not wait for the repentance of the wrongdoer before forgiving; (2) Forgiveness is an attitude of the spirit; (3) There is no limit to the obligation to forgive; (4) Our forgiveness of others is the measure of God's forgiveness of us.

Stonewall Jackson once remarked that there was no man yet born who was strong enough to tamper with whisky and keep his brains, his morals, and his money intact. Such observation is rather hard on those who love so much to prate about the use of liquor "in moderation," isn't it?—Signs of the Times.—Religious Telescope.



H. N. McTyeire



C. C. Gillespie



J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

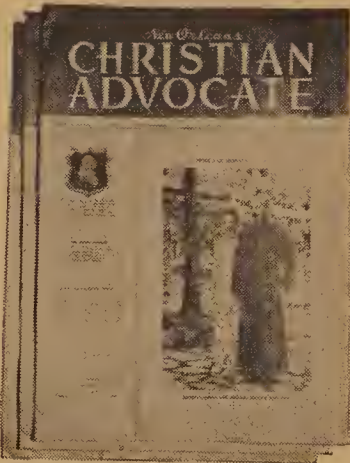
Congratulations on the years of progress of the Advocate. Each issue gets better and better is my critical opinion; especially the last issue which I believe is the best I have read. . . . Your Every Steward Campaign. Why stop there? Aren't the teachers and superintendents as important? (A Young Layman). Will you accept his challenge?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)	
Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, Pastor

(Reserved for your Church)

"Next September, if I am living, I will be ninety-five years of age and for about seventy years, have been a subscriber and reader of the Advocate. With best wishes and a prayer for continued success." (A Layman).

"Honest-to-goodness, cross my heart, you are getting out a paper any man would be proud of. It is tremendously interesting, well arranged and, it seems to me, grows better and better. I congratulate you with all my heart. The New Orleans Christian Advocate should continue serving the same territory despite Jurisdictions. I trust it may be so arranged. (Minister).

Three opinions out of a clear sky, all received in one week and two of them in the same mail last Saturday. We do not know the young man whose statement is quoted.)



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

This is our Lenten task—the utterance of penitence and the opening of doors to God. It must be very sacred; not formal, but alive and glorified with motive. . . . It must be very reasonable; not unfitting the body for any good work, but making it a more and more perfect instrument for the soul.

—Phillips Brooks.

THE PRAYER-ROOM TODAY

Let Thy blessing be upon us, Heavenly Father, as we pass through these holy days in which we remember the sufferings and death of our dear Lord; and grant that His holy Example being ever before us, we may follow Him in willing obedience, learn His gracious humility and, being filled with His love and spirit of self-sacrifice, learn the lessons of a life pleasing to Thee and helpful to our fellow men; through Him Who loved us and gave Himself for us, even Jesus Christ, our Lord. Amen.

—Light for Today.

Rev J B Cain
Oct 40

FIRST METHODIST CHURCH



In this building, on St. Charles Avenue at Lee Circle in New Orleans, the thirtieth and last session of the Woman's Missionary Council is being held.



WALLET OF THE WEEK



THE SIZE OF A MAN'S HAT is no longer evidence of a high order of intelligence. According to statistics said to have been collected by scientists, the size of a man's head has no necessary relation to mentality. It is said that some of the largest brains ever known have been the brains of idiots and some of the brilliant people of the world have had relatively small heads. However, statistics themselves do not always settle issues and they are certainly not infallible.

* * *

A DOCUMENT OF UNUSUAL INTEREST, executed in Palestine thirteen hundred and fifty-six years ago, was recently translated by Professor Casper J. Kraemer, Jr., and Dr. Naphtali Lewis. The document is a divorce contract and is said to be the oldest known record of the kind. It discloses the fact that a mother-in-law was the cause of the trouble. The find may explain little else, but it at least shows that human nature and human relations have been much the same for more than thirteen hundred years.

* * *

INCREASED TOBACCO CONSUMPTION, as revealed by the records of the industry, is one of the startling disclosures of business. In the past forty years, the population of the United States has increased approximately seventy-five per cent and during the same period, tobacco consumption has increased one hundred and thirty-six per cent. It is said that the gain in consumption represents an increase in the number of individual smokers as well as increased consumption on the part of individual users.

* * *

RELIGION MAY BE AN OUTLAW in communistic and godless Russia, but not so in Scandinavia. It is said that when the kings of Norway, Denmark and Sweden and the President of Finland met in Stockholm not long ago to discuss the present war in Europe, they first attended a service of worship and prayer in the royal church while the massed throngs outside sang Martin Luther's great hymn: "A mighty fortress is our God." In the bitter days which have followed, the soldiers of Russia have found the task of storming the fortress of believing soldiers no easy one.

* * *

A NEW BOMBING PLANE, with more than two hundred feet wing spread and a range of six or seven thousand miles, is nearing completion by the Douglas Aircraft Company, in Santa Monica, California. The huge plane will weigh about seventy tons, and the first tests are expected to be made next summer. The largest bomber at present weighs thirty-two tons, and is in service on an experimental basis. The largest regular service craft weighs seventeen tons. The Atlantic Clipper ships weigh forty-one and one-half tons and carry forty-five passengers. Two new pursuit planes of the Army have a cruising speed of more than three hundred miles per hour.

ALEXANDER MACKAY, of Uganda, Africa, was described by Henry M. Stanley as being the greatest missionary since Livingstone. He was a son of a minister of the Church of Scotland, was trained as an engineer, and when he offered himself for missionary service in Uganda he was holding an important engineering post in Germany. He spent nearly fourteen years in Central Africa without once going home on furlough. It was Mackay who really laid the foundation of missionary achievement in Central Africa.

* * *

THE UNIVERSITY OF SOUTHERN CALIFORNIA, says an exchange, has decided to give college credit to any student who will study his own church and its background on a college level. The course initiated for this purpose is known as, "The Church and Its Program." In charge of the course will be a professor chosen from each denomination and approved by the church officials and by the university. It would be difficult to appraise the value of such a course until one has had an opportunity to observe its operation.

* * *

THE DISCONTINUANCE OF THE SWASTIKA in pottery, rug and other designs of the Navajo Indians in Arizona, is one of the severest rebukes of racial intolerance and persecution which has come to our attention. In solemn ceremonial, four tribes vowed to discontinue it after it had been in use for decorative purposes from ancient times. It was renounced because of its abuse by those who, having adopted the emblem, resorted to bitter race hatreds and persecutions which even the conscience of the American Indian refuses to tolerate.

* * *

ROMAN CATHOLIC SCHOOLS maintained by that Church in Ontario, Canada, constitute eleven and five tenths of the number of schools and eighteen and three tenths of the total enrollment. The ordinary grants made to public schools in that province show that for the fiscal year 1939, the Catholic schools received twenty-one and twenty-seven tenths of the total. During the last ten years Catholic school grants have increased ninety-eight per cent and public school grants have decreased eight per cent. Does one need to ask about the signs of the times?

* * *

THE VALUE OF MANUFACTURES in the United States are said to come largely from certain centers of production. Eight of the three thousand and seventy counties in the nation are credited with twenty-five per cent of the total value of our manufactures. The eight counties in the order of their importance are: Cook County, Illinois; Wayne County, Michigan; New York County, New York; Philadelphia County, Pennsylvania; Los Angeles County, California; Allegheny County, Pennsylvania; Cuyahoga County, Ohio; and Erie County, New York.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE WOMAN'S MISSIONARY COUNCIL

As this issue of the Advocate comes from the press, the thirtieth and last session of the Woman's Missionary Council, of what was the Methodist Episcopal Church, South, opens in First Methodist Church, New Orleans. The program for the session is of unusual interest because of a list of speakers of very remarkable ability. It is interesting also for the brief resume of the missionary history of the Southern Church, presented in the likenesses and the years of service of the various presidents of the constituent missionary organizations merged in the Woman's Missionary Council; and the likenesses of the three Presidents and their years of service in directing the affairs of the new organization. Miss Belle H. Bennett, the first President, served for twelve years. She was then succeeded by Mrs. F. F. Stephens, who was in turn succeeded by Mrs. J. W. Perry, each of these two Presidents serving nine years. The program, somewhat condensed, appears elsewhere in this issue.

THOUGHTS FOR LENT

In the early years of Methodism a theme of paramount interest was "The evidences of Christianity." It may have been that the marks of a Christian were somewhat otherworldly in their nature, and to the uninitiated they may have been more theoretical than real and practical. But if such were true, it does not subtract from the credit for the interest in spiritual things—the Methodists of those days were concerned to know the marks by which Christian experience might be authenticated. If, however, the interpretations of a generation ago were a little abstract and ethereal, it was something which we have now effectually overcome. We seem to have gotten our feet on the ground, perhaps by withdrawing our heads from the stars. At the present time the tests of Christian experience are formal and mechanical—experiences which have become solid and of a nature which speak to sense consciousness.

Ours is too much a time when men are moved by progress and processions rather than by the glow and the thrill of the warmed heart. But we often wonder if our more real anchorage enables us to sing with the confidence of the great Methodist hymn writer: "Where shall my wondering soul begin?" Our inclination to pageantry moves us to look for mass demonstrations rather than to seek spiritual humiliation and heart-searching. No militant host is invincible for its numbers, but only for the conscious enlistment with an omnipotent God.

It would be great gain spiritually if during this hal-

lowed season, we should shake ourselves free from the delusive trust in the mechanical and the material and come face to face with God. If we lack the Spirit of God, the pageantry of millions can but reveal the impotence of hosts out of step with Him. We shall be courageous, powerful and effective, as He shall make us representatives of the cross and evangel of its sacrificial message. The very atmosphere and the associations of these days should turn us toward penitence and contrition that the love and the lift of the thorn-crowned Christ may become real experiences to us again.

CHANGE OF POLITICAL TIDES

In answer to the questions, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" the psalmist replies: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully." In line with this very searching prescription we are minded to say that in the hour of victory as well as in the hour of defeat, men meet the real tests of character.

It is easy enough to assume that political housecleaning is complete even when one crowd has been traded in and another traded out. The most damaging influence upon public and individual morals is experienced in what amounts to trading convictions for place and securing gratuities from public monies which were collected for entirely different purposes. If we remember correctly, two of Caesar's embarrassments in his wars of conquest were the "impedimenta" (baggage) and the "camp followers." The baggage may be necessary but the camp followers are a liability and often a nuisance.

Men who aspire to stand in the holy place must have clean hands. It is a great temptation to accept a small contribution and to observe the courtesy of not looking the "gift horse in the mouth." But if the rehabilitation of your house of worship or even the walk leading from the curb to your church bears the fingerprints of graft, how can you stand at the altar and chant praise to God, whose holiness is as "a consuming fire?" No political victory is even half won if it ends with simply driving thieves from power and nothing more. There can be no exaltation of the standard of democracy until we have conquered dishonesty in our own hearts. In the hour of triumph every citizen should resolve before God to make a definite and a positive contribution by seeing to it that no smell of corruption which he has condemned shall be found on his own garments—to have "clean hands and a pure heart."

A REQUEST

The Advocate issue of January 18 has been completely exhausted except our permanent files. A friend desires a few copies for an article in which she is specially interested. If any of our readers happen to have this issue and will send it to us we will pass it on to the interested party. We ask this solely for the accommodation of a good friend of the Advocate.

MAGNIFYING THE LAYMAN IN UNITED METHODISM

Last week we spoke of the Church as a cooperative enterprise. We stated briefly the historical background, we pointed out a way for bringing our laymen into fuller cooperation, but left the elaboration of our thought for later consideration.

The mention of this subject is usually met with a gesture of discouragement: "It is the age old problem." There is no use to try to dismiss it as a forlorn hope. We have come to a time when we must draw the lay and clerical forces into a closer fellowship if we are to get forward in our great task. Whatever may be said of the ministry in the past, there must be no justification for saying in the future that our preachers reserve to themselves the control and direction of this vast army of Methodists. It seems to us that Episcopal Methodism has been more tardy than unwilling in the development and use of its laymen. Before 1870, there was not a layman in the General Conference, North or South, and equal representation came still later. All the General Boards have had preachers as their executive officers. No layman was ever senior Publishing Agent in the Southern Church until D. M. Smith was elected, and we have no reason to be ashamed of the record which laymen have made in that relation. It might be remarked also that the successful operation of the Woman's Missionary Council is an accepted fact. The Presbyterian Church had the wisdom to capitalize the gifts and the consecration of Robert E. Speer, whose peerless leadership was a tower of missionary strength for a generation. Episcopal Methodism lost to the Y. M. C. A. the services of that great inter-national missionary leader, John R. Mott. We must find the way to discover and use our laymen in wider fields of service.

A less tactful answer assumes that our Methodist system does not lend itself to the full application of a democratic policy. That answers nothing. The fact is we have made steady progress in widening the activities of our laymen. This is as it should be, but we have not gone far enough. It is our feeling that our laymen should share in the executive responsibilities of every General Board—not only as board members, but as executive officers also. We can think of no better way to initiate this than to place laymen as far as possible at the head of Jurisdictional phases of our work. It seems to us that there is little inspiration for a layman in the reflection that his grandchildren, in after years, may have to look for his relation to the Church in some yellowed and musty tome lying abandoned in some church basement rather than in the records of a large consecration to noble endeavor in a wide field of service.

A DOG'S LIFE

By Dr. H. T. Carley

(A letter from "Pat," a Boston terrier getting along in years, to his nephew, "Senator," just entering the prime of life.)

Dear Senator: I've just had a nice nap on the rug in front of the fire, finished eating a delicious dog biscuit, and taken a few laps of fresh water from my red pan that they keep filled for me under the book table in the corner of the room. I'm feeling pretty good, and the notion has struck me to write you a few lines before I go out in the back lot to see if I can find me a cat and run him up a tree. If I can't find a cat, I'll go out to the barn and see if any rats are stirring.

I have come through the winter pretty well, and I hope this finds you enjoying the same great blessing. It has been pretty cold over here, with plenty of ice and snow, but I managed to keep fairly comfortable. There is a good deal in knowing how to manage. A dog's life is not so bad if you learn to use your head.

If you don't mind, I'll give you a few hints out of my long experience that may be helpful to you. You are a smart dog and would learn these things anyway; but maybe I can help you over some rough places.

It doesn't take much to make us dogs happy. All we want is plenty to eat, a good place to sleep, fresh water, regular exercise, a little fun, and a good deal of affection from our masters. If we manage it right, we can pretty near have all these things.

I like my victuals—but I don't want just anything. Some folks just rake some scraps together, throw them out in the yard, and say, "Here, pup!" Scraps are all right for chickens, but not for high-class dogs like you and me. I let my folks know pretty soon how I felt about it. When they started to feed me scraps, I'd walk up to 'em, give 'em a sniff or two, and turn and walk away. They smelled mighty good sometimes, and I'd dribble at the mouth—but I wasn't going to eat scraps. So the folks would say I must be sick—and they'd fix a real nice plate for me and beg me to eat it. So I have 'em trained now. They got me a plate of my own—and I don't have to fight the chickens for what I get. Sometimes I won't eat what they give me because I don't like it; but I'm nice about it, and they always find something that suits me.

One thing I've learned—never to beg for something when they are at the table. When they have something that I am especially fond of, I may go and stand by one of them without saying anything—just stand there. The chances are that one of them will hand me a few nice morsels. But mostly I just lie down and wait till they fix my plate. If you want your folks to be nice to you, you must be a nice dog.

It's funny how much we talk together—my folks and I—though we don't speak the same language. I use barks and whines, and make signs with my ears and paws and with what little tail I have; they use funny sounds of some kind. But they know what I mean, and I know what they mean. For example, every night after supper I say, in my own way, "It's time to take a drive." They sometimes pretend not to notice me; but pretty soon one of them will say, "All right—let's go." And then we all go out and get in the car and ride around awhile.

But this letter is getting too long. I believe I'll go look for that cat. I may write you again some of these days.

UNCLE PAT.

COUNCIL PROGRAM

WEDNESDAY, MARCH 6

Afternoon—

3:00 to 5:30—Preliminary Meetings of Boards and Memorial Service.

Evening—

7:30—Address by Dr. Paul W. Quillian, First Methodist Church, Houston, Tex.

THURSDAY, MARCH 7

Morning—

8:30—Worship, followed by organization, reports and messages from missionaries.

12:00 to 12:45—Message by Dr. Lynn Harold Hough, Drew University, Madison, N. J.

Afternoon—

2:00 to 4:00—Business session, with messages from missionaries.

Evening—

7:30—Address by Dr. John R. Mott, New York.

FRIDAY, MARCH 8

Morning—

8:30 to 12:00—Business session and addresses.

12:00 to 12:45—Address by Dr. Lynn Harold Hough.

Afternoon—

2:00 to 4:00—Business session and addresses.

Evening—

7:30—Address by Dr. Umphrey Lee, President S. M. U.

SATURDAY, MARCH 9

Morning—

8:30 to 12:00—Business session and addresses.

12:00 to 12:45—Address by Dr. Lynn Harold Hough.

Afternoon—

2:00 to 4:00—Business session and addresses.

SUNDAY, MARCH 10

Morning—

11:00—Sermon by Dr. Lynn Harold Hough.

MONDAY, MARCH 11

Morning—

8:30 to 10:15—Business session.

10:15 to 11:00—Address by Dr. Lynn Harold Hough.

WOMAN'S MISSIONARY COUNCIL

The thirtieth annual session of the Woman's Missionary Council, of the (former) Methodist Episcopal Church, South, will be held in New Orleans, March 6-11, bringing to this city approximately 200 official members, program speakers, missionaries and deaconesses. In addition a large attendance from nearby Louisiana cities is expected. A daily attendance of 1,500 to 2,000 is forecast.

Officers and official members will arrive Monday and a round of executive and standing committee meetings will be held Monday afternoon and all day Tuesday at the St. Charles Hotel.

Another group in the vanguard will be 100 or more deaconesses who will hold their annual Deaconess Conference at First Methodist Church, Tuesday preceding the Council session.

Program highlights include the daily noonday devotional addresses by Dr. Lynn

port, La., will conduct a memorial vesper service in honor of members who have died during the year, and the Rev. E. C. Gunn, District Superintendent, New Orleans, assisted by Methodist pastors of the city,



DR. LYNN HAROLD HOUGH

will officiate at the Holy Communion service.

The first public meeting will be at half past 7 o'clock Wednesday evening. The Rev. W. H. Wallace, pastor-host, will conduct the worship service, and the Rev. Dr. Paul W. Quillian will be the platform speaker.

The first business session will be convened by Mrs. J. W. Perry, of Abingdon, Va., president, at 9 o'clock Thursday morning, following a thirty-minute devotional service led by Miss Haskin.

The message of the president, report of the recording secretary, Mrs. A. R. Walker, of St. Louis, Mo.; of Mrs. J. W. Mills, Tyler, Texas, vice-president; and Mrs. Ina D. Fulton, of Nashville, Tennessee, will be highlights of the opening business session.

Administrative secretaries and superintendents scheduled for reports during the session include: Miss Sallie Lou MacKinnon, Secretary of Foreign Missions; Mrs. J. W. Downs, Secretary of Home Missions; Mrs. Helen B. Bourne, Secretary of Education and Promotion; Miss Estelle Haskin, Editorial Secretary; Miss Noreen Dunn, Secretary of Children's Work; Miss Thelma Stevens, Superintendent of the Bureau of Christian Social Relations; all from missionary headquarters at Nashville, Tenn.

The Woman's Missionary Council is the major woman's organization in the former Methodist Episcopal Church, South. It conducts educational, social, medical and evangelistic lines of work throughout the United States and in eight foreign countries, namely, Africa, Brazil, China, Cuba, Korea, Japan, Mexico and Poland. To carry on its enterprises the Council raises and expends annually approximately one million dollars. It enjoys the reputation of never being in debt and always having a surplus. Its work is maintained by free-will pledges made annually by the representatives at the annual Council meetings on behalf of their respective Conference Woman's Missionary Societies.

Unusual interest is attached to the approaching meeting, for it will be the last (Continued on page 16)

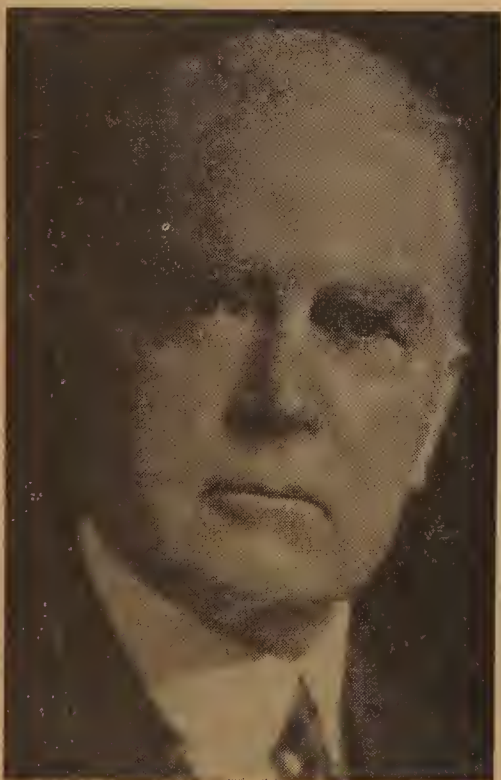


MRS. J. W. PERRY

Harold Hough, dean of Drew Theological Seminary, Madison, N. J.; the morning services at 8:30, by Miss Estelle Haskin, of Nashville, Tenn., editorial secretary of the Council; Missionary addresses by Dr. Paul W. Quillian, pastor of First Methodist Church, Houston, Texas; by Dr. John R. Mott, president of the International Missionary Council, New York City; President M. S. Davage, Clark University, Atlanta, Ga.; Dr. James W. Workman, pastor, First Methodist Church, Fayetteville, Ark.; and talks by missionaries and deaconesses.

Bishop A. Frank Smith, general superintendent of Methodism in Louisiana, will officiate at the consecration of twelve young women to the service of deaconesses and foreign missionaries, Sunday night. This promises to be an impressive service. More than 100 furlough missionaries and deaconesses will be in the processional. Brief addresses will be made by members of the incoming class and by representatives of the active and retired missionaries and deaconesses.

All of the sessions of the Council will be at First Methodist Church. The general public is invited to attend. The first meeting will be at 4 o'clock Wednesday afternoon, when Mrs. George S. Sexton, Jr., of Shreve-



DR. JOHN R. MOTT

Evening—

8:00—Messages from candidates, followed by consecration of candidates by Bishop A. Frank Smith.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

PRAYER AND OBEDIENCE

By Rev. B. M. Hunt

"And He went a little farther, and fell on His face, and prayed, saying. O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."—Matt. 26:39.

Naturally we turn to Christ as we study the theme, "Prayer and Obedience." Jesus spent much time in prayer. The following quotations illustrate His habit of prayer: "He went, as He was wont, to the Mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, 'Pray' . . ." (Luke 22:39, 40).

"In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." (Mark 1:35).

He "constrained His disciples to get into a ship . . . and when He had sent the multitudes away, He went up into a mountain apart to pray." (Matt. 14:22, 23).

In Matt. 26:38, 39, we read: "Then saith He unto them, 'My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.' And He went a little farther, and fell on His face, and prayed, saying, 'O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt.'"

The text is a window through which we reverently look into the very heart of Jesus. In thus looking we must not forget that while He was very God, He was also man, subject to all the limitations of mankind. In Hebrews 5:7, 8, we read: "Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared. Though He were a Son, yet He learned obedience by the things which He suffered." The author of Hebrews recognizes Christ's divinity in the beginning of his epistle, yet in this passage he also clearly teaches the humanity of Jesus. He was limited to human powers, sympathies and affections. The Word had become flesh.

Was it possible for God to save Him from death? Jesus was at the threshold of the Cross with all of its agony and suffering. After the supper with His disciples in the upper room, He had taken the eleven to Gethsemane. Having entered the Garden, He left eight of His disciples, and carried Peter, James and John a little farther and then unfolded the burden of His heart, saying, "My soul is exceeding sorrowful unto death." His heart craved sympathy and con-

solation. How intensely human! Yet how miserably the disciples failed their Master.

The cry of His heart was that the cup might pass. This was the natural shrinking of a sensitive soul. He does not raise the question of God's power. But He seeks to do the Father's will. Real prayer seeks nothing that is not in harmony with the Father's will. The cup did not pass. That for which He asked was not granted.

I.

The perfect obedience of Christ was an essential element in the atonement. As a Son, He had rights, but He had emptied Himself and had become a servant. Through the Incarnation, He had completely identified Himself with humanity. "Though He were a Son, yet learned He obedience by the things which He suffered." (Heb. 5:8). Obedience carries with it the idea of conformity of another's will. Jesus became obedient unto death, even the death of the



DR. W. G. CRAM

cross. And in so doing He became the author of eternal salvation unto all that obey Him. Prayer and obedience are possible to us because Christ prayed and obeyed. The Saviour conquered on His knees. Think of the far-reaching consequences of that victory of Jesus.

In obedience to the Father's will, Jesus went the way of the cross, and died for the sins of the world. If obedience was necessary to the completeness of His redeeming act, how can His obedience avail for those who do not obey Him? Prayer is not prayer without the spirit of obedience. Obedience and prayer are illustrated in this prayer of Jesus, "Not My will, but Thine be done."

II.

The trouble with the world from the beginning has been that man's will has been at variance with God's will. Ever since the sin of Adam and Eve we find illustrations of the fact that disaster follows disobedience.

It has not always been easy to do the will of God. It was not easy for Abraham. It was hard for Jacob. It meant cross-bearing and self-crucifixion for Paul. It is very hard to bring the human will into subjection to the Divine will.

What a price men pay for living outside the will of God! King Saul committed suicide and wrecked himself for two worlds. Many men and women fail because they miss the will of God. Sin is disobedience. Sin is disharmony. Sin raises barriers between ourselves and God. We cannot tolerate sin in our lives and expect God's presence. Nor can we neglect duty and expect Him to be with us.

Bishop Ralph S. Cushman in his book, "Practicing the Presence," has written: "Sometimes we are defeated because we have rested too much on our own will power and not enough in the strength of the Presence. We must always remember that when stalwart Christians like Paul say, 'I can do all things,' they are quick to add, 'through Christ which strengtheneth me.'" (Phil. 4:13.)

III.

God's gift of the Holy Spirit is conditioned upon man's obedience. In Acts 5:32, we read, "Thy Holy Ghost, Whom God hath given to them that obey Him." Through Christ's cross salvation is made possible for all men. But the gift of the Holy Spirit is essential, for He takes the things of Christ and reveals them unto men.

The Lord has said, "Be ye holy for I am holy," (1 Peter 1:16). That is the price of fellowship with God. Jesus taught that fellowship with God is made possible only through obedience. In Christ's farewell address to His disciples, He said, "If a man love me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him," (John 14:23); "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love," (John 15:10); "Ye are My friends, if ye do whatsoever I command you," (John 15:14). Obedience is the fruit of faith. Jesus had just said, "He that believeth on me, the works that I do, shall he do also," (14:12). His first word in this message was, "Ye believe in God, believe also in me," (14:1). Neither did He put their obedience in the place of His own obedience, which was the only ground of their acceptance with the Father. No grace of the Spirit can be substituted for Christ on the cross; and the Christian, beholding by faith our crucified Saviour, the Lamb of God, will always say, with Charles Wesley, "Hangs my helpless soul on Thee." But our Lord stated a fact in Christian experience, that love and obedience are inseparable; and emphasized obedience as a test of discipleship. Obedience is the evidence of love.

The risen Lord coupled the Great Commission with the promise of His presence. Obedience and fellowship go together. In daring Christian adventure is real life.

Many blame God for their troubles, but He is not responsible for what happens outside of His will. Nor does He promise immunity from trouble to His disciples, but He does promise His sustaining presence. The three Hebrews were thrown into a fiery furnace, heated seven times more than it was wont to be heated, but One was with them "like unto the Son of God" (Dan. 3:25).

Then let us advance in our prayer life. Let us advance in the life of absolute harmony with the will of God. Let us trust and obey. Then we have the promise of God's presence. This is the victorious life. Inside of God's will there is security and peace, fellowship and power for service. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "He that doeth the will of God abideth forever" (1 John 2:17).

CONFERENCE NEWS AND PERSONALS

Rev. R. C. Nanney enters his fourth year on the Ashland, Miss., charge, with an auspicious outlook. The work begins well and the people are cordial and responsive.

Rev. Andrew J. Boyles, Bay St. Louis, Miss., reports that while he has been hindered some by the weather, his work and his workers are maintaining the fine standard set in other years.

Rev. E. P. Drake, recently transferred to Louisiana from the South Georgia Conference and stationed at Columbia, La., manifests a fine spirit and indicates a loyalty worthy of his task and his people.

Miss Connie Milton writes us from Walker, La., in reply to our steward-subscriber appeal, that the paper has been coming to her home for fifty years, but not in her name. We are glad to know they have been so long readers of the Advocate.

Mrs. Dan B. Brummitt, from Evanston, Ill., widow of the late Dan B. Brummitt, will deliver a series of lectures at Gammon Theological Seminary on March 12-15, according to announcement of President Willis J. King.

Mrs. A. J. McIntire, of Midland, La., adds a very much appreciated commendation to a business letter sent to the office. We trust that she may find the Advocate more and more a source of help in the days ahead.

We regret to learn, through Mr. J. H. Johnson, of the continued illness of Mr. R. A. Myers. His condition shows no improvement and his loved ones are necessarily under a great strain on account of his critical illness.

Rev. Hilary S. Westbrook, pastor at Rose Hill, Miss., charge, reports enthusiastically of the prospect and progress being made in his work. He says that the days ahead are hopeful and encouraging and that he is happy and pressing on.

Dr. G. F. Winfield, pastor at Court Street, Hattiesburg, has been named by the Federal Council of the Churches of Christ in America, to deliver several radio addresses over Station WFOR, Hattiesburg, on the subject of Racial Understanding and Christian Fellowship.

Rev. H. B. Hilburn, of the New Augusta, Miss., charge, is leading in a program of social betterment in that locality. He is preaching and working against institutions of evil and crime, and his efforts have resulted in the elimination of some evils and the creation of sentiment against others.

Despite the bad weather, congregations at Main Street, Hattiesburg, and of First Church, Laurel, have filled the auditoriums to capacity. Rev. I. E. Williams and Rev. J. W. Leggett, Jr., are the pastors. Both congregations have taken forward steps under the leadership of their new pastors.

Rev. R. C. Mayo, pastor at Vardaman, Miss., writes that winter and muddy roads, together with sickness, have greatly interfered with his work, but he hopes, with the coming of brighter days and redoubled efforts, to be able to report a good year when Conference meets at Columbus.

Rev. Frank A. Matthews, recently assigned to Vinton, La., reports that things are moving well in his new charge. He is planning a program of church and parson-

age improvement which he hopes to get started within a few weeks. He has found his new people very lovely and pleasant to work with.

Miss Christel Hale makes an inquiry of the Advocate office concerning a matter in which she is entirely correct and then adds a splendid message regarding the Advocate itself: "I enjoy it very much. I think it is one of the finest little papers that can come into a home. We want to get more subscriptions this year than ever before."

Dr. Elmer T. Clark, of Nashville, was compelled to cancel his engagement with the Missionary Advance in the West on account of the critical condition of his brother, who was recently injured in an automobile accident. No later news of the condition of Dr. Clark's brother has been received, but we trust that the tide has turned in his favor before this time.

Rev. W. D. Kleinschmidt, pastor at Park Avenue, Shreveport, says that he has been graciously received and that he has in cash and pledges the amount of his Conference benevolences, superannuate fund, district work and General and Jurisdictional Conference askings. Bro. Kleinschmidt adds that Rev. R. T. Ware is doing a fine work as chaplain at Charity Hospital.

Rev. Ruth Nuttall, of Loranger, La., as secretary of the Tangipahoa Parish Ministerial Association, reports a good meeting and program of helpful addresses. For her own church she reports that the program of work is being harmonized with the new schedule, good young people's cooperation, and a good program of work ahead. The next meeting of the Ministerial Association will be held in the Episcopal Church, at Hammond, on March 4.

Rev. W. B. Alsworth, district superintendent, Hattiesburg, is pressing the program of the Church along all lines. The district missionary institute was a decided success and a good representation from the district was present for the Methodist Advance meeting in Jackson. A program of the Youth Crusade rally in Hattiesburg, on Feb. 29, featured Rev. Paul Worley as the principal speaker. The spiritual outlook of the district is good, and the financial program promises a better record for 1940 than was attained in 1939.

A MESSAGE FROM REV. W. W. WOOLLARD

Dear Bro. Duren: Believing that my many friends throughout the Church desire to know of my condition, and knowing that you, an old-time friend, would welcome information, I am writing to inform you of my situation. I am at the Baptist Hospital, in Memphis, with my old friend, Epps Jennings, than whom a more princely gentleman never lived. I have been under the immediate care of two special nurses for eight days now and will probably remain here for that much longer at least.

All of my children, and of course my dear wife, are with me.

I have been greatly cheered by the many tokens of love and regard which come to me and strengthen me in my unflinching faith in God and Jesus Christ the Lord.

(Note: This brief message was dictated by Bro. Woollard who, according to the as-

surance of his son, is now gaining ground, but necessarily the gain is slow.—Editor.)

TO THE DISTRICT SUPERINTENDENTS AND PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

Dear Brethren: You have been hearing and reading about the Parker Recognition Fund. It is a movement to raise \$100,000.00 to endow a Chair of Christian Doctrine at Emory University, and to do this in recognition of Dr. F. N. Parker, who has given so many years of faithful service in the Candler School of Theology.

It is a tragedy for young preachers to go out on poor circuits and have big debts to pay out of small salaries. Yet our church is demanding a more highly educated ministry. Now this Parker Recognition Fund will help this situation. When this \$100,000.00 is raised and the income from it supports the Chair of Christian Doctrine, then the salary now paid to that Chair will be released to help young preachers so that they may go to their charges with less debt.

Some have thought that this fund was to be given by Emory men only. But the idea is that all the ministers in the Southeastern Jurisdiction contribute to this fund just the amount they are able to give. Your contribution is a bond bearing 5 per cent interest.

Here is how easy it is: Suppose you buy a \$100 bond. If you pay the interest until May, 1944, which would be \$22.50, and 25 per cent of the principal, which would be \$25, then you may renew the other \$75 for five years more. In other words a hundred dollar bond for four and one-half years would cost \$47.50, or \$10.55 per year. A fifty dollar bond would be half of that, and a twenty-five dollar one would be one-fourth of that and so on.

We hope to give each minister a chance to buy a bond of some amount during the first half of March. We are sure that the district superintendents and pastors will do what they can. A Special Delivery letter from Bishop Watkins expresses his keen interest in this fund, and a hope that we will support it loyally. Hoping that you will all give this your hearty support, I am,

Fraternally yours,
J. D. WROTEN,
Conf. Chairman of Fund.

METHODIST HOSPITAL, HATTIESBURG

The Methodist Hospital in Hattiesburg has been serving the ministry of the church most admirably this winter. During their last illness, Rev. J. W. Thompson and Rev. L. L. Roberts spent many days in the Hospital. Dr. J. T. Leggett was cared for by the Hospital for several weeks. Other preachers and their wives have been in the Hospital for treatment and observation during this winter. For the first time in the history of the institution, patients were turned away because of lack of room in the Hospital. There is a most efficient corps of nurses and staff of physicians and surgeons at this hospital. The manager of the Hospital, Mr. H. Ogden, is having a splendid administration and is doing a great Christian service. Some day the Methodist

Church will honor the leadership of the great layman, Mr. W. S. F. Tatum, who has made the operation of the Hospital possible under the present financial difficulties. The Hospital is admirably serving its constituency.

JAMES W. SELLS.

HATTIESBURG DISTRICT

Under the leadership of the district superintendent the Methodist preachers of the Hattiesburg area have formed a Methodist Ministerial Association, which meets twice a month for fellowship and inspiration.

Rev. W. B. Alsworth, district superintendent, is president of the group; Dr. G. F. Winfield, vice-president; and James W. Sells, secretary. These form the program committee. The group meets on the Monday after the first and third Sundays of each month, at the Main St. Methodist Church, in Hattiesburg, of which Rev. I. E. Williams is pastor.

Two meetings have been held with attendance varying from thirteen to fifteen. Rev. W. B. Alsworth, Dr. G. F. Winfield, Rev. J. S. Noblin, and Rev. E. A. Kelly have led in various discussions and addresses.

The district superintendent is challenging the pastors of the association to promote effective and worth-while schools of missions. Definite plans and ideas have been presented by him which should eventuate in well conducted schools.

As a result of forming of this association, the men of the conference in and around Hattiesburg are becoming closely knit together in program and plan, and tied by the knot of fellowship. Men of the conference passing through Hattiesburg have an invitation to meet for program and lunch with the association.

JAMES W. SELLS,
Secretary.

FROM THE MISSISSIPPI CONFERENCE HISTORIAN

My dear Dr. Duren: So many friends have written kind words about "Methodism in the Mississippi Conference, 1846-70,"



DR. PAUL W. QUILLIAN

that I take this method of acknowledging their kindness, lest too much time should elapse before I could answer them personally. It has been a pleasant surprise that no criticisms have arrived and very few have mentioned the one or two instances of

transposing certain lines in the account of William Winans life and death. The publishers have very graciously offered to correct this in all copies and we have agreed that they do so in the copies still in Nashville at the time of agreement. They have been most courteous in every way and helpful at all times.

I have discovered one or two mistakes made by the writer: one in connection with Methodism in Hazlehurst, of all places! If anybody finds an error you will do the cause of historical accuracy a favor by reporting it. There are some omissions that I very greatly regret. An account of Enoch M. Marvin's stay in Mississippi during the War between the States came into my hands too late to get into the hands of the publishers. I discover on reading the book that very little space is given to the life and character of Honorable Edward McGeehee. Too much cannot be said in his honor. He was probably the outstanding Methodist layman in this Conference before the War and for several years afterward.

The book does not make it clear about the Chinese students who came to America with the Lambuths. There were three of



BISHOP A. F. SMITH

them: Nee Bau and Sier Whoa came over with Mrs. J. W. Lambuth in 1860. The third Chinese boy, Dzau Tsz Zeh, came with J. W. Lambuth in 1861.

J. B. CAIN.

THE ROSE HILL CHARGE

Dear Dr. Duren: This historic charge has experienced a number of worthwhile things since the beginning of the conference year of 1940. We have had two wonderful stew-

ards meetings for the whole charge, and every church in the charge has gotten off to a good start.

The stewards of the Rose Hill church meet on Friday evening before the first Sunday



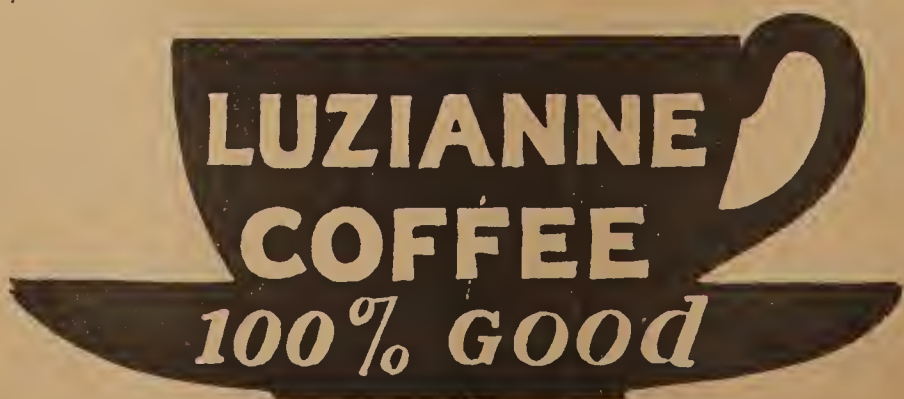
DR. UMPHREY LEE

of each month. Our last stewards meeting for the charge was held at the parsonage, at the call of Rev. Hilary S. Westbrook, our faithful pastor, Thursday morning, at 10 o'clock, February 22, 1940. Bro. Westbrook read Romans, chapter twelve, and made a helpful devotional address thereon, after which our charge lay leader, Bro. C. M. Davis, took charge of the meeting. The roll was called, and then several very interesting talks were made. The stewards then proceeded with the fixing of the budget for the charge, and then proportioned same out to every church, according to the directions of the Annual Conference.

The financial askings by the different boards and the specials for the various causes of our great church, are quite essential to the efficient carrying on of the work that must be done, if our church fills its place in Christ's Kingdom. These financial askings vary from year to year, according to the various needs which are presented to us by these different boards at our conferences.

However, this summarized sketch of the askings for this church will show every member how vastly important his contribution is in the fulfillment of the whole program of the church.

We are indeed glad to have Bro. Westbrook with us, because he ministers to our spiritual needs as he leads us through the services to a sense of praise, thus bringing



as a natural result a deep conviction of sin and a re-dedication or consecration of ourselves to a better life. And as he leads us on as the pastor or shepherd of his flock by his consecrated daily living, he also leads us to a better understanding of the Father heart of God.

The ladies of the Rose Hill Woman's Missionary Society, with the help of Mrs. Westbrook, served a bountiful, appetizing dinner to the officials of the charge in the dining room of the parsonage at the midday hour, which was greatly appreciated and enjoyed by all who were present, and at the close of the sumptuous midday repast, Bro. W. A. Lewis was called upon to make a speech. He made an address which was suitable to the occasion, and it was enjoyed by all to the fullest.

Let me say that if there is to be a spiritual advance in the church, there must be a spiritual advance in the life of every official in every church. Therefore, every member must come up to the help of the Lord and give systematically, prayerfully, and as the Lord has prospered him, so the church work can be fully accomplished in the year which lies ahead of us.

Yours in Christ,
MRS. T. F. GRAHAM,
Secretary.

REGIONAL CONFERENCE
W. C. T. U.

A Tri-State Regional W. C. T. U. Conference has been called at Meridian, Miss., on March 28 and 29, by the National Women's Christian Temperance Union. This region includes the states: Alabama, Mississippi and Louisiana. Mrs. Ida B. Wise Smith, President of the National W. C. T. U., will preside. The Youth Division will be under Miss Lenadell Wiggins, National Secretary of the Loyal Temperance Legion. The three state presidents: Mrs. Cora McAdor, Alabama; Mrs. Cora Mayo, Louisiana; and Miss Susie V. Powell, Mississippi, will assist the National president and bring their



MISS ESTELLE HASKIN

delegations of officers, directors and members to participate. Many distinguished speakers will be heard on timely topics.

The Lamar Hotel is headquarters for the conference, which opens at 1:30 p.m., Thursday, March 28, and closes Friday evening,

March 29. This is one of twenty-five conferences being held throughout the country to plan strategy for an intensive campaign for protection of the American home. The general strategy call for implementing and strengthening of factors believed favorable, and a campaign against social forces inimical to the American home. Among other forces the part alcohol plays will be examined closely as one factor affecting public health, safety, and the economic welfare. The general plan has two fronts, education and stimulation of community action.

All Christian women, members of the Methodist Missionary Societies in Louisiana and Mississippi, and organizations concerned with the protection of the home from subversive agencies, are cordially invited to attend and participate in the discussions.

SUSIE V. POWELL,
Program Chairman.



MISS SALLIE LOU MCKINNON

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ADDITIONAL PERSONALS

Friends of Rev. J. M. Bradley, pastor at Macon, Miss., will be sorry to learn that his health is somewhat under par. He has been ordered to rest and relax from a too stren-



MRS. HELEN BOURNE

uous schedule. He is expected to be completely restored in a little while.

Friends of Bishop W. T. Watkins, of Atlanta, Ga., will regret to learn that he is unable to accept any appointments for a period of six weeks. Dr. Cochran, his physician, writes: "His general condition is good and he has no physical ailments to cause any alarm. Extreme overwork, together with a toxic condition, brought about by his tonsils, has done for him what overwork will do for anyone."

It is with sincere regret that we have to report the serious illness of Rev. J. O. Bennett, eighty-three years old, and a retired member of the Louisiana Conference. At present Bro. Bennett is with his daughter, Mrs. W. H. Kaufman, 704 East Fifth Street, Seymour, Ind. His health has been failing for some time and he is now confined to his bed, suffering from diabetes with serious complications.

A letter written from the bedside of Rev. W. W. Woollard on Sunday afternoon states that his condition continues critical. He received his fifth blood transfusion on Saturday and all nourishment is being taken intravenously. On Sunday he appeared to be somewhat weaker with some recurrence of congestion in his lung, but his strength was holding up surprisingly well, his heart action was good, and everything possible is being done for him as the fight continues.

Tuesday morning—We regret to say that the report from Bro. Woollard is still not favorable.

He who has lost the sense of the mystery of the eternal, has ceased to live.—Albert Einstein.

Those gifts are ever the most acceptable which the giver makes precious.—Ovid.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best
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CANAL STREET - - - N. O., LA.

THE CHURCH PEW

THE GREAT EXODUS

By Oscar J. Weberg

The last three Sundays I have not attended Sunday school. Instead, I have parked outside of the various Protestant churches in our town, to observe what goes on during the interlude between the Sunday school session and the church service.

Cars have started double-parking until the strange procession reaches back two and three blocks. The drivers are young mothers and fathers, one to a car, waiting rather impatiently to whisk their children away before the church service begins. This is the first half of the Great Exodus, and it clears out quickly.

Then follows the second half. In these cars are mothers and fathers who have brought their children to Sunday school and have actually gone into classes themselves. As soon as the Sunday school session is over, they quickly gather their offspring together and away they go, too.

I enter the church. The morning worship service is about to begin. Here is a gathering of stalwart old saints, a sprinkling of middle-aged, and a few—very few—children.

We have a new minister at our church. He has been highly trained for his work and he is a splendid chap besides. There is none better in the Conference. He has sensed the Great Exodus. His heart is almost broken. Those who need the services so very much have left. Just when will they be back? He wonders!

That great institution of Protestantism, the Sunday school, was intended as a feeder for the church, not a substitute for it. Its teachers are, as a class, well meaning, but with little training to administer the spiritual to our children. Our ministers are well trained, but the system doesn't give them a chance.

Some day some church somewhere is going to get up enough nerve to dispense with Sunday school for three months and hold church services during the Sunday school hour. The minister is going to teach a congregation, made up of parents sitting with their children, in the simple words of the Master, simple enough to hold the attention of the children and profound enough to challenge the adults. Then when the proper perspective has been established, Sunday school will be resumed in this church in its proper place, a feeder for the church service and not a substitute for it.

—The Christian Advocate, N. Y.

A LAYMAN WANTS TO KNOW

In the letter from Mr. Don M. Douglass, of Des Moines, a part of which is quoted on the Laymen's Fellowship page, he says, "If the conclusions in regard to religious publications expressed in general in Bishop Oxnam's article apply to *Advance*, every reader of *Advance*, it seems to me, is entitled to know the facts." The conclusions do apply to *Advance*, and to practically every Protestant paper of similar type. There is not a single Protestant paper today that is receiving the support that it ought to receive, or even that it would receive if it could be fairly and effectually brought to the attention of large numbers of people in our churches who would be as much in-

terested and helped by it as are the laymen and laywomen who read it regularly and find it as interesting and necessary as Mr. Douglass has found it. This paper is, and has always been, predominantly a layman's paper. There has been no time in its long history at which laymen were not greatly in the majority among its readers. This is so at present, and in normal, pre-depression years the proportion of lay to ministerial readers was more than four to one. How can this paper gain wider attention and circulation among laymen? Mr. Douglass has the right idea. He is troubled that in his own church a large percentage of the members do not subscribe to, or read, *Advance*. He wonders whether all the facilities in the individual church that are available are being used to stimulate the reading of the paper, and he states that he is thinking of laymen's organizations. "Every church," he says, "has a Board of Deacons and a Board of Trustees, and every Board of Deacons and every Board of Trustees should be vitally interested in securing the largest possible circulation of *Advance*, as a stimulant for the growth of intelligent congregationalism in their own organization." Naturally, *Advance* approves these sentiments, and they suggest the only way in which the goal that Mr. Douglass proposes, and that is so near to our own hearts, could be attained. The religious paper of today has not the financial resources or the means for adequate promotion. It depends almost wholly upon the good will of its readers and upon church organizations to make it known and to promote it. The paper is not in any sense a personal organ or a sectional enterprise. It belongs to the whole fellowship of Congregational and Christian churches. There was a time when *The Congregationalist* was a private and a very profitable enterprise. That was before the rise of the secular magazines—when advertising was a profitable source of income in all religious papers, but when such papers accepted and published a large amount of advertising of a sort that would not be accepted today. A distinguished man in our fellowship once told the present editor that he had lost his entire life savings through dealings with a firm which for years had advertised in *The Congregationalist*. The paper, no doubt, had carried that advertisement in good faith, but such an experience indicates why the religious press should not accept many forms of advertising, even if they were available. A denominational paper is not, and should not be, a profit-making enterprise. But if it can attain a sufficiently wide circulation to pay its own way, the subsidies which usually have been found necessary for its maintenance in all denominations can be used for other benevolent purposes. Zeal and interest, such as Mr. Douglass has manifested, in every church and in every denomination, could soon make the religious press a power in the land. It is the Protestant constituency that, in the main, is failing. The Roman Catholics of this country have built up an able and powerful press with wide ramifications. Instead of merging and eliminating papers, as the Protestants have done, they are constantly extending the range and number of their publications. Editors cannot solve the problems of religious journalism, nor can boards and committees. Our churches need an adequate religious press

today more than they ever needed it before, and it can be built up and maintained only by the wide and active interest of laymen. Will laymen everywhere, and particularly Boards of Deacons and Boards of Trustees, accept their responsibility in response to a layman's appeal.—Editorial in *Advance*.

WHAT NOW, FELLOW-TRAVELLER?

By Bishop Francis J. McConnell

Among the most interesting features of the present world mess is the plight of many high-minded liberals who, until just a few weeks ago, were looking upon Russian communism as the type of social organization which all nations, including the United States, should take as a model.

The Hitler-Stalin pact was a terrific jolt to these liberals, but that was accepted more or less as a necessary political move on Russia's part. Then came the invasion of Finland, and the revelation of much going on in Russia that could not be fitted into any decent scheme of things at all.

We had all known of the Russian purges, the Russian reign of terror, the denial of political rights, and much besides, but we were told by the liberals that all these were mere secondary incidents which would be "lopped off" when communism once got well established. At least that was the way more than one communist fellow-traveller explained it.

Now that the disillusioned are getting over their bewilderment, they are asking: What can we now do for a social ideal toward which to aim? It is to the credit of the fellow-travellers that they do not think of Fascism or Nazism as holding out any hope for a better social order, but with Russian communism so terribly self-revealed, they do not know whither to turn. Probably some will just sink down into being disgruntled soreheads, but not many. Most of them are too earnest and too vital for that.

Why Not Try Democracy?

Why should they not try Democracy as a social ideal? Our political procedures here in the United States are not much to boast of, but we don't have "lop off" purges, or sentences of exile to Siberia, or the use of professional liars.

The holder of the communist ideal rightly says that the inadequacy of American Democracy is in its undemocratic economic aspect. He admits that, politically speaking, we have a measure of democracy.

Suppose we concede the largest justifiable measure of fault in our Democracy even on its political side; suppose that we admit that masses of voters are politically indifferent and that because of this indifference industrial despots capture and use politically democratic means for oligarchic purposes. Nevertheless, it is significant that industrial despots do realize that they have to use political means, and that they know that at any moment an aroused public opinion may, by political means, put any despotism out of business.

Make the defects of political method as numerous and as large as any critic of American institutions pleases, is not a political method better than the use of physical force to bring about social change? Is there anything worse at the present hour than the reliance on force as a means of social change? Is it possible to fit the doctrine that spiritual ideals can be advanced by war methods into any program of true democracy?—Michigan Christian Advocate.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

Mrs. G. W. Dameron, Conference Superintendent of Bible and Mission Study, sends the following instructions which she has received from Mrs. Helen Bourne, of the Council:

"Right now, we want to begin our promotion of the church-wide study: **Methodists United for Action**, by John R. Mott. The book and the **Suggestions to Leaders** are off the press, and may be ordered from the Education and Promotion Department, General Section, Board of Missions, Doctors' Building, Nashville, Tenn., for 25 cents.

"The plan for this study will be as heretofore: The pastor is responsible for a School of Missions, or a church-wide class, and the members of the Woman's Missionary Society, along with other groups, will take a part and cooperate in any way requested by the pastor. If the Society wishes this class to count as one of the two mission study classes receiving recognition on the **Efficiency Aim**, the members must read the text, participate in class discussion and assignments as called on by the teacher. One of you may even be asked to teach the class. The pastor does not have to teach every class in his School of Missions, and he may need the women. The thing to remember is that it is not a woman's class, but a church class under the direction of the pastor, and the Woman's Missionary Society counts it as one of their classes when taken with the church as they would in the Society.

"We do not particularly encourage seeking Special Council Recognition for these church-wide classes. This may be done only when the pastor wishes to have such a class and when he sees that our requirements are met. If he and the members of the class are interested in having that kind of class, they will need the application blank ahead of time to see what is expected.

"If such a class is attempted, Miss Has-kin's **Suggestions to Leaders** and the extra materials referred to must be used, assignments and activities must be done, correct methods used, and the time element observed just as in our regular Special Council Classes."

* * *

The hearts of Methodist women have been saddened over the death of Mrs. D. B. Carre, for many years a leader in the Woman's Work of this Conference. She was Conference Secretary for eight years, and was an active and prominent member of the Woman's Missionary Council.

At the time of her death, she was a member of the boards of Scarritt College, St. Marks Community Center, and MacDonell French Mission School. Most of her time was spent in work for these institutions.

She was looking forward with keen interest to the coming of the Woman's Missionary Council to her church and her city, and it was her earnest hope that she might live until this did take place. Our deepest sympathy goes out to her children and loved ones.

* * *

The sympathy of the women of Louisiana also goes to our Conference President, Mrs. George Sexton, Jr., in the loss of her

brother, Mr. Bernard Baldwin, of Lynchburg, Virginia. Mr. Baldwin was an outstanding layman of the Virginia Conference, and was a delegate to the General Conferences in Jackson and in Birmingham. Mrs. Sexton has recently returned from a trip to Virginia, where she spent a number of days at the bedside of her beloved brother.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

We quote the following from a letter issued by Mr. O. B. Taylor, director-counsel of the state committee "Friends of Temperance":

"1. The legislative situation grows more tense. Vigorous efforts will be made to secure additional revenue by legalizing the



MRS. GEO. S. SEXTON, JR.

sale of hard liquor. Gov. Johnson, in a courageous statement, has stated he will not sign a hard liquor bill, and in this position he deserves support. Please get many citizens of your county to, through personal contact and letters, request your Senator and Representatives to affirm the attitude taken by the Governor; to assure him they will support his position on the liquor question, and that there will be no wavering whereby hard liquor will be legalized to secure revenue.

"2. It is vitally important that full county committees be organized in every county, in order to conduct an educational campaign for temperance observance and law enforcement. Your county cannot be organized from Jackson, but you or someone you will interest can easily assemble a group and organize the county with less than one hour of work. Our boys and girls are worth this effort.

"3. H. B. 280, which would legalize the sale of hard liquor in counties having National Cemeteries and National Parks (applicable to only two counties), is a bill which should be killed.

"With a united, state-wide organization, we can break the strong-hold the liquor traffic is gradually getting on this state."

For any information address Mr. Taylor, 211 Deposit Guaranty Bank Building, Jackson, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

World Outlook

A recent report from World Outlook, Nashville, Tenn., brings encouraging news about World Outlook subscriptions in the North Mississippi Conference. It is evident from this report that women are beginning to realize how they have neglected to direct their attention to some phases of missionary education. In one district ninety-nine women decided to join those most interested in learning of world needs and in studying of our broader fields of service in the Methodist Church. Can we measure the result of inspiration received in this district alone? The possibilities for growth can only be measured by the amount of knowledge and inspiration received in ninety-nine homes of North Mississippi. This number is sufficient to start a far-reaching revival that might spread to the uttermost ends of the earth.

Growth in World Outlook subscriptions has been slow since the beginning of the depression, when missionary women cut their official missionary magazine from the list of those coming into the home. In 1924 the North Mississippi Woman's Missionary Society had 4,814 members, with 1,356 reading the Missionary Voice. In 1938 the W. M. S., of the North Mississippi Conference, had 6,484 members with 1,446 members subscribing to World Outlook, an increase of 90 subscriptions in 15 years, with an increase of 1,670 members. When we consider that this represents one Outlook to every 18 and five-ninths people, can we wonder that our growth has been no faster. Many members of the Missionary Society do not attend all of the program meetings, and an even greater number are never at the Mission Study classes. So, unless they have the Outlook from which to receive inspiration and information, they cannot be very missionary-minded.

Now that we are assured of the continuation of the World Outlook as our official magazine, will you not become one of those church members who are determined to make our great church one of the strongest missionary agencies in the world? May we seek the knowledge, power and inspiration that comes from information, and pledge ourselves to a greater service throughout the coming year? If you do not wish to be one of God's heralds yourself, and if you are financially able to do so, will you not look about you and find someone who would make a better worker if she had the best of missionary material to help in promoting missionary education? My slogan for the year 1940 is, "Each one win one." I am urging all to become interested to this extent in promoting God's Kingdom. It can be done. Let us do it now.

MRS. C. A. PILKINTON,
Conf. Chairman, World Outlook.

The parson had been preaching an hour and a half on the immortality of the soul. "I looked at the mountains," he said, "and I thought, 'Mighty as you are, you will be destroyed, but my soul will not.' I gazed at the ocean and cried, 'Vast as you are, you will eventually dry up, but not I.' And then he wondered why a titter ran through the congregation.—Advance,



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 10, 1940

By Rev. W. C. Newman

TRIUMPH THROUGH SURRENDER

Lesson Text. Matt. 26:30-56

Golden Text: Not as I will, but as thou wilt.


The mystery of the cross is not greater than the mystery of Christ's agony in the garden of Gethsemane. The pain of the nails in his hands and feet on Good Friday was not more real than the anguish of His soul on this night before His death, when He was so "exceeding sorrowful," that his sweat became, as it were, "great drops of blood."

The disciples could not fully understand that, nor enter into it with Him. Neither can we. We are not good enough. But we must try. For to the extent that we strive to understand, and to the degree that we share that anguish, we shall become His. No more, no less.

The Conquest of Human Desire

First of all we must understand that it was always within His power to escape the cross. There was no compulsion laid upon Him except the compulsion of His own inner life. Even as late as this He might have turned away from crucifixion. The very thought is intolerable to us now. But it is true.

As a human being the desire to live, the desire to be loved and understood, the desire to succeed, the desire to avoid pain must have been very strong in Him. As a Jew His desire for His people must have been passionate. A sensitive soul, the desire to avoid cruelties must have moved Him.



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your cold-fighting resistance

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So successful has Dr. Pierce's Golden Medical Discovery been that over 30,000,000 bottles have already been used. Proof of its remarkable benefits. Get Dr. Pierce's Golden Medical Discovery from your druggist today. Don't suffer unnecessarily from colds.

Short days before He had said to the disciples, "Be of good cheer, I have overcome the world." It was true. But had He overcome Himself? Early in His ministry He had met and vanquished temptation in the wilderness. Often He had renounced honor and power for the sake of the Kingdom. But here was the crucial fight, the decisive battle of His soul. How would He come out in that?

The Conquest of Doubt

Must He not have doubted that night? Is it not often more difficult to believe when darkness surrounds us? He had based His whole life on the doctrine of love, but now love seemed altogether too weak a weapon with which to face His enemies. He had lived in rapturous intimacy with God, but was that faith justified? He had calmly announced Himself to be the Christ, the Savior of the world. Had He been presumptuous in this? What would happen to His disciples if He died? What would become of the Kingdom if He died? Who would carry on if He died?

Surely all of these questions, and more that we cannot understand, must have crowded in upon Him. He had done no wrong. Yet He was about to be crucified. Small wonder if a part of His battle was against doubt.

The Conquest of Loneliness

Who can imagine His feelings as He looked upon the sleeping disciples? He had met the temptation alone. Alone He would meet the cross. It was not that He feared to die. If that were all He were less than Socrates bravely drinking the hemlock. But it was that intolerable sense of having no one to share His Christhood, into which entered all the suffering and sin of all humanity, who in turn could find no comfort for sorrow, no salvation from sin, if He failed in that Christhood. There was none to be Christ with Him. He was utterly alone in that.

Victory Through Submission

In such war as we humans are best acquainted with, the spoils go to the victor, the shame and suffering to him who surrenders. The "surrender" was a term that was often spoken most sorrowfully by our Southern fathers. It was the symbol of defeat. It described a "lost cause."

But in Gethsemane it was surrender that brought victory. For desire and doubt and loneliness are not vanquished by hand-to-hand conflict. When conquered only by strong wills they return again and again to plague us. They are mastered only by surrender to something far higher than they.

Jesus surrendered to the Highest Person and to the Highest Cause in the universe. He surrendered completely to God. That need is very great in us. Preachers, laymen, all—the way to victory is the way of surrender.

Absolutism has had a rebirth, it is again in the ascendant; and it is more vigorous, powerful and cruel than at any time since Europe emerged from the savage state.

—Judge W. M. Cox.

THE CROSS

The cross is the symbol of Christian religion, and the only refuge for the penitent sinner. For there Christ shed his life-blood to redeem a fallen world.

Jesus said: If any man will come after me, let him deny himself and take up his cross daily, and follow me. (Luke 9:23.)

There are innumerable sins that curse the world, but the root of them all is self. Self caused Peter to deny the Lord, and has caused myriads to lose their souls. Thus it behooves those who are Heavenward bound, to deny themselves and follow on to Calvary, where the selfish nature is put to death.

One's cross may be heavy to bear, but picture the pale, weary Saviour sinking under the heavy cross. Yet He went on and bore it all, that we might have eternal life.

How many times the Christian will resolve to crucify the selfish nature, but anon, self appears. But we should press on, regardless of the heavy burden, so we may be able to proclaim as did St. Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. 2:20.) In Gal. 5, we find "And they that are Christ's have crucified the flesh with the affections and lusts."

Isaac Watts hymn should inspire us to press on:

"Must Jesus bear the cross alone,
And all the world go free,
No; there's a cross for every one,
And there's a cross for me.

"The consecrated cross I'll bear,
Till death shall set me free,
And then go on, my crown to wear,
For there's a crown for me."

E. W. S.

The seemingly useless or trivial observation made by one worker leads on to a useful observation by another; and so science advances, "creeping on from point to point."
—Prof. Sylvanus P. Thompson.

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FIGHT COLDS by taking Dr. Pierce's Golden Medical Discovery over a period of time. Helps build physical resistance by improving nutritional assimilation.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

AS FOUR MEN SAW HIM

A reader keeps asking me to inform him why only one of the four Gospels contains the account of the raising of Lazarus. I cannot answer that question. Nobody can. It is but one of several events chronicled in only one of the Gospel narratives.

That we should have the person of Jesus as seen through the eyes of four instead of one chronicler seems wise. Each of the four emphasizes a quality in Jesus' character which most impressed him. The composite picture resulting is all the more arresting.

Matthew, the former tax collector, presents Jesus as a teacher. A phrase often used by him is "He opened his mouth and taught them." There are fifteen parables recorded by him and the Sermon on the Mount in what appears to be its entirety. In this, the first Gospel, the reader is continually in the school of the greatest of teachers and the teaching function of the Christian religion is to the foreground.

Mark, a young man of parts, and evidently rather highly placed, presents vividly Jesus as a doer of mighty acts. In a series of swift, bold strokes, he paints an heroic figure, doing titanic deeds. A favorite word with this writer is "straightway" or "immediately." There is action in the second Gospel from beginning to end.

Luke, the beloved physician, stresses the compassion of Jesus, his sympathy for the ailing, the poor, and the disinherited. There is an exquisite tenderness in the third Gospel and one sees broken and ailing humanity through the eyes of the Great Physician. And it is in this narrative that there occurs the greatest short story in the world, better known as the Parable of the Prodigal Son.

The Fourth Gospel, ascribed to John the Beloved, written much later than the others, is an intimate close-up view of Jesus. John outstrips the other biographers. He presents the Nazarene as Savior. And it is well. For the time comes when we are too tired to listen to teachers; too troubled to be interested in glorious deeds; too deeply hurt for compassion to cure; and we long

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS
25 Beacon Street Boston

to be lifted out of ourselves, and committed to One who is able to save to the uttermost.

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UH, UH

By Rev. Vivian T. Pomeroy, D. D.

Josephus Jones is twelve years old. He is a worker. I don't mean by this that he is the hope of the school, but he is full of energy. He is a capital fellow at practical things—sweeping the yard, cleaning the cellar, tinkering with the car; and this kind of help is not to be despised, I can tell you. These are things that any parent likes.

But, to his mother's great annoyance, Josephus Jones picked up a most ugly habit. It was the constant use of the expression: Uh, Uh. This habit is a very common one, because it saves people the trouble of using words. But words help to make men civilized, and the mother of Josephus Jones wanted him to be civilized.

Mother would say: "The stores are really fascinating just now," and she would wait for Josephus Jones to reply: "I know. Isn't it marvelous how everybody likes shopping?" but instead he would say: "Uh, Uh."

Father would come home with a most thrilling story of a narrow escape he had in the car; and Mother would say: "Oh! How careless people are! What a blessing you always keep your head." But Josephus would only say: Uh, Uh.

Sister Sue would come rushing in, crying: "Jo, Jo; we're asked to the movies and we may go. Isn't it marvelous?" "Uh, Uh," Josephus would reply.

One day Father said: "Josephus, what would you say if I decided to buy that boat we hired last summer? It seems quite a good scheme to get it now."

"Uh, Uh," said Josephus.

"Then that settles it," said Father. "I won't get it. I certainly can't run the boat without a competent sailor; and a sailor who, when I say Hard-a-lee replied Uh, Uh, is no good to me."

"O Daddy!" cried Sister Sue. "But Jo will work so hard."

"Only with his hands," said Father. "I want a guy who uses his head and now and then his heart, and in that Josephus is becoming idle. If you don't use your arm, it gets weak; likewise head and heart; so goodbye, boat."

Josephus went very red. He was a really good chap, and he said slowly and with some difficulty: "I wish we could have that boat, Father. I guess I could quit saying . . . er, well, you know. Will you get it, Father? Please?"

Father looked at Mother; and Mother smiled at Josephus in the way mothers have so that one feels like a hero; and she said: "I do believe Father will get that boat. Why! Josephus has made quite a long speech, and it made me think of something lovely in the Bible."

"In the Bible!" said Father. "Mercy, what?"

"Out of the abundance of the heart the mouth speaketh," said Mother.—Reprinted by special permission of the author and the Christian Register (Unitarian).

No, Mr. Preacher, you don't expound the Scriptures by pounding the pulpit.—Ex.

Someone observes that wild oats are sown in the dark. But it is well to remember that they are not harvested in the dark.—Ex.

Don't make tomorrow harder for yourself by turning over to it the duties that should be done today.—Exchange.

ABINGDON

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A readable study of the five outstanding leaders of the Apostolic Church. It clarifies the relation of Christianity to Judaism. A book of practical value to preacher, teacher, and Bible student. \$2.00

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GEORGIA HARKNESS

The background of this book is immensely enriched by the author's participation in the four recent ecumenical conferences. She presents a faith, not a body of creedal formulations; the faith of the Church, not the beliefs of an aggregation of well-meaning persons; the faith by which the Church lives, not that by which it argues. \$1.50

THESE THINGS ABIDE

Devotional Meditations in Dark Days

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"In a series of fifteen chapters Mr. Sangster deals vitally and freshly with such questions as the permanent value of civilization, God's power to transform man's evil, the ultimate religious implications of ethics, and the certainty of Christian faith. The book is a real tonic."—The British Weekly. \$1.00

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Translated by Mariou R. Draper

A very human book, in which the illustrations are drawn from Kagawa's world-wide travels. It is passionately evangelical, and its prayers, of which there is one in each chapter, are deeply moving. Many will be helped by this book, whose author is one of the greatest living Christians and whose spirit glows in every page. \$1.50

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LESLIE D. WEATHERHEAD

In this little book Dr. Weatherhead is trying to help those whose thinking is confused and shaken by the international situation. Carefully, brilliantly he explains the roads along which his own mind has moved. He voices with eloquence deepest Christian truth under the strain of war suffering. Clear thinking, high ideals, beauty of expression, powerful appeal; all are here. \$1.00

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FIRST CHURCH, BATON ROUGE, LOUISIANA

As part of the pre-Easter evangelistic program of the Church, First Church enjoyed special preaching services during the week of February 25-March 3. The visiting preacher this year was Dr. John L. Horton, pastor of the First Methodist Church of Memphis, Tenn. Dr. Horton brought inspiring and challenging messages each morning and evening to unusually large congregations.

The evangelistic committee did a fine piece of work in preparation for the meeting and in cooperation with Dr. Horton and the pastor, Dr. J. Richard Spann, during the meeting. Letters were written to prospective church members by business men; telephone committees functioned splendidly; cards announcing the meeting were given out in Sunday School and mailed out to the entire membership; write-ups of the night sermons appeared the following day in the morning paper. Special music was furnished by the choir under the direction of Professor David H. Pillar. A nursery was operated both morning and evening for accommodating parents of small children.

This program will continue through Easter, with follow-ups of prospect lists, visiting, classes for children wishing to join the church, Decision Day, and reception of children into the church.

First Church feels most fortunate in having had Dr. Horton for one week at least, and many of the members feel newly impelled to do personal work in winning souls for Christ.

MARY SEARLES.

THE METHODIST ADVANCE

By Bishop Edgar Blake

"The Methodists are one people." Those of us who were present in the closing session of the Uniting Conference will never forget the spiritual thrill of that occasion. It has been my good fortune to attend many great religious gatherings in my forty-five years in the Methodist ministry, but never was I in one that had the spiritual life of that last night at Kansas City, when ten

Out of that Conference came the inspiration for the Methodist Advance now moving across our continent. Many times ten thousand have caught the thrilling vision of the Church's world task and are dedicating their lives to its achievement.

Methodism is on the march for God.

The world is desperately ill. America is ill, desperately ill, with the rest of the world.

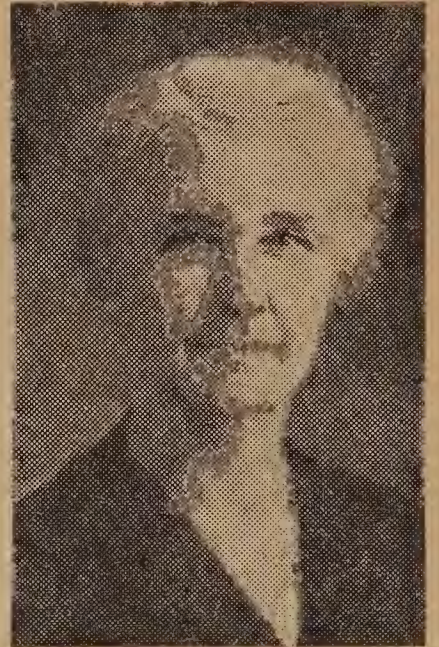
Some months ago the "Free Press" summarized the situation in one of the most powerful editorials I have read in the press in a dozen years:

"A good many people who ought to know better are sneering at Governor Dickinson's efforts to draw attention to the religious and moral deterioration and danger of the times.

"Those who have the wit to understand what has been happening to civilization in the last decade, and particularly in the last half dozen years, and who have been watching the dizzy spin away from reason, sanity, soundness and decency, take a different attitude. They are inclined to clench their hands and pray, rather than smile.

"Both religiously and morally the modern world is very sick. There is even reason

"Give me one hundred men," said Wesley, "who fear nothing but sin, and who desire nothing but God (and I care not a feather whether they be preachers or laymen), and they will shake the foundations



MRS. J. W. DOWNS

of hell and establish the kingdom of God on earth."

The Methodist Advance meetings at Flint, March 6th, and at Grand Rapids, March 7th, will determine Michigan Methodism's readiness to enter the army of God to save America and the world. Drop your duties for a day, my brethren and my sisters, and come apart with the rest of us to the mount of God.

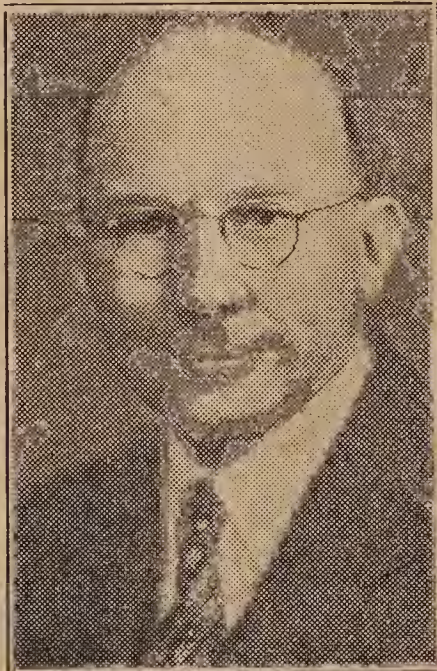
REV. L. L. ROBERTS—AN APPRECIATION

Luther Lee Roberts was born in Amite County, 1873, and died in the Methodist Hospital, Hattiesburg, Miss., February 12, 1940. Thus he lived to be sixty-seven years old.

He was married to Miss Mary Loudon, and to this union there were born nine children, four of whom preceded him to the great beyond, two in infancy and two in early childhood. Also Bro. Roberts and his companion adopted twin girls, who are now seniors in high school.

He gave his life to the Lord and His service while he was a young person. He was a preacher of the gospel in the Methodist Episcopal Church, South, for forty-three years. I have been told that he was licensed to preach at Zachary, Louisiana, and probably preached his first sermon in the church at that place immediately afterwards.

He was a local preacher three years before joining the Conference. He served as pastor (supply) one year, and then joined the Louisiana Conference in 1899, according to Mrs. Roberts' statement to me. He was transferred to the Mississippi Conference in the latter part of 1906. During his entire ministry he served the following charges: Pineville, 1900-1902; Lecompte, 1903, 1904; Jena, 1905-1906; Rankin Street, Jackson, 1907; Braxton, 1908; Flora, 1909-1912; Wesson 1913; Gibson Memorial, Vicksburg, 1914-1916; Hazlehurst, 1917-1918; Laurel, First Church, 1919-1920; Columbia, 1921-1923; presiding elder of the Seashore District, 1924-1926; Canton, 1927-1928; Centenary, McComb, 1929-1930; Court Street, Hattiesburg, 1931-1932; Philadelphia,



DR. J. W. WORKMAN

to fear that it may be fatally ill and that the end of the era of humanitarianism, enlightenment, probity, freedom of thought and life, which seemed so real at the opening of the century, may be uncomfortably close.

"It may be a touch and go whether the world is to escape a new dark age.

"There must be a revival of spiritual consciousness, of ordinary social decency, and of every-day honesty in human relations—political, industrial, economic and personal; or all the progress we boast of, all our knowledge, all our great inventions will combine shortly to take us into a hell worse than any the race has ever experienced."

The situation is critical, but it is not hopeless. Human strength may be powerless to meet it, but "the Lord's hand is not shortened, that He cannot save." The power that shook the empire of the Caesars is still available. God's resources are at our disposal as in olden times. Pentecost is possible even to our day, provided we are willing to undertake a task great enough to require Pentecost for its achievement, and provided further we are willing to dedicate our powers—body, mind, and spirit—to His work as the early disciples did.



MRS. INA DAVIS FULTON

thousand Methodists from North and South, East and West, across the Atlantic and the Pacific, pledged their allegiance to God and dedicated themselves anew to the task of establishing Christ's kingdom on earth among men.

1933-1935; Prentiss, 1936-1939; Union, 1940.

It was when I was pastor at West Laurel, that I began to hear of and know about Bro. Roberts; for some of the people I served there had been members of the church where he was pastor early in his ministerial life. No praise was too great for him, was their estimation of him and his service rendered to them and their people.

He was a man who never shrank from a task assigned him. How our heart did burn within, as we listened to him tell of his experience as he asked the presiding elder for an opportunity to serve the first work he ever had, then a supply. The presiding elder told him there wasn't anything on the charge, no people scarcely, no pay, or anything. But this man of God said, there is a place to serve, is there not? Then will you allow me that privilege? And he did.

Luther Roberts made a contribution to his church and conference. He gave unstintedly of his time and sacrificially of his means to further the interests of the church where he served, also the churches of his conference. He studied to know what was best for the spirit of the conference, never forgetting any man who was capable of any trust or task worth-while, regardless how small.

For a number of years he was a member of the Board of Trustees of Whitworth College, and gave much thought and energy for the welfare of that institution, as he saw it best to do. He was loyal to Millsaps College, always lending a moral support to the school, and giving of his means in a large way, comparatively speaking.

He was a material builder. The building at Gibson Memorial Church, Vicksburg, was an achievement that he always looked upon with pride. At other places he was always on the alert that the buildings be kept in good repair. On the Prentiss charge he built a church at Bassfield, which is commodious and a credit to that small community. At Prentiss he remodeled and added to the old building that will take care of the people who will attend the Methodist church there for years to come. The buildings on that charge will stand as a monument to his ministry through the years to come.

Bro. Roberts was a very energetic man. He believed that people should work with head and hands, and this he practiced to the extent of his ability. Many days did he spend working with his hands at the task of building the churches on the Prentiss charge. He thought the plans through and how to finance the same. He left the buildings with practically no debts at all (just a small amount at Bassfield).

He was a man of strong convictions. It did not matter whom it affected, or how, if he felt that a certain thing or idea was right, he would fight for what he believed to be right, regardless of what others thought or said. Many times have I said in these last four years that if Luther Roberts was weighed and thrown into the smeltery, and then taken out, he would weigh the same. **He was pure gold.**

He was a man of faith. Faith in God, faith in Christ as his personal Saviour. Then faith in his brethren, which, of course, caused a bond of friendship. On the day he was released from his charge, in conversation about where he would live, he said: "I do not want to go too far from my brethren of the conference; I want to see them once in a while; I love them." More than once have I heard him say, "When God and I agree on a thing, men had better get out of the way—something is going to happen."

Then we all know he was outspoken in all his relations. When he was trusted with

a matter confidentially, you could rest assured that it would be all right. But everybody knew where he stood on matters, for he did not mince words about it.

A shepherd's heart was his. How he did love his people and they in return loved him. When a resolution was presented at the fourth quarterly conference last year, just before Annual Conference, asking for his return, one of the men said: I need him, I cannot give him up; he means more to me than any one.

He was a faithful husband and father. Always considerate of his companion, asking Mamie what she thought about things. He educated all of his children. Then with the twins seniors in high school, he said the day before his going: If I had the twins cared for and their college training provided for, I would have no worries. One of his daughters and her husband, being pres-

ent, said, we will take them and see to it. She told me the day of the interment of his body about the conversation, and added, they will go ahead with their school work.

He is with the redeemed in that place of rest and happiness that await the saints of God. Peace be to his ashes. He shall see his brethren again, as he said he desired to do.

R. H. CLEGG.

You can put it down for a fact that the mind stops growing when the head starts swelling.—Exchange.

An American negro asked his sweetheart: "Does yo' really love me, baby, or does yo' jes 'think yo' does?" "Yes, indeed, honey," she made answer. "Ah really loves yo'. Ah ain't done no thinkin' yet."—Selected.

Featured

in the

April-May-June

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is a new

Elective Course



"Understanding Ourselves"

By DONALD M. MAYNARD

Many classes find it desirable to substitute the Elective Course for the Uniform Lessons. Some use them for extra study on Sunday evening or during the week.

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INTEREST!
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INSPIRATION!

WOMAN'S MISSIONARY COUNCIL

(Continued from page 5)

to be held under the present Methodist regime. After Methodist unification is con-

summated at the first General Conference, Atlantic City, N. J., April 24, the missionary activities of the women in the three merging denominations, Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church,

will be incorporated in a Woman's Division of Christian Service as part of the Board of Missions of the united Methodist Church.

The devil does not tempt people whom he finds suitably employed.—Jeremy Taylor.

ARTHUR J. MOORE
BISHOP
METHODIST CHURCH
2146 W. GRAMERCY
SAN ANTONIO, TEXAS
November 28, 1939

Dr. Grover C. Emmons,
Editor, The Upper Room,
Doctors' Building,
Nashville, Tennessee.

My dear Dr. Emmons:

me to many of the nations of the world. Every-
where I go I discover "The Upper Room". It is
really having a worldwide ministry. I have
been using it as a guide for my own devotions
since the first copy appeared. Recently I made
a long trip on an African train, had a fifteen
day ocean voyage with the possibility of sub-
marine attack, and travelled seven thousand
miles by air. Throughout all these experiences
"The Upper Room" has been my companion and I
cannot tell you the help it has rendered in
times of loneliness and need.

You are rendering the church a great service
and I want to add my blessings to you and
"The Upper Room".

Sincerely yours,

Arthur J. Moore
Arthur J. Moore

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WIDE
MINISTRY OF

The
Upper Room

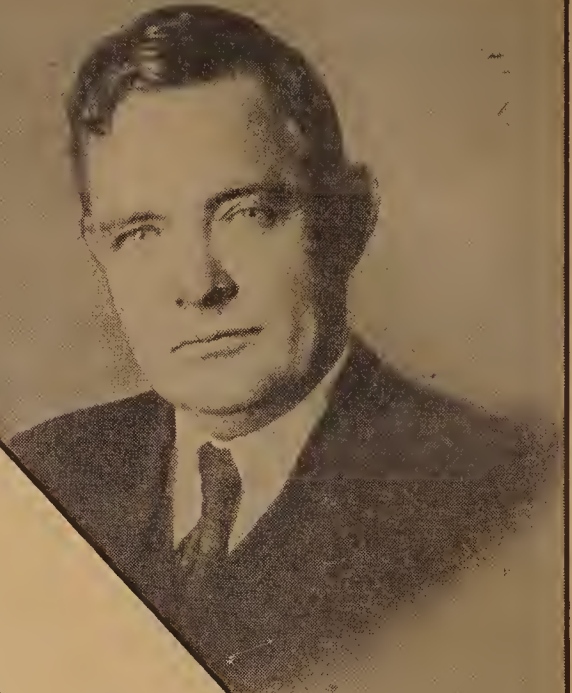
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AJM:EEB

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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"Christian education is a reverent attempt to discover the divinely ordained process by which individuals grow toward Christlikeness, and to work with that process."

—Harner.

THE PRAYER-ROOM TODAY

We pray that Christian men and women may enter more deeply into the meaning of Christ's redeeming purpose, and that with hearts purged of bitterness we may stand fast in Him. Amen.

—Selected.

Oct 40
Rev J B Cain

MISS SARAH BENNETT



Above we present a likeness of the new missionary who is the gift of the Mississippi Conference to Brazil, our great sister Republic in South America. She is the daughter of Judge and Mrs. R. E. Bennett of Meadville, Mississippi.



WALLET OF THE WEEK



THE PLANET, EARTH, according to Dr. Kirtley F. Mather, of Harvard University, has been gaining weight at the rate of fifty thousand tons a day for two billion years, off of nothing but cosmic scraps—falling meteors and meteoric dust. Two observations are seemingly in order. The earth needs to take a course in reducing, and the other celestial bodies, who have been wasting, need to consult our soil erosion committee. It might help them to grow moss on their rolling stones.

* * *

FORMER ASSOCIATE JUSTICE LOUIS D. BRANDEIS is in many respects a real romance of law and court procedure. For twenty years he has schooled himself to be oblivious of time. He resolved that he would not be "a slave of time," and he put away the watch which he was wearing at the time the resolution was made, and to Mrs. Brandeis he committed the responsibility of reminding him of his engagements. At eighty-four years of age, it is said that the hours do not register with him.

* * *

THE DRAGONFLY is a recently constructed air plane whose tests were recently made at San Diego, California. It is a very small plane which can take off with little more than a fifty-foot run and can land in the same manner. It is planned for use with infantry units of the Army and is styled the "motorcycle of the air." They are to be used as liaison craft, for spotting artillery and for quick and effective communication with all parts of the Army, and especially where extensive landing fields are not possible.

* * *

IMMIGRATION REGISTRATIONS at United States consulates abroad are said to be far in excess of what is allowable under present regulations. The cause is alleged to be the disturbed condition in Europe. On June 30, 1939, more than six hundred and fifty thousand registrants were waiting their turn to enter this country. This was more than double the number registered a year earlier, and nearly half of the number were chargeable to the quota of Germany. If no more should register, it would require eleven years to receive those clamoring to be admitted. The number registered in Czechoslovakia was eighteen times the quota, and in Poland the number was seventeen times the quota.

* * *

THE SABBATH OF THE JEWS is an institution expressive of the highest and holiest ideals of the race. Its origin is obscure. Some have believed that it might have been connected with the Babylonian belief in the number seven as sacred, but the Babylonian multiples of seven were unlucky days and that eliminates it as the source of the Sabbath, which was a happy day in which there could be no funeral or mourning. It was the symbol of the perfect life of heaven, its feasting bearing the same implication, and the hospitality shown the stranger being a symbol of human brotherhood. The Jews kept this interpretation of the Sabbath until the beginning of the nineteenth century.

A YOUNG MEN'S CHRISTIAN ASSOCIATION for Negroes was recently dedicated in Greensboro, North Carolina, says an exchange. The building cost sixty-five thousand dollars and was the gift of a Jew named Caesar Cone II. It was given in honor of two Negro employees who had worked for Mr. Cone's family for thirty-eight years. One rarely finds such an example of generosity, or a piece of philanthropy which has so many commendable angles as this—a Jew giving to Negroes a sixty-five thousand dollar building dedicated to Christianity.

* * *

THE MEASURE OF AMERICAN PROGRESS is being made impressive by radio dramatizations of the unrecorded romances of our early history. As one listens to the swift-moving scenes from the story of the American spy, or meditates upon the daring and desperate exploits of men who staked all upon the success of the most foolhardy ventures, it seems that such could not happen now. They could not in just the same manner, but the power that opened the channels of the air for the transmission of truth has also the power to close or control them in the interest of its own designs.

* * *

THE SIOUX INDIANS give more in proportion to their means than any other churchgoers, according to Bishop Roberts of South Dakota. The sons of the fierce warriors, who wiped out Custer's cavalry, are now peace-loving farmers, and the entire nation has been Christianized. Nearly one-half of the twenty-five thousand Sioux belong to the Protestant Episcopal Church. A few years ago the grasshoppers devoured their crops and the discontinuance of the mission was discussed, but the Sioux held a mass-meeting and increased their own gifts fifty per cent despite their crop disaster.

* * *

CONGRESSMAN BRUCE BARTON, speaking recently before a great gathering of Episcopal laymen in Brooklyn, described the country as, a nation grown weary of political plans for the salvation of the individual and for the country as a whole. He added: "People all across the country are flocking back to the churches. What they want is spiritual food; the one thing we cannot get outside the church, its great monopoly, its message of faith. No matter how many bureaus we set up or how much legislation we have, the people will perish without the church."

* * *

INTERNAL STRIFE IN INDIA, racial, religious, social and political, is flaring up again. It appears to be an effort to take advantage of the confusion incident to the war to further the cause of Indian independence. Maulana Abul Kalam Azad, a follower of Gandhi and the president-elect of the All-India Congress, predicts that the struggle will take the line of "civil disobedience." Azad is the first Moslem representative to be elected president since 1927. One of his chief difficulties is that the Moslems are decidedly outnumbered by the Hindus. The chaotic situation now existing is said to provide a wonderful opportunity for Christianity.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

MISS SARAH BENNETT

Among those consecrated for missionary service at the recent session of the Woman's Missionary Council, was Miss Sarah Bennett, of Meadville, Mississippi, who is the daughter of Judge and Mrs. R. E. Bennett. By tradition, temperament, training, and consecration, she is a young woman eminently fitted for the work to which she will devote her life. She comes from a section rich in Methodist history and tradition—the section around Woodville and Natchez, where Tobias Gibson, John Ford and their successors laid the foundation of the Methodism of the great Southwest. To the imperishable deeds of those Methodist pioneers, must be added the romance and fragrance of the beautiful soul of Miss Clara Chrisman, who fell on the outward journey to Brazil some fifty years ago. From this same section, devoted missionaries have gone out to many lands and, in a peculiar sense, the missionary fervor of this fine young woman is deepened by the noble example of her aunt, Miss Neva Newman, whose body sleeps at Kohola, on the Island of Hawaii, where she met the angels at the beginning of her missionary career. We confidently expect that in Brazil she will fully meet the high expectations of those by whom she is sent, and that her record will be in every way worthy of the best missionary traditions of her Church. Our prayers follow her for success and blessing in her unselfish task.

REV. W. W. WOOLLARD CALLED HOME

On last Thursday afternoon, in the Baptist Hospital in Memphis, Rev. W. W. Woollard answered the summons from the sky and went home to his Father's house. For more than two weeks he had been seriously ill from an attack of pneumonia with complications, which made the situation desperate from the very beginning. Brother Woollard was admitted on trial in the North Mississippi Conference, at West Point, in December, 1886, and his first appointment was Pine Mountain in the old Holly Springs District. He was received into full connection at Starkville and was ordained deacon by Bishop Galloway in 1888, and he was ordained elder by Bishop Galloway in 1890. At the time of his death, he was serving as pastor at Rosedale, where he had served in that same relation exactly fifty years before.

Bro. Woollard was seventy-four years old, and for more than half a century he had rendered able and effective service in the Conference. He will be entitled to live in grateful remembrance for his painstaking devotion to every detail of his task. He was not only faithful in the execution of his task, but he was a student, and he gave of his best for fifty-four years. He fell on the field

where he toiled and he went home to receive a toiler's reward from the hand of Him whose call he had answered so long ago.

He leaves his wife, their two sons and a daughter. All the children are married and were at his bedside as he descended into the shadows of the night of death. His body was carried to Senatobia, Miss., for burial on Saturday, and there, in the company of those of his loved ones who have preceded him, the ashes of the tired Pilgrim rest.

A SQUIRT-GUN PRESS

It is very common in our section to hear the opinion expressed that the Church should have one great central organ. Occasionally we hear it said that other publicity should be confined to Conference "promotional sheets." We believe in one general paper for the whole Church and that it should be subsidized to such an extent as may be necessary to make it a journal worthy of united Methodism. We do not believe in subsidizing any other paper by the Church as a whole. Neither do we favor a Jurisdictional edition of the General Organ, nor a Jurisdictional paper as such. In our opinion it would militate against the success of our general paper and would tend to make permanent cleavage of the Church along Jurisdictional lines. We believe that we should have Conference or area organs with a constituency sufficiently large for adequate support and sufficiently small to be homogeneous in interest and for effective local coverage. We believe from experience that such an organ with a constituency of three hundred thousand Methodists, unhampered by unwise restrictions, can be made a great success financially and no less so as a journal for the interpretation of Methodism for its own area.

The suggestion of a "promotional sheet" for a conference reminds us of a time when we made a crude squirt gun out of a joint of cane. One Sunday afternoon at our home that little squirt gun promoted a rousing time for all the kids in the neighborhood, but all that we did was to empty the rain barrel and bedraggle the Sunday duds of all the youngsters who participated. Perhaps the most permanent impression was the long-remembered and stinging recollection of the chap whose "prentice han" had fashioned the harmless promotional instrument.

We look upon the suggestion of a "promotional sheet" as a squirt-gun enterprise—an instrument for bedraggling the Sunday clothes of Methodists to as little purpose as that which figured in our own childhood escapade. It is not unimportant to get before our people the program of the Church, but a purely promotional sheet will fail of that aim. It must be reinforced by the inspirational element. Conference patter from week to week would

evoke no general enthusiasm, and the blueprinting of collections and movements would certainly not cause the rank and file of Methodists to crash the church doors for front seats on Sunday morning. Frankly, we do not think that we would read such ourselves, and we could not blame others for failing to do so. The organ closest to the living and the thinking of the local constituency will be read much more generally than one further removed, and it should be a paper of a kind to make a real contribution to the spiritual life of the people—not a squirt-gun organ to bedraggle their Sunday spirit and dampen the ardor of those whose faces turn toward our Methodist altars.

SPECIAL NOTICE

We desire to call attention to the fact that the offer which we made to send the Advocate to stewards not subscribing, for a trial period of five weeks, was on condition that one dollar and fifty cents be sent with the order. At the end of five weeks the steward might cancel his subscription, if he so desired, and his dollar and fifty cents would be refunded to him. We must insist upon that condition being met.

THE WOMAN'S MISSIONARY COUNCIL ENDS

On Monday the last session of the Missionary Council was brought to a close. It appears to have been a very satisfactory session. The addresses were of a high order and the outlook for the future is encouraging.

A few items were particularly interesting to us. First was that every deaconess and missionary had a very definite experience and a clear understanding of her task. We have not heard anywhere, nor at any time, statements of work and purpose more definitely related to the text or the spirit of Scripture than came from the lips of the missionaries who addressed the Council. They were all teachers in a very real sense. A second item was the splendid financial report which was made—not a cent lost on any investment of Council funds and a comfortable balance to stabilize the work in the days ahead. Think of that for a church organization!

Another disclosure which was not so comforting was the decline in missionary interest as shown by the fact that the number offering for consecration is now less than half the number offering a few years ago. One speaker interpreted this to be due, not to hostility, but to church-wide indifference. We think that this very situation should call our church people to their knees. A drive for missions will not take the place of individual and collective consecration to missions.

A COSMIC DENT

A "cosmic dent" in a star system has been discovered by an American astronomer, who says that it may have been caused by a collision which happened a hundred million years ago. Looks as if the stars may have to be equipped with non-skid apparatus or a major catastrophe may occur some day. We appreciate the belated news brought by the far-sighted professor, but he seems not to have discovered the wart on his own nose. The depression put a crimp in the earth that can be seen without a telescope and it isn't ancient history either.

Editorial Miscellany

By Dr. H. T. Carley

THE REMARKABLE RADIO

A period of more or less enforced leisure, due to inclement weather and continued slight physical indisposition, has given us the opportunity during the past few days—and nights—to listen more than usual to the continuous broadcasts with which the air is freighted. This experience has confirmed us in the conviction that the radio is indeed a most remarkable invention. Consider, for example, some of the things it does for us:

1. It tells us about hair tonics. This is, naturally, an interesting subject, for everybody has hair or has none. For those who have hair, the information is specifically, emphatically, and in full detail given as to how said hair may be retained, beautified, and even glorified. Oh, that twenty-five years ago such knowledge had been available! For those who have no hair, the information is likewise specific, definite, emphatic and in full detail as to how to regain it. After all the radio has done for us, why are there so many bald-headed people in the world?

2. It tells us about cigarettes, tobacco and pipes. Day after day, and night after night, in quip, song, story and drama, the virtues of this, that, and the other brand are proclaimed as if they are essential to the health, happiness and prosperity of this and future generations. In spite of the altruistic motives professed, we are almost inclined to believe that commercial propaganda is mixed up with it all.

3. It tells us about pills, tablets, tonics and various and sundry other indispensable aids to health and physical well-being in general. We knew that human flesh is heir to many ills—but we did not know, before we listened to the radio, that a specific for every one of them is available for a few cents at every store—or direct by mail. Why does anybody ever die?

4. It tells us about soups, cereals, and a thousand and one other good things to eat. How it makes our mouth water! A half-hour by the radio is equal to a tablespoonful three times a day of a first-class tonic for jaded appetites.

5. It brings to us the concatenated melodies of ten thousand orchestras—more or less—scattered from one end of the land to the other, mostly in hotel dining rooms and ballrooms. There may be a scarcity of money and collateral and jobs and big men, and all that—but there is no scarcity of orchestras. The Department of Agriculture seems to be concerned about surplus crops; it might be well for some agency to look into the surplus of orchestras.

And so on. We could sit all day—and night, too, if we were so minded—and listen to the programs that tell us so much about things of vital importance—well, at least vital to those who have these things to sell.

But it is not all soup and symphony. Sometimes you jump a rabbit out of a brier-patch—you don't care for the briars, but the rabbit may be the difference between feasting and fasting.

The most remarkable feature of the radio is the tuning-out device—if you don't like what you are getting, you can turn the dial and hunt a rabbit.

If you are not satisfied with what you have, look for something better.

WOMAN'S MISSIONARY COUNCIL

By Mrs. C. W. Turpin

The 30th annual session of the Woman's Missionary Council, of the former Methodist Episcopal Church, South, was held at First Methodist Church, in New Orleans, March 6-11. As this was the last meeting under the present regime, the session was regarded as of unusual significance and importance. The attendance was good, there being a practically unanimous attendance of the official membership, and standing room was frequently at a premium for the night meetings.

In the well-balanced program, in the reports of officers, in the forward-looking plans formulated, it was apparent that a greater day for missions in the new united Methodist Church is about to dawn.

Although union of Methodism is to be consummated at an early date, the Council decreed that while making plans for the new set-up, the work as enterprised at present will continue normally, keeping all projects at the peak of efficiency and gradually making necessary changes and adjustments.

Advance along all lines was indicated in the reports. The pledge was not only paid in full, but many of the Conference societies overpaid their pledges. The total income from all sources for the past year was \$1,143,414, as compared with \$1,052,772 the previous year. Of this amount \$893,726 was from the Conference Woman's Missionary Societies, an increase of \$19,830 over the preceding year. Merged finances will not go into effect until 1941.

A membership increase of 8,205 members enrolled in 234 missionary societies, brought the total to 312,976 members in 8,912 societies.

Progress has been made on the fields. Both the home and foreign mission administrative secretaries emphasized the importance of personnel and stressed the need of recruiting additional workers to replace the depleted ranks and to serve in new lines of work.

Outstanding on the program were the daily noonday devotional addresses by Dr. Lynn Harold Hough, of Drew Theological Seminary, under the general theme, "Two Worlds Meet." Dr. Hough also delivered the annual sermon Sunday morning, speaking on "Good Signs of the Times."

Inspirational addresses attracted large crowds. The evening addresses centered around the place of the church in the present world situation, and some of the questions involved in the approaching unification of Methodism. Guest speakers and their themes were: Dr. Paul W. Quillian, of Houston, Texas, who had as his subject: "The Church—Its Mission in a Day of Opportunity"; Dr. John R. Mott, who spoke on "Missions in an Hour of Destiny"; Mrs. V. F. DeVinny, of St. Paul, Minn., corresponding secretary of the Woman's Home Mission Society of the former Methodist Episcopal Church, who talked on "Missions in the Home Field"; President M. S. Davage, of Clark University, Atlanta, had as his subject, "Living and Working Together"; President Umphrey Lee, of Southern Methodist University, Dallas, discussed "The Church—Its Mission in an Hour of Crisis"; Dr. James W. Workman, of Fayetteville, Ark., "Jesus' Word—the Mission Evangel"; and the Rev. H. W. Williams, of the Board of Christian Education, whose talk on "Interboard Cooperation," was illuminating and inspiring. Dr. W. G. Cram, general secre-

tary of the Board of Missions, explained the set-up of the Board of Missions and Church Extension in the united Methodist Church, and President J. L. Cunningham brought a report of Scarritt College, which revealed the past year as the best in the history of that institution.

Interspersing the reports and addresses of guest speakers were talks by missionaries and deaconesses, giving first hand accounts of their respective fields of service. Those delivering messages from the fields were: Misses Lillie F. Fox, Nell Dyer, Sue Stanford, Maria Gonzales, Nina Troy, Mary Lou White, Ola Callahan, foreign missionaries and the following deaconesses: Mary Lou Barnwell, Shiela Nuttall, Margaret Young, Mary Riddle, Lora Lee Pederson.

The Council opened its session Wednesday afternoon, with a memorial vesper service honoring members who had died during the past Council year. Mrs. George S. Sexton, of Shreveport, conducted the service. Leaders memorialized were: Dr. E. H. Rawlings, late editor of the World Outlook; Deaconess Elizabeth Billingsly, Deaconess Martha Lewis, and Mrs. Leila M. Carre, late of New Orleans.

Mrs. J. W. Perry, of Abingdon, Va., de-

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

Mississippi	
Rev. C. A. Schultz, Tylertown.....	1
Rev. C. W. Wesley, Canton.....	2
Rev. G. A. Broadus, Philadelphia	1
Rev. J. H. Grice, Vaughan.....	3
Rev. J. W. York, Sunflower.....	4
Mrs. Jane Dement, Tupelo.....	4
Rev. R. A. Allums, Lucedale.....	1
Rev. Roy L. Lane, Magee.....	1
Rev. J. W. Robertson, Senatobia.....	16
Rev. E. A. Kelly, Richton.....	1
J. R. Jourdan, Iuka.....	4
Louisiana	
Rev. Robt. M. Brown, Arcadia.....	2
Rev. J. E. Selfe, Elizabeth.....	1
Dr. A. M. Serex, Shreveport.....	1
Individual subscriptions.....	24

livered the presidential message Thursday morning. Other officers who made reports or discharged other official duties were: Mrs. J. W. Mills, vice-president; Mrs. A. R. Walker, recording secretary; Mrs. A. M. Gates, Calendar Clerk, and Mrs. Ina Davis Fulton, treasurer. Secretaries reporting were: Miss Sallie Lou MacKinnon, foreign work; Mrs. J. W. Downs, home work; Mrs. Helen B. Bourne, education and promotion; Miss Estelle Haskin, publications; Miss Noreen Dunn, children's work; and Miss Thelma Stevens, superintendent of the Bureau of Christian Social Relations.

In an impressive pledge service the Council women pledged to raise \$876,070 in 1940, an increase of \$11,375 over the preceding year. The Council is also asking for its largest Week of Prayer offering during this year. The amount sought is \$100,000, and on recommendation of home and foreign committees the Week of Prayer offering will go to establish and endow a chair of Christian Life and Thought at Scarritt College. The chair is to be called the Clara Tucker Perry Chair in honor of Mrs. Perry, the Council's president since 1932. The Council also launched the Carrie Parkes Johnson (Mrs. Luke) Memorial Fund, a project to provide training for rural Negro women. The fund will be raised by love gifts of friends of the late Mrs. Johnson, and those interested in this line of work.

The Rev. Luke Johnson, husband of the late Mrs. Johnson, now a superannuated minister of the North Georgia Conference, made the initial gift of \$300 for this fund. Another gift of \$300 and some smaller gifts were reported during the session.

The Council appropriated for its work in 1941: \$867,132. Adopting a report of the Status of Women committee, Methodist women will renew their plea for a larger place of service in the church, and a memorial will go to the General Conference asking for full clergy rights. Other resolutions were adopted asking President Roosevelt to stop the sale of war supplies to Japan, commending the President for his "exploratory peace moves," and commending Secretary of State Cordell Hull for his efforts "to establish a sound international economic system." Another resolution protested the "block booking" practice of the motion picture industry.

A resolution unanimously passed in the closing moments of the business session Monday, approved Nashville, Tennessee, as the location for the Board of Missions and Church Extension in the new united Methodist Church.

The consecration of ten young women, members of the June graduating class of Scarritt College, was the crown of the Council session. Consecration ceremonies at First Methodist Church brought the largest crowd of the session. Bishop A. Frank Smith, whose episcopal area includes Louisiana, officiated in the consecration ritual. Dr. J. L. Cunningham read the Scripture and offered the prayer. Miss Mary Culler White, missionary in China for 39 years, and deaconesses Florence Blackwell and Eugenia Smith, with a service record of 34 years each, were given certificates according them the emeritus relation. The emeritus workers spoke briefly to the incoming class. Speakers from the active ranks were: Miss Annie Rodgers, representing the deaconesses, and Miss Rosa May Butler, representing the foreign missionaries. Misses Arthelia Hilleary and Eva Dean Kemp responded on behalf of the class of 1940. The group consecrated were: Deaconesses—Mary Cameron, Jackson, Miss.; Mattie Lula Cooper, Anniston, Ala.; Arthelia Hilleary, Mill Creek, W. Va.; Mabel Harrell, Bainbridge, Ga.; and Lena May Rust, Mangum, Okla. Firegn Missionaries—Sarah Bennett, Meadville, Miss., assigned to Brazil; Eva Dean Kemp, Louisville, Ky., to Japan; and Bernice Scarlett, Cleburne, Texas.; Leora Shanks, Weatherford, Okla.; and Eulalia Cook, Harleyville, S. C., all assigned to Cuba.

Following eleven o'clock adjournment Monday morning, the Council body went in motorcade to Houma, seat of the MacDonell School, where they were guests at an Evangeline Luncheon.

(Abstract of message of Mrs. J. W. Mills, of Tyler, Texas, vice-president of the Methodist Woman's Missionary Council.)

Mrs. J. W. Mills, of Tyler, Texas, vice-president of the Woman's Missionary Council of the Methodist Church, in session here March 6-11, speaking to that body Thursday morning, discussed processes, principles and problems of the unification of the Woman's Missionary organizations of the three branches of American Methodism, whose union will be consummated April 24, with the meeting of the first general conference of the merged denominations.

The women of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church,

(Continued on page 8)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

WHAT THINK YE OF CHRIST?

By Dr. W. B. Selah

Some people do not think of Him at all. They simply ignore Him. They spend their lives as though He had never lived and taught and died on their behalf. How tragic it is! For tragedy is not always something that happens to us; often it is something that fails to happen to us. The tragedy of those who never think of Christ lies in what they miss. He offers them His gracious comradeship. But since they will not think of Him, they miss it. He offers them strength for their weakness, beauty for their ashes, peace for their distraction. But they never think of Him, so they miss all that. He would enter their lives not to rob, but to enrich, not to limit, but to liberate. "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him, and will sup with him and he with me." He offers a spiritual banquet, but since they will not even think of Him, they condemn themselves to spiritual starvation. They drift on, all unconscious of the fact that they have missed the path of life. And that is tragic.

I.

What think ye of Christ? Some people think that He is a weakling. They have come under the spell of certain artists who have pictured Him as a pale and emaciated figure with a halo about His head. But the artists had no warrant for such a portrayal. There is not the slightest thread of evidence either in the New Testament or out of it, to show what Jesus looked like. The artists all dipped their brushes in their own unaided imaginations. Certainly there is no evidence for thinking that Jesus was a weakling. When we open the New Testament we find that the men who came in contact with Him were impressed not with His weakness but with His strength. John, the Baptist, was a forceful personality. He dared rebuke Herod for a public indecency, and he challenged the politicians of Jerusalem. What did John the Baptist think of Jesus? Pointing to Jesus he said, "There cometh one mightier than I." One day Jesus asked His disciples what men thought of Him. Peter, answering for the rest, said that some men thought that he resembled Elijah. Now Elijah was regarded as one of the mightiest prophets of ancient Israel. He was the prophet who defied Ahab, the king, when that monarch robbed a peasant of his farm. He was the prophet who single-handedly routed the false prophets of Baal. The men of Jesus' day must have been im-

pressed with His power else they would not have likened Him to the mighty Elijah. What impression did Jesus make on the rulers of Jerusalem? They were afraid of Him. Caiaphas and the high priests were so afraid of His mighty influence that they plotted His death. Pilate, clothed with all the power of the Roman Empire, trembled before Him. It is clear that the men who met Jesus were impressed with His strength.

When Jesus spoke men were deeply stirred. Some were stirred to hate Him; others were moved to love Him with an undying love. When He preached He created either a riot or a revival. His word was with power. It was not rose water; it was dynamite. It blew up old prejudices and traditions. It shook the social order of His day to its very foundations. Only a strong, dynamic personality can do that. And His words have become the moral standard of our day. True, we honor His teaching more in the breach than in the performance. Nevertheless, His words haunt us and make us feel uneasy. He has become the conscience of mankind. In our best moments we feel that we ought to order our lives and build our civilization upon His teaching. When we consider the storms that have swept across the world, when we think of all the empires that have come and gone since Jesus taught in that obscure corner of the Roman Empire nineteen centuries ago, it is amazing that men today should still be feeling the impact of His influence. Surely no weakling could cast such a spell upon the ages. Only a personality of titanic proportions could do that.

In a profound sense Jesus is the world's greatest conqueror. Alexander the Great changed the map of the world; Jesus has changed the motives of men. Caesar pushed back a frontier; Jesus has purified and enlarged the faith of mankind. Charlemagne carved out a kingdom for himself; Jesus laid the foundation of the Kingdom of God—a kingdom of justice and truth and brotherhood. Striding across the centuries like a mighty moral huntsman, Jesus prods men out of their little burrows of respectability and conventionality, and challenges their little moral codes with the splendor of His idealism. After nineteen centuries He is still converting stagnant swamps into fragrant gardens, and altering the moral climate of the world.

Forget the unwarranted pictures of the artists; forget the saccharine phrases of the sentimental evangelists; strip from Him the false robes woven by dry-as-dust dogmatists, and Jesus stands forth a regal and commanding figure.

II.

What think ye of Christ? There are people who consider Him a menace to life. Does that strike you as strange? It need not, for He was so considered by the ecclesiastical politicians of His day. Why did they crucify Him? Well, they did not crucify Him because He went about preaching on the goodness of God. They did not crucify Him for proclaiming the golden rule. They did not crucify Him because He held up sublime ideas of heaven. They crucified Him because He was a menace to their inhuman and unjust methods of making money and using power. He overturned the tables of the money changers. He challenged

the temple graft. He rebuked the bigoted patriotism of his day. He ridiculed the strait-laced creeds that the religious leaders tried to fasten upon men. He threatened the vested interests of the ruling classes who were exploiting the poor and seeking to make piety a substitute for justice. So they slew Him.

And Jesus is still a menace to many of our ways of making money and using power. Think what a revolution would take place if He really ruled our lives and dominated our civilization! If He ruled, man's inhumanity to man would cease. If He ruled, the war system, which is a barbarous method of settling disputes by slaughtering boys, would be discarded. If He ruled, that narrow brand of nationalism which puts the economic welfare of one nation above the interests of the rest of mankind would have to go. If He ruled, our racial prejudices would be regarded as hideously immoral. Yes, Jesus is a menace—to everything that is inhuman, and brutal, and unjust in our world. But if He is a menace to everything that blights life, He is, by the same token, the champion of everything that blesses it. He inspires and reinforces those who dare battle for a better world. He encourages men to perform deeds of love and charity. To every soul that seeks to lift the world a little closer to right and brotherhood He says, "In as much as ye do it unto the least of these ye do it unto me."

III.

In answer to the question, "What think ye of Christ?" there are some who would say that He is out-of-date. His way of life and His teaching may have suited the first century, they say, but He can have no helpful word for the twentieth century with its baffling and complicated problems. "Times have changed," they say. His civilization was pastoral; ours is industrial. His civilization was oriental; ours is occidental. His civilization knew no science; this is the scientific age. Life was simple then; now it is complex. What has He to offer us? Why should we follow Him? Thus a great many moderns are talking.

But after all only the external aspects of life have changed. Times have changed, but human nature has not changed. If Jesus had anything helpful to say to human nature in the first century, it is still valid for the twentieth century. If He could help men to find God and to live for unselfish purposes in His day, He could do it now if we would order our lives by His spiritual insights.

The laws by which men grow to maturity have not changed. Here is a mother with her baby boy, riding across the country in a transcontinental plane. Yonder in ancient Palestine a mother rides into Jerusalem on a donkey with her infant son in her arms. What a difference! But the difference is only in external conditions. The modern baby travels faster, but he does not grow any faster. He will not reach maturity a day sooner than did the boy of the long ago. And he will arrive at maturity by the same processes and laws of growth, physical, mental, spiritual, that boys grew by in ancient Jerusalem. Times have changed, but the laws for growing men have not altered one whit. And here is my point. If Jesus, in the first century, knew the laws by which worthwhile development is achieved, those laws are still valid for the twentieth century.

Once more, times may have changed, but sin has not changed. It has changed its clothes, but not its character. Today, as in the time of Pharaoh, men follow a low ideal

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

We appreciate very much the response to our request for copies of the Advocate of January 18. The immediate response has supplied all our needs and this is to notify our friends to that effect.

The Advocate appreciates the enthusiastic commendation of Miss Bertha Guttzeit, of Baton Rouge. Miss Guttzeit is an invalid and dependent on her church paper for contact with her church.

Rev. J. E. Selfe, pastor at Elizabeth, La., has been well received and he thinks that his work thus far is a little above the normal standard of the past. This is Bro. Selfe's first year in that charge.

Rev. Donald Risinger, pastor at Lutchter, La., sends us a list of his stewards and indicates his interest in securing a wider reading of our church literature among his people, and in that we shall be only too glad to cooperate.

Rev. J. H. Grice, pastor at Vaughan, Miss., writes us that Bro. J. E. Bull, Route 2, Vaughan, has been ill in bed for more than a month. We hope that he may soon be entirely recovered and able to resume his work.

Rev. J. C. Wasson, pastor at Lambert, Miss., reports progress, particularly by the installation of a heating system for his church. From reports reaching the office a good heating system was a necessity in that section during the past winter.

It is with sincere regret that we record the death of Mr. R. A. Myers, on March 6, at Clarksdale, Miss. Bro. Myers was long a steward in the Clarksdale church and was for a number of years chancery clerk of Coahoma county.

Miss Nellie Mae Gunn, student at Newcomb College, and daughter of Rev. and Mrs. E. C. Gunn, of New Orleans, received very favorable commendation for her singing in the dramatization of "Old New Orleans," a feature of the Spring Fiesta now in progress.

We regret to learn of the illness of Rev. G. W. Dameron, Extension Secretary of the Board of Education, of the Louisiana Conference. Our report indicates, however, that he is on the way to recovery, and we hope that he may soon be entirely restored to health.

We are glad to learn of the recovery of Dr. D. B. Raulins, district superintendent at Ruston, from a severe attack of flu. He missed some time from his work, but is now seeking to re-establish the connections and promote the progress of every interest in his district.

Rev. G. A. Broadus, pastor of Philadelphia circuit, says that his field offers a challenging opportunity, but that he has been unable to meet any of his appointments for some time on account of the condition of the roads. But despite his late start, he is anticipating a rich harvest for the year.

The editor regrets to have missed the visit of Rev. F. J. McCoy, pastor at Leconte, La., who called while we were absent on last Friday. We appreciate his remembrance of the Advocate and we hope that he will call another time and that we may be fortunate enough to be in.

Our good friend, Rev. C. A. Schultz, pastor at Tylertown, Miss., has had a spell of

pneumonia from which he is about recovered. We are glad to know of his recovery, and we trust that better weather and brighter skies may help to make his restoration complete.

Friends of Bishop Hoyt M. Dobbs will be rejoiced to learn that he is back in Jackson, Miss., following his extended visit to Florida. Bishop Dobbs' progress toward the recovery of his accustomed vigor has been very gratifying indeed, and he is looking forward to taking up his work again at the end of his year's leave of absence.

Rev. C. W. Wesley, pastor at Canton, Miss., a loyal friend of the Advocate, reports enthusiastically concerning the outlook for this his fifth year as pastor of that church. He describes himself as a happy preacher among a devoted people, and is looking forward to great things this year.

Rev. H. L. Beasley, pastor of Sardis' circuit, reports that he has had a difficult time this winter on account of bad roads and numerous cases of illness, but that so far the parsonage has not been affected, and his work is going along in a satisfactory manner despite the handicaps under which he has worked.

In the death of Edwin Markham on last Friday, our country lost a beloved poet whose vision translated into the simple lines of "The Man with the Hoe," written many years ago, anticipated by at least a quarter of a century, a new age in human relations. He was eighty-seven years of age and he was something of a patriarchal figure among American men of letters.

We regret to learn that Rev. J. W. York, pastor at Sunflower, Miss., found it necessary to submit to an operation. We are glad, however, to note that he is making good recovery, and that the work on the Sunflower charge is making progress. Bro. York thinks that his is the best three-point charge in the Conference. He has a good number of consecrated men who make that a delightful charge to serve.

Dr. W. L. Doss, Jr., superintendent of Monroe, La., district, has followed the procession in yielding to an attack of flu. He has lost some time but is back again at his task. Bro. Doss says that a number of his charges, including Bastrop, West Monroe and Columbia, are doing particularly well in promoting the Methodist Advance and Church Loyalty campaign, and that everything has a promising outlook.

Many women from Mississippi and Louisiana, and also many preachers, attended the Woman's Missionary Council in New Orleans last week. We wish that we might list them all, but since we cannot do so we make this general acknowledgment of their presence. We are sure that they enjoyed the great addresses which were brought from time to time.

Rev. John W. Robertson, pastor at Senatobia, Miss., sends us a list of subscriptions, 33 1-3 per cent greater than the quota for his church, and, believe it or not, every single one on the list is a new subscriber. We believe that this makes a record for achievement in Advocate solicitation. Senatobia sent in its full superannuate apportionment before Christmas, and was the first charge of that Conference to do so.

NOTICE

We are planning to observe the fiftieth anniversary of the Holly Bluff church on March 31. All former pastors and presiding elders are cordially invited to be with us on this occasion. Rev. W. J. Ferguson is to speak at the 11 o'clock hour. Lunch will be served at the church. We are to have an informal service in p. m. This is an historic church, with three charter members living, and its first pastor, Rev. W. J. Ferguson, still leading a useful and active life. We are happy and optimistic in our work.

PAUL H. GRICE, P. C.

SUPERANNUATE SUPPORT

To the pastors of North Mississippi Conference:

Dear Brethren: The plan for the support of our worthy superannuates in our Conference for the present year, is familiar to all of us. As we know, the 7 per cent assessment (an amount equal to 7 per cent of the pastor's salary for last year) takes the place of any other assessment for this worthy cause. If 85 per cent of this assessment is paid it will mean a substantial increase for our Claimants, which increase, we all agree, is sorely needed. The minimum amount paid by our Conference this year is \$210.00. This amount, as we all know, does not take care of the bare necessities, to say nothing of comforts of life.

This "seven per cent" assessment is not a special, but may I suggest that where this amount is not provided for in the budget, that each pastor observe "Veterans Day" at an early date, and take a special offering for this cause. (See 1939 Discipline, Par. 1313, Sec. 4.) This will get this claim out of the way of the regular Benevolences and, I believe, will yield more for our Claimants. Up to February 1st, only 51 charges had remitted anything on this assessment to the Conference Treasurer. Five charges—Greenwood, Hernando, Senatobia, Merigold and Sherard and Clarksdale—have paid the assessment in full.

A. T. McILWAIN,
Sec.-Treas., Board of Conference Claimants.

DISTRICT EDUCATIONAL INSTITUTES, MISSISSIPPI CONFERENCE

Brookhaven District—Hazlehurst Methodist Church, March 12, 10 a. m.

Hattiesburg District—Ellisville Methodist Church, March 13, 10 a. m.

Seashore District—First Methodist Church, Gulfport, March 14, 10 a. m.

Meridian District—East End Meridian Methodist Church, March 15, 10 a. m.

Vicksburg District—Port Gibson Methodist Church, March 20, 10 a. m.

For pastors, superintendents of Church Schools, chairmen of local Boards of Christian Education, workers with children, youth and adults.

When the preachers and leading citizens take the lockjaw in any prohibition campaign it will go wet. When men and women speak out fearlessly it will go dry. and if they continue courageous and outspoken the law will be enforced.—Baptist Standard.

WOMAN'S MISSIONARY COUNCIL

(Continued from page 5)

face on a larger scale the difficulties which Southern Methodist women faced when their home and foreign mission boards were merged. She counseled patience and explained that the unifying process must be continuous until the best organization possible is created out of the five missionary agencies in the merging denominations. In the new Board of Missions the work formerly done by the women of the uniting branches, will be known as the Woman's Division of Christian Service.

"This woman's organization," declared Mrs. Mills, "must be one with a united front, not five organizations nor three diverted interests, but one with autonomous divisions, with women administering who have specialized training and experience in directing the various phases of work at home and abroad. It must conserve the best values produced in the long years through former organizations; not bound by what has been done in the past and by traditions, but flexible, free to swing into harmony with the needs of the age in which the work is to be done. The new organization cannot spring forth into full grown perfection. At present all plans are tentative, subject to three vital channels of action: first to the General Conference for approval; second, to the new Board of Missions for interpretation; third, to each of us, as conferences, as auxiliaries, as individuals to make successful, or to muddle, in carrying them out.

"As the groups come together, we may expect a better informed church. We are justified in expecting a deepening of the sense of justice, a love for the whole cause, and for each group, a final disappearance of separate interests and an understanding of the meaning of a world community.

"The spiritual expectations are beyond the external union. They must be realized in an improved quality in Christian life. Will we be better Christians for being united? There is a divine goal ahead—that we may be united in Christ and in one another in a new quality of Christian living. Without this all outward acts are vain."

(Abstract of the presidential message of Mrs. J. W. Perry, of Abington, Va., president of the Woman's Missionary Council, Methodist Church, in annual session at New Orleans, La., March 6-11.

Delivering her presidential message at the first business session of the 30th annual meeting of the Woman's Missionary Council of the former Methodist Episcopal Church, South, in session at New Orleans, March 6-11, Mrs. J. W. Perry, of Abington, Va., spoke definitely to the representatives of a missionary clientele of 300,000 women, concerning the enlarged opportunities and the heavier responsibilities which Methodist women face in the consummation of Methodist union.

The Uniting Conference at Kansas City last May, which ratified the union of the former Methodist Episcopal Church, the former Methodist Episcopal Church, South, and the former Methodist Protestant Church, into a single denomination, which after the first general conference at Atlantic City, N. J., April 24, will begin to function as The Methodist Church, Mrs. Perry said simply "designed the pattern" for the new church, and its remains for the memberships of the three merged denominations to shape the plans and formulate the poli-

cies which are necessary to the creation of the new united church. She explained steps which had been taken, especially in the field of missions, and spoke with satisfaction of the enlarged sphere of woman's service in the new setup, and of the fact that youth will also have a voice in formulating new church legislation.

"The general outline of the Board of Missions and Church Extension, which will succeed some nine different boards and organizations in the three merged denominations, with three fairly autonomous divisions and a joint division of Education and Cultivation, has become familiar, and the Woman's Division of Christian Service is a term which will soon be as easy to use as 'The Woman's Missionary Council,'" Mrs. Perry said.

"The provision made for Woman's Work and woman's participation in the other divisions of the new Board of Missions and Church Extension are of no small moment. Other boards of the Methodist Church have also specified that women are to be included in their membership. Perhaps in no other denomination has so large a recognition been given to woman's ability to participate in administrative and legislative work. We are of the opinion that there are some signs of a changing attitude toward the desirability of men and women planning and working together. Every opportunity carries with it responsibility. Upon the women soon to be chosen as members of the Board of Missions, will rest tremendous responsibility. When one considers the vastness of the missionary enterprise of the Methodist Church, and that to women will be given approximately an equal share of responsibility for the creation and execution of the plans and policies, it is an obligation to be taken in all seriousness. The success of the new plans will depend largely upon the men and women who compose the board. The new relationship to each other and to the enterprise at home and abroad, the new methods to be put into execution, the vast amount of adjustments to be made, will require wise judgment, infinite patience, tact, creative ability and wisdom beyond human wisdom. Surely these men and women will covet the prayers of the church and should have the loyal cooperation of the entire membership.

"The Methodist Church is bringing into its councils another asset which has not been fully recognized in former days. Youth is being given a larger place in the legislative bodies and in the administrative organizations from the general boards down to the local church. We have faith to believe the young people are ready to accept this challenge and will respond to the call of a larger service.

"The union of Methodism has come at a time when the world is dangerously nearing the brink. International relations were never more disturbed; political affairs seem

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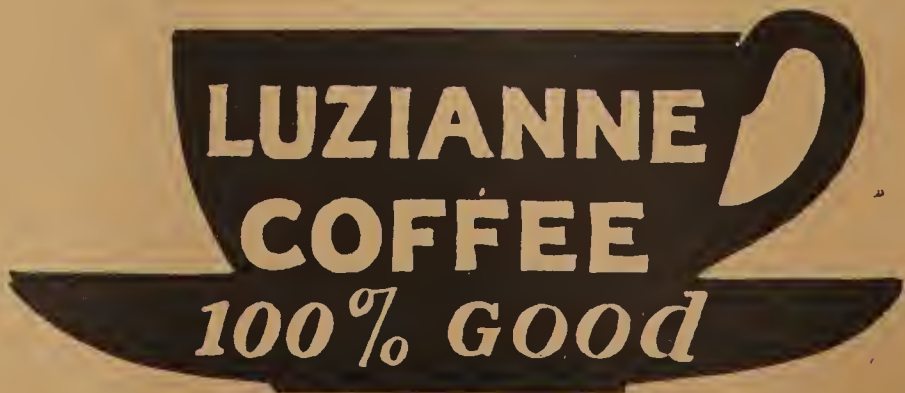
hopelessly entangled; industrial and economic problems grow more complex and obstinate. The forces in which men have trusted for safety and security have proved feeble and impotent. In such a situation the new united Methodist Church fares forth with a sense of immediacy and regnancy. Through the recent nation-wide Methodist Advance movement, united Methodism bears testimony to an awakened interest in the internal values of life, without which man cannot be satisfied.

"'Advance' will be the keynote of the reports which officers of the Woman's Missionary Council will present at this meeting. We record with gratitude the conviction that the women of the missionary societies have never been finer nor more loyal than during 1939. This bespeaks an interest deeper than loyalty to an organization and testifies to an allegiance to a cause born in the heart of God. Our deaconesses and missionaries have gone on as heralds of good tidings to the uttermost and to the outermost parts of the world. Through faith they have wrought righteousness, obtained promises, quenched the violence of fire, out of weakness have been made strong.

"We shall go into the new church with a deeper appreciation of our past history and with humble gratitude in that we have helped prepare the way for something greater and finer—the channels through which a richer and more expanded service may be rendered. There are certain essential qualities to be coveted as we face the future. We shall need courage to withstand criticisms, misunderstandings, failures and disappointments. We shall need imagination that can see that which does not now exist—the future which may be built from this present."

(Abstract of devotional address by Dr. Lynn Harold Hough, Monday noon, March 11. Subject: Making Faith Authentic by Our Deeds. Text: I by my works will show thee my faith. James 2:18.)

The word faith is a three-faced word. It may mean the intellectual pattern which we accept. It may mean the beliefs by which we live. It may mean the mighty personal act by which we cast our past and present and future into the arms of God in utter dependence upon His grace. In either sense it is a word of far-reaching relationships and it is difficult to see how any person can speak lightly of the faith which is a mental pattern, or the faith



which is the living conviction, or the faith which is vital trust.

On the other hand, deeds are tricky things. Sometimes our deeds contradict our ideals; sometimes they are too small to express the richness of our ideas; and too rarely do they succeed in being the complete and adequate expression of our deepest intentions.

Yet the wedlock between the creed and the deed is the central fact of life. When the deepest elements of our belief and the richest vitality of our personal trust in the God whose face we see in the face of Christ, find full outlet in deeds shot through by their very splendor, you have the supreme hours of life. The authenticity of our inner convictions is then nobly expressed in our outer actions.

The principle is true even of God. It is the deeds of God which make God real to us. The quest for the vital and adequate deed is a constant matter in the life of the Christian. The cluster of evangelical deeds consists of all the Christian acts which together constitute a true and authentic offer of God's good gift to men. The missionary deed is Christianity itself in action.

METHODIST CRUSADERS

On Young People's Day, March 3rd, a Union Meeting was held at the Gueydan Methodist Church. This Union comprises a portion of the Lake Charles District. One hundred and thirty-five young people were present. As the guests arrived, they assembled in the Sunday School rooms and played two "Get Acquainted" games. Then refreshments were served. During the business session, the young people decided to call the Union "Crusaders." A piano solo was rendered by Mrs. Walton, of Ebenezer, La., and a vocal solo by Miss Ann Hoffpauir, of Crowley, La.

An installation of officers and a Candle Light service was held. The following officers were installed by Rev. J. P. Boncarrere, of Gueydan: Adult Counselor, Rev. Mr. Walton, of Ebenezer, La.; President, C. W. Little, of Ebenezer, La.; Vice-President, Heloise Adams, of Crowley, La.; Secretary, Glennye Harmon, Church Point, La.; Treasurer, William Wendt, Jennings, La.; Publicity Superintendent, Clara Hardie, Gueydan, La.

Our next Union Meeting will be held June 9th, in Ebenezer, La.

Thanking you for your kindness to us.
Sincerely,
(Miss) CLARA HARDIE.

REV. WILLIAM WALLACE WOOLLARD

By Rev. James H. Felts

A student! A vigorous thinker. A man of definite convictions. Strong enough to stand alone, if need be, for what he believed to be right. Perhaps the best interpreter of the Pauline Epistles in his church. He followed no man servilely. Ripened by advancing years and experience in essential values, he was like a shock of wheat, ready for the harvest. He lived and served well. No smell of fire on his garments. Loved devotedly by his splendid family, honored by his friends, he had a place in the heart-life of all who knew him well. He left a record of service and devotion unexcelled in the circle in which he lived and wrought. He lives in memory's storehouse as friend, co-worker, devoted disciple of our Lord. May

the grace of Him whom he served, and in whose service he grew rapidly as the shadows lengthened, abound in those he loved, holding them unfailingly in the days to follow.

Fulton, Kentucky.

HORNBECK CHURCH BURNS

Dear Dr. Duren: I do hate to report bad news. Our church here at Hornbeck was burned on February 10th. We had very little insurance.

This was the first church built in Hornbeck, in 1902. Rev. John Franklin was pastor.

The good news is we plan to rebuild, and everyone has such a fine spirit about it all.

Sincerely,
R. T. PICKETT,
Pastor.

MR. E. NASH BROYLES, JR., FOUND DEAD

The press reports announcing the tragic death of Mr. E. Nash Broyles, Jr., at Belle Chasse, La., brought a shock to a wide circle of friends throughout this section. He was a son of Dr. E. Nash Broyles, formerly a leader in the North Mississippi Conference, and now pastor at Park Street Church, Atlanta, Ga. He was a student in the senior class at Millsaps College, where he is said to have done good work and to have been active and popular in all student relations. At the time this was written no official report had been made and we know only that which appeared in the daily press. The body was taken to Greenville, Miss., for burial. Many friends throughout the Church will sympathize with the father and the family in their deep distress.

GOLDEN CROSS NOTICE TO THE PASTORS, NORTH MISSISSIPPI CONFERENCE

By the middle of March, samples of material and literature for emphasizing Hospital Week and making the Golden Cross enrollment, will be sent to every pastor. Please examine these samples, and in cooperation with your charge Golden Cross Director, order as much material and literature as you need for Golden Cross cultivation and enrollment.

Our Church has a challenging healing program. The Memphis Methodist Hospital is rendering a great work in the name of our Lord and our Church. Decide now to give your people an opportunity to take part in the charity work of our hospital. If I can help you, call on me.

TINSLEY B. THROWER,
Conference Director Golden
Cross, North Mississippi
Conference.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

The press has been giving some notice to the antics of the American Youth Congress which, it has been alleged, has in its membership a group of communists. This organization met in Washington, D. C., and some of them were so disrespectful as to boo the President and Mrs. Roosevelt and, while occupying the congressional galleries, discourteously treated the speakers on the floor in the same manner. There is a con-

siderable amount of uneasiness in my mind about these modern youth movements, and I am seriously disturbed when I remember that Fascism is a youth movement. It seems that the youth of today is trying to take the front seat in church, state and nation. The older people, with the wisdom gleaned by experience through the passing years, are being set aside or ignored. The most serious aspect of this whole question is in the fact that our great church is involved in it. In an editorial in the New Orleans Christian Advocate, the editor sounds a timely alarm in these well-chosen words: "We have sensed the peril of such conferences in our Church." In my opinion, there is a large and imminent element of danger in these youth movements. I once saw two men driving along the highway in a two-horse wagon. The team took fright and began running away. The driver pulled back on the lines. The other man said, "Turn them loose and let them go." The result was the wagon was torn in pieces. In my judgment, that is precisely what will happen to all these youth groups and movements in church and state, unless the wisdom and experience of age holds them in check, and give them a restraining and guiding hand.

* * *

Dr. John W. Rustin, pastor of Mt. Vernon Methodist Church, in a public address, stated as a fact that while there is one divorce out of every six marriages contracted in this country, there is only one divorce out of every one hundred marriages when the couple maintains church connections. Perhaps it was these facts which inspired the author of the new divorce law which was enacted by the Unifying Conference. Did he and those who voted for it want to see the divorce rate of church people catch up with the divorce rate of those not related to the church? Sure, we of the church must keep step with the world, or we shall be left behind in the march of modern progress and our advancing civilization! At least, some church people seem to think so.

* * *

Dr. Iago Galston, of New York, says: "In many ways, the pig more closely resembles man's anatomical structure than does any other animal. Like man, the pig is found in all parts of the world, its body is comparatively hairless, its skin may be white, black, red or yellow, and it has a tarsal plate in the eyelid, and a fully developed uvula in the throat. Even in its teeth the pig is closer to man than are the anthropoid apes." Now, let the evolutionists sit up, and take notice!

* * *

Some church members will leave their churches and drive to New Orleans or elsewhere on Sunday to see "Gone With the Wind"; others are enthusiastic attendants at the movies on "bank night." What the church needs is an old-fashioned revival of religion—one that will revive the memory of holy church vows which were voluntarily assumed at the altar of the church, especially the vow with the admonition that Christians should not take any sort of "diversions which cannot be used in the name of the Lord Jesus."

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THE CHURCH PEW

LET LAYMEN STRENGTHEN THE CHURCH!

By Robert Rockwood McCormick
(A Layman)

Pastor-layman cooperation can be found in as many degrees of effectiveness as there are mathematical probabilities in the number of persons involved. Experience in interviewing both pastors and laymen on the subject of local church finances would lead one to believe however, that fully one-half of our churches are missing an opportunity to strengthen their finances because they do not bring enough imagination into the local program for securing current support.

This seems to be true almost equally of new churches in towns of 1,500 population and in old conservative metropolitan churches with two or three pastors and a budget in four or five figures.

Inquire about the churches in any presbytery, however, and you may find here and there a church far more successful than the average in maintaining a strong program throughout the years. Persistent inquiry is likely to reveal the fact that the pastor is alive to the opportunity his field affords, and that he has given the ablest men in his congregation an imaginative push—and then has given them their heads in a way to bring out their own abilities.

If any generalization is possible, it is probably safe to say that on the whole pastors are too timid and laymen are too indifferent to secure the best support. The timidity strangely enough does not always appear where it would do the most good, namely, in preventing the church from undertaking an unreasonably large building debt. Too great a burden of debt and interest makes doubly difficult the problem of current support. The old members may become disheartened while newcomers frequently hesitate to join a debt-ridden church and thus they limit the maintenance or growth of the active membership needed to finance a vital program.

No matter how indifferent or busy the laymen, they are frequently capable of developing new interests; they have abilities which have never been developed or challenged, at least as far the church is concerned. The pastor's timidity or his natural and proper caution and tact may keep him from making a direct assault upon his members even when urgent needs confront him. He need not fear, however, any danger to his leadership to his tenure when he asks his men to use their sound judgment, their tact, their persuasiveness, their salesmanship, to solve the financial problems of their own church. He must know the problems of the church—he must know the abilities of his various members, even if he is so fortunate as to be in one of those churches which "relieve the pastor of all financial matters to free him for spiritual leadership." Otherwise he may fail to provide the leadership, the imagination and the spiritual incentive needed to develop a new leader at a specific time to take the place of an aging wheelhorse.

Pastors sometimes misjudge the financial ability of their members and over-urge willing supporters who have suffered losses. In many cases the laymen of the church are

better informed than the pastor as to current ability.

Active cooperation on the part of laymen is no doubt best secured when the pastor and session combine their creative efforts and lend their leadership in spiritual interests to the Board of Trustees in the service of more material matters. For only as the constituency of the church recognizes a valid spiritual force at work in the community will it respond to the appeal for financial support.

For special campaigns and for bogged down churches the boards of the church provide various kinds of financial leadership, but it is the better use of potential leadership in the individual church that offers the greatest hope of improvement.

When that leadership is slow in responding there is one resource that many discouraged church leaders may well consider. In the next town or in a nearby church there are surely dynamic and devoted men, giving time and thought and energy to their own church, who would feel it a privilege to visit and tell your people of the ways they have dealt with problems like yours. A man who has solved similar problems will inspire your own workers. Your visitor will enjoy the experience with you "as a strong man who rejoiceth to run a race."

Creative imagination and the faith that moves mountains may be found in your own church.—The Presbyterian Tribune.

METHODISM NEEDS MORE, NOT FEWER PAPERS

By J. L. Verhoeff, Editor, Laymen's Forum

A comprehensive publications program of eight million Methodists has been suggested and one of the arguments offered against such a broad program is that it would be so expensive that it could not be financed.

A church-wide weekly newspaper has been proposed. It should be devoted to the whole program of the church. Edited with foresight, it would go into 300,000 or 500,000 homes. There also should be twenty-five or thirty smaller publications, each serving an area of one or more states. These smaller papers would serve their Annual Conferences, giving details about events within the Conferences, that a church-wide or a jurisdictional publication could not handle except when the events were of church-wide importance.

To get a complete picture of the church's local and general programs, Methodists should read both types of papers; and careful study of the situation, I believe, will reveal that both could be provided under a combination subscription rate, at a cost no greater than some of the papers now published are charging.

The General Conference should give an adequate publications program a quick start by providing funds to launch a church-wide weekly without further delay, and before the General Conference of the three united churches four years hence, it should be doing much more than paying its own way. It should actually be serving the needs of Methodists.

A subscription list of 300,000 or even 500,000 is not an impossible figure for a wide-awake church of 8,000,000 members. That many subscribers at a dollar-a-year

rate for the church-wide paper, would bring in \$300,000 or more annually. Add to this the substantial advertising revenues which a paper of general circulation has the right to expect, and those who today are saying "it cannot be done," will be seeking ways to spend the surplus.

A good way to spend some money wisely would be to encourage Annual Conferences, or even larger units, to establish church papers fitted to their local needs. There is room in the Methodist Church for more papers than it now has. None need be discontinued, unless it is because they have not made the most of the opportunities.

There is reason to believe there are instances where opportunities have been neglected. The February 1st issue of The Christian Advocate, Pacific Edition, contains an article on publications captioned: "What Should the General Conference Do?" The author of the article answers his own question with these words: "Not much of anything."

The significant information contained in this article is a recitation of figures which show that six weekly newspapers of the former Methodist Episcopal Church in seventeen years saw their circulation decline twelve per cent, a loss of 29,500 subscribers.

During this same period, this writer stated that six papers of the Methodist Episcopal Church, South, lost 12,000 of their subscribers. He also referred to the loss by four denominational papers, published in Boston, of thirty-eight per cent of their subscribers during the period covered by the report. It is encouraging to know that some of the papers have shown large circulation gains during the past four years.

Even so, I cannot understand the logic of this churchman's suggestion that "not much of anything" needs to be done by the General Conference next April. Something must be done to prevent a repetition of these losses in circulation, something to enable the church publications to make gains comparable to those enjoyed by other news distributing agencies. I may not know how to stop circulation losses for religious journals, but I do know where publishers of the city dailies look for trouble when such conditions exist in their field. Publishers look to their editorial personnel, to the men who write the news and edit the papers.

The General Conference should look carefully into this matter of what publications are needed; and after having provided a plan for operations, should look to the men in charge of the publications for results.

A church-wide weekly, augmented by twice as many Conference organs as the church now has, with the best men obtainable as editors, should provide a publications program which would be of value far greater than it would cost.—Arkansas Methodist.

MISSIONARY DECLINE

The "Missionary Review of the World," 70-year-old missionary journal, has discontinued publication. The reason for writing finis to that remarkable paper is, according to one of its officers, "the lack of missionary interest." The modernism and the atheism of our day are definitely taking their toll. Retrenchment in mission fields, smaller extension gifts, deceased missionary interests, all are the disastrous evidences of the spiritual decline that confronts us on various sides.—Christian Action.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Dear Dr. Duren: Please put this notice under the "Mississippi Conference" head:

"Send names of delegates for Conference meeting in Jackson, March 26-28, to Mrs. D. W. Bufkin, 741 Fairview, Jackson, Miss. Thank you.

MRS. STANLEY WILSON.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

When you are reading this your representatives will be in New Orleans attending the thirtieth session of the Council. At the present those scheduled to attend are: Mrs. Ratliff, Mrs. Neblett, Mrs. Comfort, Mrs. Hall, Miss Carrie Brown, Mrs. Talbert and Mrs. Ernest Moore. This is the last Council meeting and for that reason alone may be interesting to some of you. If you have never visited New Orleans now is a splendid time to do so. Natchez is along the way also. Among the speakers at Council will be Dr. Lynn Harold Hough, Bishop Arthur J. Moore, Bishop A. Frank Smith, Dr. John R. Mott, Mrs. V. F. DeVinney, Dr. Umphrey Lee and Mr. James Workman. The business session of the Council will be called to order at 9 o'clock, on Thursday morning, March 7.

* * *

Zone Meeting—Greenwood District

The zone meeting for the first quarter was held in the ladies parlor of the First Methodist Church, in Greenwood, February 8, beginning at 10:45 a. m. Mrs. A. Y. Sturdivant, of Minter City, Greenwood District Secretary, presided in the absence of the chairman, Mrs. J. E. Ross, of Minter City.

The meeting was opened with the assembly singing the Doxology. Mrs. J. M. Wyatt conducted an impressive devotional service, using as her theme, "Go-Grow." During the service the assembly sang two hymns, "On Higher Ground," and "I'll Go Where You Want Me to Go." "Have Thy Own Way, Lord," was sung by Mrs. C. L. Lomax, of Greenwood, who played her own accompaniment.

During the brief business meeting Mrs. R. V. Porter, of Greenwood, was appointed secretary for the year by Mrs. Sturdivant. The roll call was answered by the delegates from Itta Bena, Phillip, Minter City, Glendora, Cruger and Greenwood.

A message from the state president was given by Mrs. Sturdivant. Splendid plans for the year were reported by each society represented.

A talk on Scarritt College was given by Mrs. Charles W. Smith, of Greenwood, and Mrs. J. L. Miller, of Greenwood, described the "Chain of Missions" she attended during a recent visit in Jacksonville, Florida.

At noon, luncheon was served at the church to the thirty-two delegates.

The entire program during the afternoon was devoted to the Spiritual Life Retreat conducted by Mrs. R. V. Porter, assisted by Mrs. Sturdivant and Mrs. Lomax, with Mrs. Miller offering the prayer. The subject for the Retreat was: "What Does Allegiance to Jesus Christ Mean?"

The meeting was dismissed as quietly and reverently as possible.

MRS. R. V. PORTER, Secretary.

WHAT THINK YE OF CHRIST?

(Continued from page 6)

when a higher is possible, and that is sin. Today, as in the day of Joseph, jealousy sells men into slavery. The apostle Paul said that the love of money is the root of all evil. He felt that greed was the curse of his day. Well, is it not the curse of our day, too? Behind most of the crime and graft and conflict of our time is the love of money. Greed still blinds men to the glory of God and the beauty of brotherhood.

One day Jesus met Zacchaeus, who on his own confession was a greedy and unjust man. When Jesus finished with Zacchaeus he was saying, "Behold, Lord, the half of my goods I give to the poor; and if I have anything from any man by false accusation, I restore him fourfold." The greedy man became generous, the unjust man just. And Jesus did it. And this Jesus who broke the power of sin in men's lives in the long ago can do it now, if we will open our hearts to His cleansing grace.

No, Jesus is not out-of-date. He still marches ahead, and His challenge to us is, "Follow me."

IV.

What think ye of Christ? I think that He is our only hope of a better world. Unless we build upon His principles and spirit, we build in vain. As Lloyd George once said, "Now it is either Christ or chaos."

The exposition which was held in Chicago in 1932, was called "A Century of Progress." As someone has said, "The hundred years which came in in 1832 and went out in 1932, came in on horse back and went out in an airplane; it came in lighted by a tallow candle and went out illuminated by electricity; it came in with man pushing a quill pen and went out with man using a power press; it came in with man speaking as did his cave-man ancestors and went out with man standing before a microphone; it came in with man making things by hand (the word manufacture comes from the Latin word manus, by hand), and it went out with man making things en masse by power machinery." Truly that was a century of great progress in material achievements. But did we make any progress in the art of living together? We improved the means by which we live. Did we improve the ends for which we live? Well, that boasted century of progress witnessed the most savage and devastating war in the annals of mankind; a war in which we dug ten million graves and put into them the flower of Western civilization; a war that cost one hundred and eighty-six billion dollars; a war that left a trail of hate and despair and cynicism across the earth. Then swiftly following upon the heels of that war, like a Nemesis, came the worst depression our world has known; a depression that engulfed both victor and vanquished.

Obviously something was wrong! Thoughtful men are saying that our trouble was that our material progress had outstripped our moral and spiritual growth. Science had taught us how to get what we want in the realm of things, but we did not know what we ought to want in the realm of social well-being. Science had created plenty of horse power, but we lacked moral

power to use it for constructive ends, so we used it to destroy. Science built tall buildings, but we did not have enough high-minded men to do business in them; so we fell into the depression.

And what of the future? Will the old savage wreck the new civilization as he almost wrecked it in 1914? That depends upon his moral guides. If he continues to follow pagan teachers, the future is dark indeed. If he listens to the apostles of force and bloody imperialism, he may pull down the pillars of civilization. Isn't it about time he tried the way of Christ? It may be as Charles Ellwood suggests, "A Christian world is not only practicable; in the long run it will be found that no other world is practicable." We have tried hate, and the result has been disaster. Why not try love? We have tried the pagan doctrine of every man for himself and the devil take the hindmost, and the devil has. Why not try cooperation and goodwill? Unless the old savage can be converted to the principles of Jesus, he will destroy the new civilization which scientific progress has created.

V.

What think ye of Christ? He is the highest revelation of the nature and will of God that we have.

One day the artist Rubens went to visit a friend in his office, but the friend was not in. After waiting awhile Rubens took a pencil and sketched a picture on a piece of paper, put the paper on his friend's desk, and left the office. When his friend came in, he picked up the sketch, studied it carefully a minute and said, "Ah, Rubens has been here. Nobody else could draw like that."

As I see Jesus Christ lifting men above pettiness and vanity and selfish purposes, as I see Him taking the poison of bitterness from those who have suffered great loss, as I see Him healing the broken-hearted and giving courage to those who must face death, as I see Him drawing men up to new levels of moral and spiritual achievement. I say, God is in Christ. Nobody else could draw like that. God is in Him, for He does God's work in the world.

"So to our wondering eyes subdued,
Flesh-veiled but not concealed:
We find in Christ the Fatherhood
And heart of God revealed."

St. John's Methodist Church.
Memphis, Tennessee.

WISE AND OTHERWISE

By Rev. James H. Felts

Johnson, the shoe man, says, "The richest man in the world is the healthy poor man." If he had said, "the healthy and happy," I would have known that he was talking about a superannuate I know fairly well.

"Ideology," according to one of our bishops, was incorrectly pronounced by an ex-president, and is improperly defined by a president. Socialism, Communism, Fascism, and the New Deal, to say nothing of cows, are involved. (See Feb. 2, Christian Advocate.)

If we are "dependent on our inheritance in the blood stream that is a reflection of a glorious past more than it is a matter of compelling experience," are we not like a decadent horse, "running on our impetus?"

Keep your temper, neighbor. It is not worth accepting as a gracious gift.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 17, 1940

By Rev. W. C. Newman

TRIUMPH THROUGH SACRIFICE

Lesson Text: Matt. 27:33-50

Golden Text: He was despised and rejected of men; a man of sorrows, and acquainted with grief. Isa. 53:3.

I approach the writing of this lesson with great trepidation. I know so little of either sacrifice or triumph. Like the rest of human beings, I have suffered. Like most men, I have known fleeting moments of fancied success. But of genuine sacrifice and of triumphant living I cannot speak from experience. My Christian faith has cost me nothing; my Christian living has been altogether inadequate. How, then, can I understand and interpret the sacrifice and triumph of the Son of God, who gave Himself completely for "such a worm as I?"

His Sacrifice Was Uncompelled

"My cross is heavy, but I will bear it patiently." So do we speak sometimes, meaning that we have some trouble or sorrow upon us. But trouble and sorrow are common to all men. Saint and sinner alike must meet them. That is the inevitable. It is just the price we pay for living in a world like ours. We could not escape that if we would.

But Jesus could have escaped the cross. That, to me, is the most wonderful thing I know. Knowing all the direful consequences to Himself, He "set His face steadfastly to go to Jerusalem," to become the sacrificial Lamb. I cannot ever forget that. He could have avoided that sacrifice, but He wouldn't.

He Would Not Compromise

The truth He taught, the life He lived, cut straight across the world's most sensitive spots. He soundly condemned the selfishness which has always lain at the bottom of economic systems as well as at the bottom of man's inordinate ambitions. As Tittle says, "the appearance of a prophet is always a threat to a profiteer." His parable in which a Samaritan was the hero, struck directly at the bitterest racial prejudice of His day, and was an affront to the Jews.

His straightforward criticisms of the prevalent religionists and their ways brought on Him the hatred of the chief priests.

Here are three areas—money, race prejudice, and religion—in which the world requires its prophets to tread softly and to speak with caution. Into these three areas Jesus brought high standards and taught them boldly. So they tried to get Him to be more conservative. His family came once and begged Him to quit preaching such things and come home with them. Even Pilate tried to find some way to appease the mob by showing that Jesus was not as bad as they thought.

But Jesus would not compromise. Therefore, they killed Him! That troubles me, because no one ever tried to kill me. It might make some people happy to hear of my death, but my preaching, my life, have never cut to the conscience of the world so that I am persecuted. I have managed to make my preaching not too offensive to the world! Is it possible that there would be some modern martyrs if modern prophets refused to compromise?

Triumph—Not Success

Not many who witnessed His death were aware that it was a triumph. To all appearances He had failed. The electric chair, or a hangman's gallows, would not be considered a triumphant ending to a modern man's life. But we must not forget that, in Christ's day, the cross was only the means of executing criminals.

The little gold crosses we wear today have no real relation to the cross of Jesus. They stand for respectability, His cross represented humiliation. They indicate at least some measure of affluence, His cross indicated complete sacrifice. He bore the cross; we simply wear it.

For we have confused triumph with success. Our ministry is valued by its effectiveness in satisfying our congregations. We never would think a Methodist preacher triumphant if his congregation cast him out, or threatened to lynch him. Above all things else we must succeed.

Jesus was not thus misled. Success often dies with a man. It may sometimes kill the real man. It may even be the proof of a man's selfishness rather than of his greatness. Success is not triumph. Between the two a great gulf is fixed. Jesus failed, but triumphed. We succeed, and die, leaving no eternal good as our gift to the world.

Our Cross

To grow tender at the thought of Christ's cross is good for the soul. To do nothing more is spiritual suicide. We, too, must find a cross if we would triumph. I speak not as one who has found his cross, but I am sure there is no other way to follow Jesus.

HOW WOULD THIS DO FOR A GOAL?

By John Q. Schisler

No goal is worth much that does not represent the thoughtful choice of those who must attempt to achieve it. Therefore, in

the effort which the General Board and the Conference Boards of Christian Education have made to increase church school enrollment and attendance during the past few years no goals have been assigned to local churches by these Boards. The pastor and his workers in the local church school have been encouraged to study their own situation and to decide for themselves what their goal of increase during the year should be.

By all of us working together the total enrollment of our church schools has been increased by 185,000 in the last two years. We must continue this effort again this year. There are still multiplied thousands of our people in our two Southern Jurisdictions who are untouched by the teaching ministry of the Church and who never darken the door of any church. They must be reached for their own sakes and for the sake of the Church.

As a local Church Board of Christian Education or a Workers' Council faces the challenge of its own community to do something to build up its church school, it does like to have some suggestions as to a possible goal or aim of achievement. Merely as a suggestion, therefore, to be considered by each local church in the light of its own possibilities, we are proposing the following as a goal for this year:

Each church member a member of the church school. Each church school member a member of the church.

Why such a goal?

In the first place, every member of the church ought to be a member of the church school, either as an attending member or as a home member. In the second place, every member of the church school should be either an actual member of the church or a potential member of the church. Of course, the church school should not confine its efforts to increase its enrollment and attendance to persons who are already members of the church. It should reach out after the multitudes who are not now members of any church and it should aim at leading them into membership in the church from the beginning of their contact with the church school.

It will be easy for any church to discover what its goal is by finding what is the difference between its church membership and its church school enrollment. That difference would constitute its goal for increase in church school enrollment for the year.

How can this goal be attained?

It would seem that there are only a few things necessary to be done in reaching this goal.

1. Enlist every member of the church as an attending member of the church school if possible.

(Continued on page 14)

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

DEFEATING GOD

Can the Eternal God be defeated? Temporarily, yes; ultimately, no.

Judging by external things, God is often defeated. As long as injustice reigns, God is defeated. Whenever individuals or institutions discriminate unjustly against race, class or creed, God is defeated. As long as one little child hungers for bread, and there is no bread, God is defeated. As long as men are willing to work and can find no employment, God is defeated. As long as men fight to the death in the name of governments, parties, classes, God is defeated. As long as poisonous gases and deadly bombs are turned upon helpless women and children, God is defeated.



Mr. Jones

Contrariwise, where justice reigns, righteousness prevails, truth triumphs, brotherhood becomes a reality, the Kingdom of God is victorious. Little use to pray "Thy kingdom come" unless we are willing to let it come in our lives. It can only come in that way. We have many nice theories to the contrary, but the facts smash the theories to smithereens. There is a sense in which the Word must become flesh in every human being before the hopes and dreams and plans that came with the Great Nativity can be realized.

There is the story of the Prophet Jeremiah, who was directed to go down to the potter's house and there learn a lesson of utmost value. The prophet stood by while the potter worked with the plastic clay. And the first vessel that he made is marred in the hand of the potter. There was something wrong with the clay. It crumbled. The potter was defeated, but he tried again, and this time he was successful. The clay stood the test.

"Then the word of the Lord came to Jeremiah saying . . . Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel." It would seem that the Eternal Potter could take this faulty human clay and whether or not we would have it so, shape us into vessels fit for the Master's use. Only it seems that the Creator does not work that way. He respects the human will even when it opposes Him. But

when that human will bows to His, then the Potter's art is victorious.

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LOUD PEDAL

By Rev. Vivian T. Pomeroy, D. D.

She was a cousin of mine, and, believe it or not, her name was Ambrosina. A name like that is a handicap; but she got partly over it, for her friends called her Brosie.

When quite little, Ambrosina sang a good deal and shouted; and when anybody played the piano, Ambrosina showed signs of being pleased. She would stagger up to the piano and bang on it with her sturdy fists. So everybody said: "Ambrosina is going to be very musical."

As you may know, it is often just too bad when people decide things about us. It causes us endless trouble in our lives. If we look poetical, but really are not, or have a frame for a quarterback, but really are not interested—you know how it is.

So with Ambrosina. She was expected to be musical, but she really was not. Not specially. And that is the most difficult of roles—specially to be what specially you are not. Lots of people fall down on it. You can see them at any concert, their faces set to it, looking rapt. It is often a blow to discover that the really musical people look quite stubborn and offish—and not rapt at all. You just never can tell.

Well, Ambrosina at six was taking music lessons; at seven she had not made much progress; at ten she was definitely quite bad. But she was one of those children who decide to bluster through and cover their failures with a good deal of bluff. So whenever she went to the piano, it was a pain for those who heard her. For Ambrosina had the idea that if you make mistakes they never sounded so bad with the loud pedal firmly pushed down. Her chords crashed on to the shuddering air. In vain did her teacher protest; in vain did the suffering family complain. Ambrosina thumped and pedaled, causing acute pain to all.

So at ten years of age Ambrosina had convinced herself that she really could make quite a showing.

One day a visitor called at the house. Everybody was out but Ambrosina, who entertained him splendidly. Then she offered to play for him. He was delighted. So Ambrosina, the loud pedal down, crashed through her best piece.

When she had finished, she swung round and said: "Did you like that?"

He was a very suprising person, for he said: "No, not very much."

Ambrosina said: "Don't you like music?"

He said: "Well, I do rather; but you don't, do you?"

"Yes, I do. I'm musical," said Ambrosina stoutly.

"Oh!" said the visitor. "Really! What about drawing and painting now? Are you good at that?"

"I do like it, but I'm not very good at it," said Ambrosina.

"Magnificent!" said the stranger. "That sounds fine. I believe you'd be a success at painting. You have a go at that, and drop music."

Ambrosina was too surprised to be hurt. "But why?" she asked.

"Because," answered the visitor, smiling in the nicest possible way at Ambrosina, "the more one shouts the less anybody hears."

"Why?"

"Because the people who shout too much nearly always have nothing to say."

Before Ambrosina could ask any more, Mother came in. "What were you talking about?" she said.

"Oh!" said the visitor. "A very interesting conversation about how nobody is ever taken in for long by bluff."

"Really?" said Mother.

"Really," said the visitor.

Ambrosina did very well at her painting. People said it was "bold, but restrained." —Reprinted by special permission of the author and the Christian Register (Unitarian).

JOHN HOWARD

John Howard, the philanthropist and prison reformer, who died 150 years ago on Saturday, January 20, ranks high on our national roll of fame. As his memorial in St. Paul's Cathedral records, "He trod an open but unfrequented path to immortality in the ardent and unintermitted exercise of Christian charity." Free Churchmen can take special pride in him, for he was one of themselves. The Howard Congregational Church, at Bedford, is his Free Church memorial. He was one of its founders, and remained a member until his death, though, of course, it was not until after his death that the church was given its present name. He had previously been a member of Bunyan Meeting, from which with others he seceded when its minister adopted Baptist views which did not commend themselves to all its members. That Howard's action was not due to denominational bigotry, however, is shown by the fact that when on visits to London he usually worshipped in the Baptist church of which Dr. Stennett was minister. A personal experience in a French prison, following the capture by French privateers of the ship in which he was travelling, was the beginning of his campaign for prison reform. From the time of his release until his death 35 years later, he was indefatigable in the cause. He visited nearly all the prisons in the country, and his reports of the appalling conditions he found in them roused the public conscience and led to Parliamentary action to remedy the chief abuses. Howard was called to the Bar of the House of Commons and thanked by the Speaker for his self-sacrificing labours. His later years were given to foreign travel in the same cause, with the result that his name is held in as high honour in many European countries as in his own. It was while visiting the prisons of Russia that he caught the fever from which he died at Kherson, where "a small brick pyramid" marks his grave.

—Christian World.

The law is the science of being methodically ignorant of what everybody knows.

—Selected.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS

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WOMEN! Relieve "Trying Days" by taking Dr. Pierce's Favorite Prescription over a period of time. Helps build physical resistance by improving nutritional assimilation.

PARKER RECOGNITION FUND

With reports covering the solicitation of ministers in only two Conferences of the Southeastern Jurisdiction included, \$7,519 had been pledged as of March 1, toward the \$100,000 Parker Recognition Fund of the Candler School of Theology.

In a statement covering progress of the campaign to that date, Dean H. B. Trimble made special mention of the fact that the Anderson District, of the Upper South Carolina Conference, has been the first district in the entire Church to reach or pass its assigned quota. The campaign in this district, under the chairmanship of the Rev. David A. Clyburn, has resulted in a total subscription of \$675, as against a quota of \$600.

The North Georgia Conference reports a total of \$2,729, with district solicitation now completely under way. Kentucky Conference has been credited with \$500, although general solicitation does not open until April 1. Students enrolled in the Candler School of Theology from this Conference have already subscribed 100 per cent toward the Recognition Fund.

In presenting the appeal to the ministers of the Southeastern Jurisdiction, campaign chairman Dr. Edward G. Mackay, pastor of the Atlanta First Methodist Church, emphasizes the fact that while the \$100,000 fund is to go directly for endowment of the Chair of Christian Doctrine now occupied by Dr. Franklin Nutting Parker, each gift will actually contribute to a three-fold purpose: the creation of a living memorial to Dr. Parker, the release of funds now required for support of that professorship and their diversion to a fund available for the aid of needy ministerial students, and finally, will count toward meeting the conditions of the conditional grant of \$2,000,000 made to Emory University by the General Education Board of New York, in connection with the development of a great University Center for service to the Southeast.

HOW WOULD THIS DO AS A GOAL?

(Continued from page 11)

2. Organize an active Nursery Department (Cradle Roll) for the babies who are too young to attend the church school, and an Adult Home Department for the adults who cannot attend or who are not yet willing to attend. (This will involve the careful selection of a superintendent of each of these departments and the ordering of the necessary literature for the members.)

3. Solicit every person in the community who is not already a member of some church school to become a member of your school.

4. Put on a program of evangelism in your church school which shall aim at leading every member of the school to become a member of the church.

5. Report your goal for increase in church school enrollment to your district superintendent.

If you want to attempt this plan in your church, write to the Department of the Local Church, 810 Broadway, Nashville, Tennessee, for free literature.

LOUISIANA CONFERENCE

Monroe District—Second Round

Gordon Ave., at Claiborne, March 17, p.m.; Q. C. April 24.
Winnsboro, March 20, p.m.
Bonita, at Jones, March 24, a.m., Q. C. 2 p.m.
Stone Ave., March 24, p.m.; Q. C. April 17.
Monroe, First Church, March 31, a.m.
Rayville, March 31, p.m.
Swartz-Girard, at Girard, April 7, a.m., Q. C. after church.

Oak Ridge, at Fairbanks, April 7, p.m., Q. C. 4 p.m.
Grayson, at Kelly, April 14, a.m., Q. C. 2 p.m.
Columbia, April 14, p.m.
Mangham Ct., at Little Creek, April 21, a.m., Q. C. 2 p.m.
Bastrop, April 21, p.m.
Gilbert, at Beouf Prairie, April 28, a.m., Q. C. 2 p.m.
Sterlington, April 28, p.m.
Columbia Ct., at Hebert, May 5, a.m., Q. C. 2 p.m.
Sterlington, May 5, p.m.
Oak Grove, at Kilbourne, May 12, a.m., Q. C. 2 p.m.
Mer Rouge, at Collinston, May 12, p.m.
Waterproof, at St. Joseph, May 19, a.m., Q. C. 2 p.m.
Newellton, May 19, p.m.
West Monroe, May 22, p.m.
Pioneer, at Forest, May 26, a.m., Q. C. 2 p.m.
Sunrise Ct., at Campbell's Chapel, May 26, p.m.
Lake Providence, June 2, a.m.
Tallulah, June 2, p.m.
Delhi, at Crowville, June 9, a.m., Q. C. 2 p.m.
Wisner, June 9, p.m.

Stewards' Institute for Stewards of Monroe District, will be held by Dr. G. L. Morelock, at First Church, Monroe, at 7:30 p. m., on March 27-29.

Institute on the work of the rural church will be conducted in the West Monroe Church, on May 8th., by Dr. A. J. Walton, beginning at 10 a. m.

District Conference will be held at Oak Grove on May 15th., beginning at 9 a. m.

W. L. DOSS, JR., D. S.

IN MEMORY OF MISS MARY RANDOLPH HENRY

Whereas, God called hence our beloved sister, Miss Mary Randolph Henry; therefore be it

Resolved, by the Woman's Missionary Society, of the Edwards Methodist Church;

That while reverently bowing to the will of Him who "doeth all things well," yet our hearts are surcharged with sorrow, and we sigh for the "sound of the voice that is hushed and the touch of the hand that is stilled";

That in the death of Miss Mary Randolph Henry, our church and this society loses a faithful and valued member, this community one held in high esteem by all who knew her, her sisters and loved ones, a true and loving companion;

That to us and to all others to whom she was dear, there is sweet solace in the knowledge that she "died in the faith," that the beyond had no terrors for her, and that when called she was fully prepared to answer: "I am ready";

That to her loved ones we earnestly pray "The Comforter" will come, and that He who was foretold as "a Man of sorrows and acquainted with grief," will so lighten their burdens of sorrow and grief, that they may indeed feel that she is "not dead, but sleepeth";

That these resolutions be spread upon the minutes of this society, a copy of them be sent to the family of the deceased, and one mailed to the New Orleans Christian Advocate for publication.

MRS. H. A. WILLIAMS,
MRS. V. J. ANGELO,
MRS. G. W. LUSTER.

MRS. CARL LEHMANN TRANSLATED

It is with sincere appreciation of faithful service, cheerfully rendered, that I write this memoir of Mrs. Carl Lehmann, of Greendale community, Roxie, Miss., charge, who passed from this world February 29, 1940.

Ever since Greendale church has been in existence, some 27 years, she has been a faithful member. At the beginning of her illness nine months ago, she remarked to her pastor that the first preaching service which she missed because of her illness was her second missed in these 27 years. For many years she has been a steward, a trustee, delegate to District and Annual Conferences, and recording steward of the charge.

The community will suffer because of the passing of this good woman. She was the patient helper in times of sorrow and sickness to many unfortunates. Many have been

the times that she has informed the pastor of those who were sick, in order that he, too, could render service in time of need. It will be truly hard for many to see the why of this one's going.

The loss is ours, but the victory is her's. To those loved ones who will never forget go these words, again so meaningful: "The Lord giveth, the Lord taketh away; blessed be the name of the Lord."

She is survived by her husband, Carl Lehmann; one son, Herbert; three daughters, Mrs. Jessie Allen, McNair, Miss.; Mrs. Morris Martin, Fayette, Miss.; Mrs. Leslie French, Oldenburg, Miss.; and seven grandchildren.

WILLIAM FULGHAM,
Pastor.

REV. JEFFERSON HILL HAVENS 1846-1940

In the death of this venerable servant of God, Methodism in the Mississippi Conference lost one of its oldest and most faithful ministers of the gospel. He was born on July 28, 1846, the second son of John Havens and his wife, Sabra Fletcher Havens. His maternal grandfather, Henry Fletcher, was a local preacher and one of the founders of the Red Hill Methodist Church. The Methodist tradition was strong in the family and he was named for two pioneer Methodist preachers, Jefferson Bond and Henry T. Hill. The family home was in Jackson County, Mississippi, where he grew to manhood and lived out his more than four score years and ten. He outlived all the members of his own family and all of his contemporaries in the local ministry on the Vancleave circuit.

When Jefferson Havens was eighteen years of age he enlisted in the Confederate army and served until the close of the war. Soon afterward he was married to Miss Mary Janes Roberts, with whom he lived in happy companionship until her death four years ago. Of the seven children born to this union only three survive, William Havens and Mrs. Eunice Green, of Vancleave; and Mrs. Ruth Kinch, of Lucedale. There are seventeen grandchildren and a number of great-grandchildren.

While Stewart Calhoun was pastor of the old West Pascagoula circuit, about sixty years ago, Jefferson Havens was converted one night at Mount Pleasant Church, following a sermon by his brother-in-law, Rev. Irvin Roberts. He was soon after licensed to preach, and for three score years held aloft the banner of Jesus Christ. His first sermon was preached at Red Hill, where he first held his membership. Later it was removed to New Prospect Church and campground and finally to Vancleave, after the dissolution of the New Prospect Church. He was the last surviving member of the group that established this campground in 1880.

His death took place on January 25, 1940, at the family home, after an illness of some weeks. Funeral services were conducted the following day by his pastor, Rev. Ollie Nix, of Vancleave, assisted by Rev. R. I. Moore, of Ocean Springs; Rev. C. H. Gunn, of Biloxi, a former pastor; and Rev. J. W. Moore, of Pascagoula. Great numbers of sorrowing friends and relatives attended the services.

Uncle Jeff has gone on to meet his beloved ones in that better world: Aunt Mary Jane, his companion for nearly seventy years; his children, Valentine, Mrs. Melissa Allman, Mrs. Jennie Green and Miss Lillie; not only these but that noble company of local Methodist preachers on the old Van-

cleave circuit, with whom he labored around the altars of New Prospect campground: Rev. John Flurry, Rev. A. P. Cox, Rev. Irwin Roberts, Rev. Lyman Roberts, Rev. James King, Rev. W. W. Broom, Rev. Griffin Alexander, and all the pastors and presiding elders who have gone on and who were at one time or another guests around his fireside.

I visited Uncle Jeff, who was a cousin of my mother, a few days after Christmas, and found him feeble in body but strong in mind and firm in the faith that had been his throughout the years. He gave to me a copy of the life of Bishop Marvin, which had been given to him by the sainted Stewart Calhoun. It will be a cherished possession.

J. B. CAIN.

Hazlehurst, Miss.

A BIRTHDAY IN HEAVEN

It was on April 28, 1939, that death ended a long and sacred custom in the home of Mrs. A. W. Daniels, known to all as "Aunt Liz." Since 1915, there had been a yearly celebration, a family reunion, at her home, on her birthday, March 17. Friends and relatives gathered from far and near to offer their congratulations and best wishes. Often there were over a hundred gathered under the shade of the trees to watch her cut her birthday cake and to break bread with her. It was a great and joyous occasion, as was any time spent in her presence.

March 17 will not find the host of friends gathered at the old home this year, because "Aunt Liz" is spending her birthday in Heaven with her Heavenly Father and all the redeemed. Though we shall not meet together again on earth, forever in our memories will linger her glad expressions on these occasions.

To attempt words of eulogy of a life spent so beautifully, so gloriously, and so brightly, would be like a small boy going forth with a tallow candle to light a golden sunset. Like a flower she bloomed and filled the world with beauty and gladness and then faded, but she left the world charged with the fragrance of her glorious and Christ-like character. To know "Aunt Liz" was to love her. Some of her life-long friends said to me just before the last service, "Though 'Aunt Liz' lived to be ninety years of age, she had never grown old enough to speak a harmful word about anyone." These words were certainly true. She loved everybody and always found time and strength to lend a helping hand.

"Aunt Liz" had been a loyal and faithful member of the Methodist Church for 74 years. Her children cannot remember when the New Orleans Christian Advocate began coming to the home, but she always loved it, and eagerly looked forward each week to its coming, reading carefully each and every page.

She was born in Washington Parish, in 1849, where she spent the ninety years of her life. In 1865, she was married to A. W. Daniels, and together they walked for more than a half-century. To this union were born thirteen children, seven boys and six girls, four of whom preceded her to the eternal shores.

With her children and host of friends, we sadly mourn our loss, but we rejoice in her gain. If she could speak to us again this birthday, I am sure she would speak to us in words of the poet, Robert Freeman:

"No, not clod beneath the grasses,
Not close walled within the tomb;
Rather, in my Father's Mansion,

LIVING, in another room.

"Living, like the ones who love me,
Like you, child, with cheeks abloom,
Out of sight at desk or school books,
BUSY, in another room.

"Nearer than the youth whom fortune
Beckon where the strange lands loom;
Just behind the hanging curtain,
SERVING, in another room.

"Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold,
To a bigger, brighter room?"

"Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my love is happy,
WAITING, in another room?"

Tired and weary had grown her body through the long years of the journey, but her Father in Heaven, whom she loved and served, has called her home to give her a new body that shall never grow weary nor tired through the eternal birthdays she will spend with Him.

ALTON A. McKNIGHT,
A former pastor and
grandson-in-law.

IN MEMORY OF MRS. LIZZIE JOHNSON

On January 19th "Aunt Lizzie Johnson" passed through the gate that opens the passage way from her earthly home to her abiding place.

As her pastor's wife for four years, I was close to her as she was approaching the sunset of life and her cheerful, Christian experience encouraged my heart many times as we knelt together in prayer in her home, where we met many times for our Bible and Mission Study and Cottage Prayer meetings. She loved the old songs and leaned on the promises of God.

She inquired anxiously about the progress of God's work and the welfare of her pastor's family, gladly dividing her best.

Mrs. Johnson was born 76 years ago in Grand Bay, Ala., but came from Harrisonburg to Gilbert, where she spent the last 38 years of her life, and was buried in Oakley cemetery, Jan. 21, 1940, just the day before the landscape was covered with a beautiful blanket of snow.

Her pastor, Bro. Ira W. Flowers, was assisted in the burial service by the Rev. J. C. Price.

She is survived by three stepchildren: Mrs. Ethel Pittman, of New Orleans; Miss Amy Johnson, of Gilbert, La.; and Mrs. Lee Johnson, of Oil City.

Among my host of friends acquired in my long and loved itineracy, "Aunt Lizzie" Johnson is one more gone home to give welcome when the golden gate is ajar for me.

OCTAVIA WYNN RICKEY.

CHARLEY BRYAN

On January 26, 1940, Charley Bryan, a faithful Christian and loyal worker in the Methodist Church, went home to God. He had been a member and devoted steward of Indian Village church for many years.

This writer found him a brother true, who loved his pastor and used every means at his command to advance the Kingdom of God.

In the little church of which he was a member, a revival was planned and an

altar had been set up where penitents might pray through to victory. When he came into the church and saw it he began to weep, pointing to the floor he said, "Right there a number of years ago while my mother knelt by my side praying for me, I found the Lord. She has gone home, but I will join her over there some day."

With a faithful Christian companion, he established a home where Christ was honored, and from which radiated an influence that shall ever abide. To go into their home was to be reminded of the Lord's presence and of that love that was divinely given.

We shall miss him and a place is vacant that will be hard to fill, but the Celestial City seems nearer. Another happy anticipation of entering there is to renew our associations where sorrow and death shall not hang like a threatening cloud to detract from this fellowship.

May the Lord, whom he knew and served, linger near to comfort his companion left awhile on time's shore.

R. H. STAPLES.

RESOLUTIONS

In the death, on February 5, 1940, of Mrs. Leila Morey Carre, this entire community suffered a great loss.

Mrs. Carre was a woman of rare vision, tireless energy, and had a sincere interest in human welfare. The possessor of a dynamic personality, an unusual character, a willing, unselfish desire to serve in whatever capacity she could render the most valuable aid to humanity, she was constantly in demand. She was a devoted Mother, a real home-maker, a devout Christian, always loyal to her church, and a staunch defender of its faith.

Since the formation of the Board of St. Mark's Community Center in 1928, Mrs. Carre has served as its efficient treasurer.

She was secretary of the New Orleans Board of Missions and Church Extension; a member of the board of our sister Mission Project, the MacDonell School at Houma; for many years a member of the Woman's Missionary Council; a board member of Scarritt College for Christian Workers; Secretary of the Woman's Missionary Conference of Louisiana; Historian of the New Orleans Council of Church Women; a faithful worker for the Community Chest, and cited for outstanding service in 1939.

She was a public-spirited citizen, working always for bringing about the Kingdom of God on earth.

Therefore be it resolved, that the Board of St. Mark's Community Center, in executive session, February 19, 1940, extend their deepest sympathy to all members of her family and express their sincere appreciation of her inestimable services in all capacities in which she served, and their consciousness of the great loss her passing has caused.

Be it further resolved, that these resolutions be sent to the family, and copies thereof be forwarded to the Board of MacDonell School, Houma, La., the New Orleans Christian Advocate, the Nashville Christian Advocate, World Outlook, and that a copy shall be spread on the minutes of the Board of St. Mark's Community Center.

Mrs. L. D. Chaffee, Chairman; Miss Mary Lou Barnwell, Mrs. L. S. Clarke, Miss Susie Lyons, Mrs. J. W. Warren, Pres., St. Mark's Board.

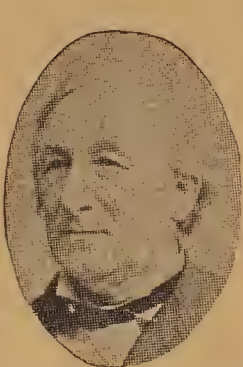
Age and sorrow have the gift of reading the future by the past.—Farrar.



H. N. McTyeire



C. C. Gillespie



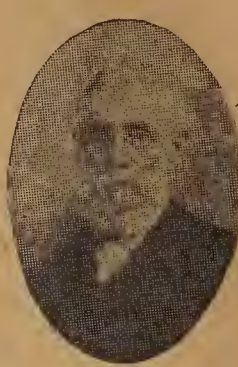
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

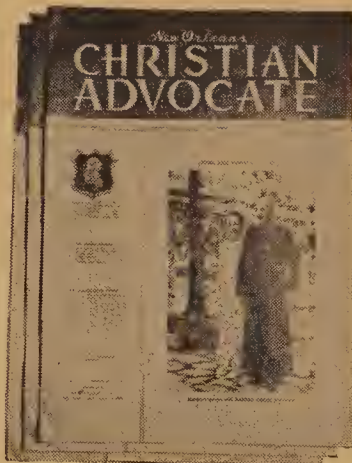
Another interesting indication which came to the office in the last few days was the renewal subscription of a Louisiana layman whom we do not know and with it a list of eight new subscriptions, bill to be sent to him. Does anyone imagine that this was done for sentimental reasons?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Sardis—Rev. J. W. Robertson.....	12	16

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....W. J. Cunningham, Pastor
Zachary, La.....J. E. Hearn, Pastor

(Reserved for your Church)

“May I tell you that your editorial page is read by me with great interest each week, and your Church School Lesson is invaluable as source material for my teaching of the Bible Class.”—A Mississippi Woman.

“I used ‘Christian Literature’ as a subject for the morning services, and then announced that the Missionary Committee would call for their subscriptions; the enclosed list of subscribers was the result.” (16 new subscriptions).—Pastor.

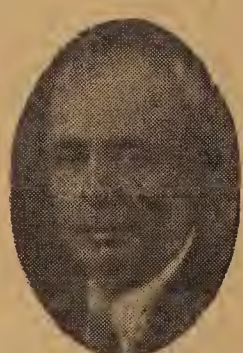
“The chap who wrote that you are getting out a good paper told the truth. Whatever is done in Atlantic City about official Advocates, I hope these local papers will continue. In my opinion, Methodism needs them.” (Former M. E. Church preacher).



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"We are traveling an unknown path. The wisest man cannot tell what will befall him during the forthcoming day. There is no map of life we can consult which will show us the road we must pursue. But the child of God has a sure Guide."

—Exchange.

THE PRAYER-ROOM TODAY

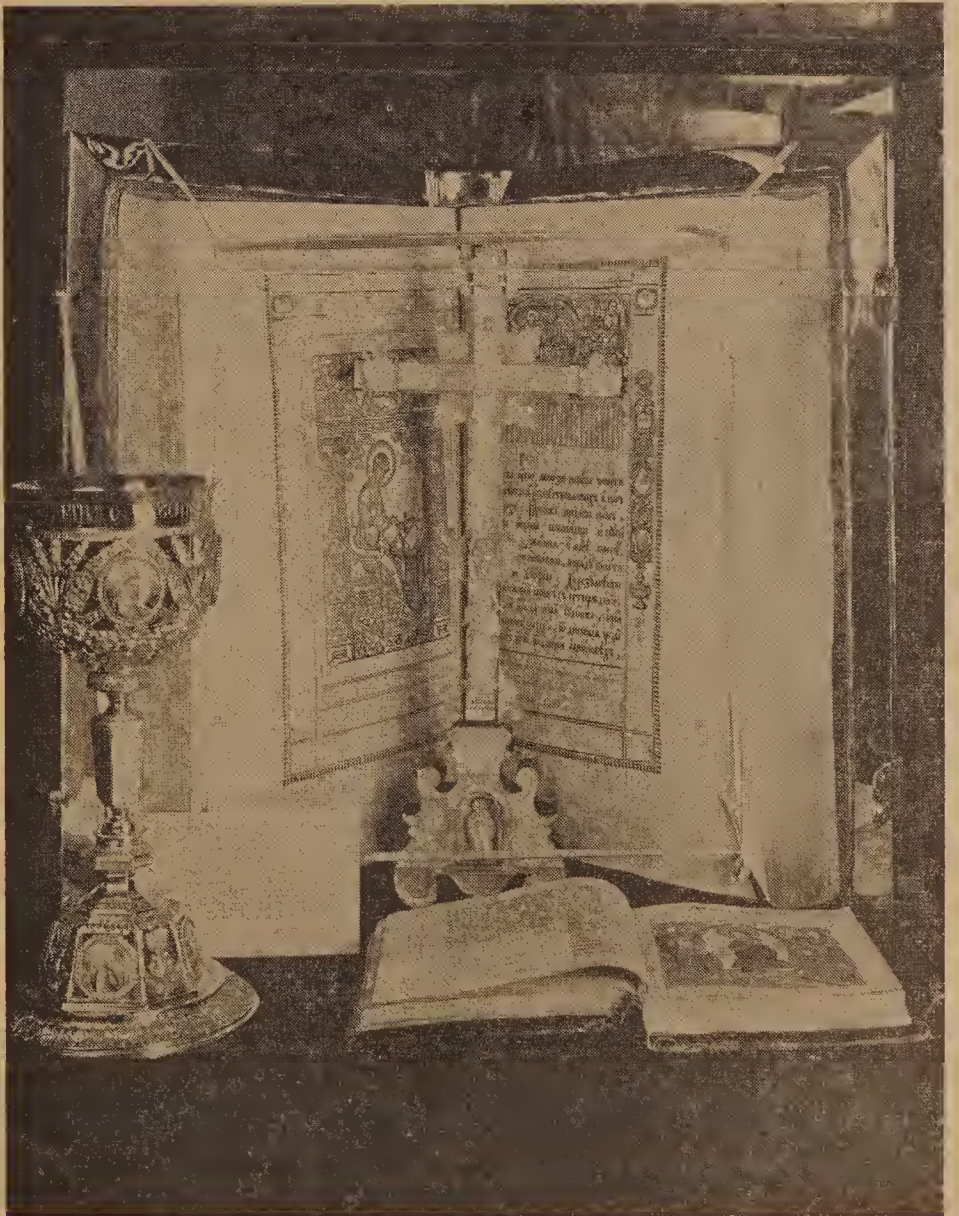
"Eternal God, in whose perfect Kingdom no sword is drawn but the sword of righteousness, I pray Thee that war may cease and that all people may be gathered together soon under the banner of the Prince of Peace, as children of the One God and Father of all. May justice, righteousness and peace come speedily and prevail throughout the world through Jesus Christ. Amen." To which we can all say, "Amen!"

—World-Wide Fellowship of Prayer.

Historical Society Dec 39
Millaps College

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Library,

INTERESTING RELICS OF EARLY EIGHTEENTH CENTURY



—(c) Temple of Religion and Tower of Peace. Used by special permission.
Bible of Peter, the Great, with Mother-of-Pearl Cross and Jeweled Chalice



WALLET OF THE WEEK



POLONIUM, an element which is very rare, is mined in northern Canada. It is so very rare that it is now valued at two million dollars an ounce. It is a radio-active element which is obtained from pitchblende. This substance is a massive black mineral which has a luster like pitch. It is also the source of uranium and radium. Chemically polonium is closely related to bismuth. Naturally its rarity and its expensiveness have made wide experimentation with polonium impossible.

* * *

THE PROGRESS OF CHRISTIANITY is shown by the fact that in 1600 A D., non-Christian lands constituted ninety-three per cent of the earth's surface. In 1900, Christian nations had come into possession of eighty-two per cent of the earth's surface and non-Christian lands had dropped to eighteen per cent. In three centuries Christianity had become dominant and the voice of authority had shifted from the godless to the God-fearing and the God-loving.

* * *

SAUDI ARABI, in the heart of the barren Arabian peninsula, and Iran (Persia) are two of the most proud, independent and aggressive states of the Near East. Both of them are under British mandates. King Ibn Saud is sixty-five years old and has ruled his country for forty years. Reza Pahlevi Shah-in-Shah, who styles himself the King of Kings, is the fierce warrior-statesman who rules Iran. The ruler of Saudi Arabia is the guardian of the holy places, and Iran is the fourth oil-producing country of the world.

* * *

THE MASS PERMANENCE OF CHINA is the rock of Chinese confidence in the dark days of the struggle with the Japanese invader. After thirty-one months of unprovoked war, the Japanese boast that she would beat China to her knees is far from realized. In spite of rape and rapine and of every infamy designed for the corrupting of China, her spirit holds and the Japanese armies venture into the interior at their peril. The most that Japan is able to do is to garrison at great cost in money and in human lives the conquered eastern fringe of the mighty Empire.

* * *

THE NAVAL APPROPRIATIONS BILL now pending in Congress, provides for continuing work on eight battleships and one hundred and seven smaller ships, and for beginning the construction of two additional battleships and twenty-three smaller ships. On this subject, Mr. Frederick J. Libby, Executive Secretary, National Council for Prevention of War, says: "The people of this country need bread and jobs far more than they need more battleships and cruisers. They don't want to lose their farms and their homes. They want employment for their youth and adequate schooling for their children. There is nothing in the world situation that requires giving the American people cannon instead of bread, \$100,000,000 battleships instead of constructive employment."

THE ORDINARY AMERICAN RATTLESNAKE is one of the most poisonous and one of the most feared of our common reptiles. Now we learn from a report recently submitted to the Smithsonian Institute in Washington, that the venom of the black widow spider is about fifteen times more potent than that of the much feared rattlesnake. The fact that the black widow is not generally feared is due to the other fact that it is a somewhat rare species of spider.

* * *

THE ADVERTISING OUTLAY in the United States for 1939 amounted to \$1,602,000,000, according to figures published recently in *Printers' Ink*. The distribution was given as: Newspapers, \$525,000,000; Direct mail, \$300,000,000; Radio, \$170,000,000; Magazines (general), \$150,000,000; Business publications, \$50,000,000; Farm publications, \$17,000,000; Outdoor (billboards, etc.), \$50,000,000; Miscellaneous, \$34,000,000. The all-time high was in 1929, when the total bill amounted to \$2,340,000,000.

* * *

THE SHASTA RESERVOIR BRIDGE over Pit River in California, now in process of construction, will be a double-decker bridge, five hundred feet above the present level of the river, and will be two-thirds of a mile long. It will be a cantilever structure and the materials used will include nearly eighteen thousand tons of various grades of steel. The lower deck will carry the main line trains of the Southern Pacific Railway, and the upper deck four lanes of U. S. Highway 99, and two walkways. When finished it will be the highest bridge in the world.

* * *

THE NEW SPAIN OF GENERAL FRANCO is apparently an uncertain entity. News which might give a true picture of the situation is either censored or suppressed altogether. Information reaching the Bureau of Relief, for the Evangelical Churches, indicates that there are shortages of food, clothing and medicines. Protestant church buildings are said to have been confiscated in many places and the only evangelical school in Spain is closed to students and is functioning as a relief center. Twenty-one Protestant pastors had to flee the country and are now refugees in the south of France, while only fifteen pastors and eleven teachers remain in Spain.

* * *

MOODY BIBLE INSTITUTE OF CHICAGO has scheduled a series of spring conferences or institutes for the study of international situations, as they may be related to prophecy. These meetings to be held in April and early May, begin in Massachusetts and move westward to St. Paul, Minnesota. We know none of the leaders except Dr. Will H. Haughton, and we cannot speak with any measure of assurance as to what may be achieved by the meetings. Personally, we should be glad to see some constructive interpretation of our world situation, but we are not enthusiastic about a revival of ancient controversies.

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New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

RELIGION AND LAW

The two most important factors in the establishment and maintenance of democracy are religion and law. The value of religion depends upon its ideals and the extent to which a people are committed to its teachings. A people without definite commitment to religion cannot have that sense of individual and social responsibility which is necessary to the development and maintenance of free institutions. But where God is recognized and is regnant in the life of a people, the principle and practice of democracy follow as the natural order of things.

On the other hand, it is through the processes of law that the good impulses of religion are systematized and wrought into the pattern of free institutions—a democratic civilization. A people without law and courts of justice lack the most essential instrument for implementing the impulses of faith. As long as courts of law are uncorrupted and unshackled, liberty has a refuge and democracy will survive. But corrupted courts may be invoked to buttress the ambitious schemes of selfish and profligate men—to crush the liberties which are inherent in true democracy.

From this it follows that a democracy, of all the forms of government, should guard most jealously the purity of the faith of its people, and no less insistent should be its demand for the absolute integrity of its courts of justice. A perverted religion can have no compelling message for and can exercise no creative power over the lives of people. To a corrupted religion is chargeable the most horrible persecutions which have blackened the history of the human race, and with its sanction countless wrongs have been committed against the children of men. But it must be remembered that the holy implications of religion do not make it possible for it to become the actual executioner of its malignant decrees. With clever foresight, it defers to Caesar that unseemly responsibility. Religion which has lost its way finds in corrupt agents of justice subservient accomplices for the consummation of wicked designs. When these two foundation stones crumble the day of democracy is done.

We stand for a pure church—a church worthy in every respect to be called the bride of Christ. We would purify it of every betrayer of its Lord. In no less degree are we concerned for the unimpeachable integrity of the courts. The very intimation that a court may be lacking in honor is an offence to us. We resent even the suggestion that a court is under the control of any person or party. If a jurist should prove himself unworthy, we think that he should be addressed out of office at once. Life and liberty are too sacred in their nature and too vital to the race to be entrusted to guardians with the hireling spirit. We see no hope for a democratic civilization if the

church shall fail and courts betray their trust, and in a day when world trends are away from both religion and orderly processes of justice, it behooves every liberty-loving citizen to stand firmly for these elementals of democracy.

INDIFFERENCE AND QUACKERY

There are two opposed pastoral attitudes toward people commonly classed as “neurotics”—a somewhat vague designation. In our opinion, one of the attitudes is without justification, and the other involves the use of a scientific process which requires more of skill than some of those whom we have in mind possess.

The first attitude appears to assume that neurotics are not entitled to serious consideration. In view of Jesus’ ministry to demon-possessed people, we do not think that any minister has a right to push such people aside because they are somewhat troublesome. But, aside from any specific instance of dealing with neurotics, we feel sure that the spirit of the ministry of Jesus would not afford justification of indifference to them on the score of either morals or religion. Surely we have no less obligation to them than to others, even if they are sometimes a little taxing in their demands.

The second attitude is perhaps best illustrated by the clinic conducted by Dr. Leslie D. Weatherhead, of City Temple, London. As we understand it, Dr. Weatherhead is exerting every effort to use the scientific knowledge in the field of psychiatry to reinforce the message of the Church. In this he maintains the friendliest relations and is in constant touch with the very best physicians to be had. He recognizes the need for a scientific approach, but no less so his own inadequacy for dealing with “neurotics” by himself. He uses his own heart and the knowledge of the most skilled physicians in the effort to reintegrate the disturbed and disrupted personalities who come to his clinic. It is a pooling of religion and scientific wisdom in one of the most delicate of pastoral relations.

Our concern at the moment is not with Dr. Weatherhead’s effort, but is with those who assume to set up a healing clinic in the name of religion, but without recognizing the absolute necessity of the psychiatric ally. We believe that such a clinic without scientific understanding of the nature of neurotic problems or the backing of scientific experience is nothing less nor more than pastoral voodooism. It simply appeals to the credulity of maladjusted people in the name of a divine office and relation. Many years ago we knew a case of a young woman who was desperately afflicted and, without the pretensions of a clinic, her pastor induced her to join with him in a prayer covenant for divine intervention in

her behalf. The pastor meant well, but in the end this young woman and her family were lost to a divine-healing cult.

As we view it, a healing clinic in the hands of sentimental and unskilled persons, is one of the most dangerous commitments being practiced in the name of religion or with the sanction of a church. It simply opens a door for the practice of quackery and a sinning against sick humanity. For our part we would prefer to be charged with spiritual ignorance rather than to be even suspected of spiritual presumption and ecclesiastical quackery.

REV. R. A. BOZEMAN MEETS TRAGIC DEATH

The tragic accident which resulted in the death of Rev. R. A. Bozeman, of Ringgold, La., and the serious injury of his six-year-old son, on Wednesday of last week, was a shock to his friends throughout the Conference. It appears that he was returning from Pleasant Hill, and at Clarence, about twelve miles east of Natchitoches, he drove on the crossing of the Louisiana and Arkansas Railway without observing an approaching train. His son tried to tell his father of the danger, but it was too late to stop the car. Bro. Bozeman was killed instantly and his son, who was pinned under the wreckage, was seriously injured.

Bro. Bozeman was a graduate of Southern Methodist University, Dallas, and was admitted on trial in the Louisiana Conference in 1919. He was a pastor with the exception of the time that he devoted himself to evangelistic work, and at the time of his death he was serving the Ringgold charge. The Advocate joins in sincere sympathy for his stricken wife and family. In due course of time, we hope to have a memoir giving details of his life and ministry.

ANNUAL CONFERENCE MEMORIALS

Of the one hundred and six memorials addressed to the General Conference, twenty relate to pension matters. In this connection, we would say that we believe that the optional retirement age for ministers should be fixed for the entire church at sixty-five years, and that there should be uniform regulation so that a preacher might not face serious loss or embarrassment by his transfer from one Conference to another. We do not believe that the Church should undertake to extend its pension provisions to include lay workers.

On other matters to which the memorials relate, we may say that we favor the elimination of every possible overhead expense, Jurisdictional boards and representatives of special interests, and we do not look with favor upon ex-officio memberships in any Conference. We believe in one central organ in one edition, and that it should be subsidized to such an extent as may be required. Other publicity, we think, should be left to Conferences or areas and without subsidy from the Church at large. These memorials indicate that our danger is to emphasize administration and the importance of material things to the hurt of our program of world Christianization.

REPORT OF THE COMMITTEE ON LOCATION OF BOARDS AND COMMISSIONS OF THE METHODIST CHURCH

The committee on location of Boards and Commissions of the Methodist Church, composed of two members

from each of the six jurisdictions appointed in accordance with the instructions of the Uniting Conference, by the Council of Bishops at its session in Chicago in December, 1939, after a preliminary meeting in Columbus, Ohio, on January 12 and 13th, at which it made a general survey of its task, sent out a comprehensive questionnaire to every general board, society, commission and committee of the three constituent churches seeking definite information bearing on the problems of location. Replies to these questionnaires were the subject of careful study on the part of each member of the committee for a period of 10 days, previous to another three-day meeting in Columbus on March 11th, 12th and 13th, at which representatives of the boards and societies were given ample opportunity to register their views on location and to state their arguments in the matter. A group of four eminent attorneys also were questioned at length on the legal aspects of the committee's work. The case of each organization was then given careful consideration by the committee, and after thorough discussion a conclusion was reached as to its location. In arriving at its decisions the committee scrupulously followed the example of the Uniting Conference in bringing the three churches definitely together as one church, and sought to apply the same principle of genuine unity in locating the boards and societies. The members of the committee on location were unanimous in each decision and also unanimously adopted the report as a whole:

The committee recommend to the General Conference of the Methodist Church that the boards and commissions of the Methodist Church be located as follows:

Board of Education—Nashville, Tennessee.

Board of Missions and Church Extension—New York City, New York.

Board of Publication—Inasmuch as this Board is to be an unincorporated body and is to operate through several existing corporations, it is recommended that the Board of Publication be empowered and authorized to continue the printing and manufacturing business of the church at New York, Cincinnati, Chicago, Nashville, Pittsburg and Baltimore, and later to combine the allocated activities into a smaller number of publishing units as the Board may determine to be for the best interest of the whole church. Branch houses, distributing agencies, depositories and offices may be established or continued or discontinued at the discretion of the Board.

Board of Hospitals and Homes, Columbus, Ohio.

Board of Pensions, Chicago, Illinois, and St. Louis, Missouri.

Board of Lay Activities, Chicago, Illinois.

Board of Temperance, Washington, D. C.

Commission on World Service and Finance, Chicago, Illinois.

Commission on Evangelism, Nashville, Tennessee.

Commission on World Peace, Chicago, Illinois.

Commission on Courses of Study, Nashville, Tennessee.

Board of Trustees of the Methodist Church, Cincinnati, Ohio.

In arriving at its decisions the committee on Location of Boards and Commissions took into consideration the legal questions involved in existing corporations, and will recommend that the changes involved in the new set-up and the location of Boards be carefully worked out in view of the legal limitations involved, and the proper conservation of financial and property interests.

BOOKS

Lessing, the Champion of Universal Brotherhood, by William G. Phelps. Centenary College of Louisiana, Shreveport, paper, pp. 38, price 50 cents.

This little booklet is the fourth in a series of interesting and informing studies in classic literature. Lessing, a son of the manse, was a Leipzig scholar, and a brilliant critic of the latter half of the eighteenth century, but, as Dr. Phelps points out, his belief in human brotherhood gathered all races and classes into its conception and appreciation. Lessing's struggle for universal brotherhood is made more impressive by contrast with the destructive philosophy and ambition of Hitler, to whom the individual is a mere cog in a machine, never a brother. Hitler himself is presented as the reincarnation of the political doctrine: "I am the State." We regard this as the best piece of work that Dr. Phelps has done, and he is always a good craftsman.

Temple of Religion and Tower of Peace, by Stanley Armstrong Hunter. Published by Temple of Religion and Tower of Peace, Inc., San Francisco, pp. 130, price \$1.

This book, a souvenir of the Golden Gate International Exposition, is an interesting story of the conception and purpose which inspired the beautiful structure dedicated to religion and peace. It contains forty full pages of illustrations, many of absorbing interest. The reproduction of the plate showing the Bible of Peter the Great, with mother-of-pearl cross and jeweled chalice, which appears on the front cover of this issue, is a representative example of the illustrations. The book is intended to show a synthesis of religious interest and purpose in the promotion of human welfare and universal peace, and to emphasize a unity existing in the diversity of religious organizations. The various exhibits, archaeological, historical and missionary, furnish a resume of world religion, Hebrew, Pagan and Christian, from its dateless origin until now. Those who have had the privilege of visiting the Exposition will find the volume a lovely reminder of a great experience, and others will find in the illustrations and in the illuminating text a store of valuable information and endless entertainment.

The Carpenter at Prayer, by Rev. Charles W. Briggs. Fortuny's Press, New York, pp. 157, price \$2.

In this little volume the author presents an illuminating discussion of the Lord's Prayer, beginning with the text in its original form, followed by a study of the Carpenter-author, and the address—Father. Then follows a study of each of the five petitions illustrated by examples of Christian prayers from the early centuries until the present time, or a symposium of interpretations which reveal the sweep of those simple phrases which fell from the lips of the Christ so long ago. The concluding chapters deal with the Carpenter's logic, the Carpenter's school, and a plea for the mastery of the content of that prayer by its constant use and the daily practice of its Christian implications. On the whole, this study lends itself to appreciation rather than to analytical discussion. The book undertakes to rescue this model prayer from a kingly and an exclusive form and to recover that simplicity of speech which befits the impassioned plea of the human heart. It seeks to recover it from the rote

of recitation that it may be what it was intended to be, the prayer of the child heart to its heavenly Father. We commend it to any person who would discover a richer vein of ore in his prayer life.

Paul, Man of Conflict, by Donald Wayne Riddle. Cokesbury Press, Nashville, pp. 243, price \$2.

The effort to reconstruct the life of Paul through the material which he supplied as interpreted through his conflicts, is a new approach to this paragon of the first Christian century. In this ambitious task the author probably raises the expectation of his reader too high by such assurances as: "Fortunately there is no lack of primary source material for the study of the life of Paul." The approach is new and interesting, but we are not sure that the book will greatly enlarge the fund of our certain knowledge as to the person and character of the great Apostle. Conservative readers will not agree with some of the interpretations and we have in mind particularly the study of Paul's religion, but the very change

high ideals of citizenship; therefore be it Resolved, by the members of the Methodist Missionary Institute, composed of ministers and representative men and women from Alcorn, Tishomingo, Prentiss, Itawamba, Tippa, Benton, Marshall, LaFayette, Union and Lee counties, now in session at New Albany, Miss., this the 7th day of March, 1940, that we do hereby express our opposition to the repeal, modification, weakening, or otherwise making less effective the prohibition laws of our State.

Resolved further, that a copy of these resolutions be placed in the hands of each legislator representing the counties named above, a copy be sent to the New Orleans Christian Advocate, The Commercial Appeal, The Jackson Daily News, and The Daily Clarion Ledger.

W. R. LOTT,

President.

J. NOEL HINSON,

Secretary.

GENERAL CONFERENCE AND LAY ACTIVITIES

Would it not be for the best interest of the laymen to have their work placed by the General Conference with the Board of Education? This would simplify the work, make it more efficient, and reach more of the laymen, both men and women, and that is our goal, rather than to have a separate organization.

How would it work under the Board of Education?

The Lay Activities would be under the supervision of the Secretary of Adult Work in the General Board of Education; in the Conference under the supervision of the Superintendent of Adult Work in the Conference; in the district under the supervision of the Superintendent of Adult Work in the district; and in the local church under the supervision of the Superintendent of Adult Work in the local church. The Adult Student would be used as the periodical to promote the work of laymen.

Thus you would connect your work from the General Board to the local church, where the work is to be done. What would be the results?

You would have a more efficient and economical administration of the laymen's work, and would enlist the men in greater numbers, and get the women to participate, for they are all members of the Adult Department of the Church School now, and they would be more easily reached, and more efficiently used than in any other way. I am sure that we will more efficiently carry out the program of Lay Activities in this way, for it will reduce the machinery, and be more efficient in service and get more men and women interested in the work of Lay Activities, and at the same time reduce the expense very greatly. It might be well to employ some person to give full time to the development of stewardship and the training of stewards, but this can be done by the same board.

I am making these suggestions after having served for 15 years as Lay Leader in the Meridian District of the Mississippi Conference, and for many years as Charge Lay Leader in my church, and especially with a very deepening interest in enlisting our men and women in a more vital and better trained service in the church.

There is much more that could be said, but I think this will be sufficient to get the thinking of the members of the General Conference aroused.

W. D. HAWKINS.

Meridian, Miss.

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

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Rev. C. J. Thibodeaux, Golden Meadow	1
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in the approach to the man of conflict will give a new inspiration for an individual review of this great man who was a center of conflict while he lived, and whose ministry and letters have furnished a theological battle ground for nearly twenty centuries. Despite what we believe to be its unsatisfying conclusions, we believe it is a book worthy of a careful reading.

RESOLUTIONS ON PROHIBITION LAWS

Whereas, attempts are being made by certain members of the Mississippi Legislature, now in session in the city of Jackson, Miss., to repeal, modify, or otherwise weaken and make less effective the prohibition laws of Mississippi; and

Whereas, we believe this to be a dangerous step to take, notwithstanding the proposition to use the revenues thus raised for commendable purposes; and

Whereas, we believe the good accomplished would be more than offset by the harm done, that the revenues derived from such legislation would be more than offset by the increase in cost of crime to both the State and the individual, that the sacrifice of principles and morals for the sake of revenue is inconsistent with the principles of good government and destructive of the

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

EASTER

By Anna Ruth Nuttall

I had heard of Christ, as who has not?
But called Him legend, women's dreams.
And went about my little work,
Nor missed the glory and the gleam.

Until one Easter Day He came
And stood before me, living, clear,
No legend and no dream was Christ,
The risen Lord who stood so near.

The risen Lord, the living Christ,
I looked out at a world made new,
And then my soul in worship bowed,
"Lord, what wilt Thou have me to do?"

UNSATISFACTION OF THE DIVINE URGE

By Rev. J. D. Wroten

(St. Paul 17:15. Phil. 3:13)

In the words of the Psalmist when he said, "I shall be satisfied when I awake with Thy likeness," and in St. Paul's language when he said, "Forgetting these things which are behind and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," we see something that would be good for every human heart. I think we could call that something in their hearts "Unsatisfaction or the Divine Urge." Unsatisfaction appears to have a wider meaning than dissatisfaction. A person may be dissatisfied and lose hope and accept defeat. But in unsatisfaction there is a hunger for something more than life has accomplished. In it there is an urge to leave the smaller accomplishments of life and press on to the highest and the best in Jesus Christ. The Psalmist saw the hunger filled, out beyond death when he said, "I shall be satisfied when I awake with Thy likeness."

I saw the picture of the ship George Washington some time ago. Beneath that picture were these words: "Outward bound, Jesus Savior pilot me." When we look out on the Sea of Life and realize that our eternal home is on the other side, we are not happy to sit down here and just sit. But on the other hand we feel the pull of the "Over yonder," and find ourselves outward bound. We are discontented here and coupled with that is a hunger and longing to be traveling in the heavenward direction. It seems that in every normal human being this condition is divinely planted and takes the proportion of a divine urge.

In your past lives, as Christian men and women, you have done many good things and thereby have blessed many people. But normal Christian people are unsatisfied with past attainments, but find themselves saying with Paul, "Forgetting those things which are behind . . . I press forward."

I saw another picture that emphasized this thought. It was a picture of a stairway. The steps to the stairway were named. The names were as follows: First Success. Established Ability, Good Reputation, Security, and Worthy Fame. On the first step was a man lying asleep. He had done some little thing well and was contented enough just to lie down and miss all the other possibilities that lay above him. Too many people are sleepers on the first step.

Perhaps you have visited an art gallery. While there you moved around, enjoying the marvelous paintings and the wonderful works of the sculptors. Perchance you came to a statue that was famous because it was the work of a genius. You lingered there to admire its grace, its poise, and its perfectly chiseled details. You began to move on but something seemed to hold you. That something raised a question in your mind and the question was this: "What brought that statue from the rough block of marble? Was it the genius of the sculptor?" At first you were inclined to say, "Yes." But "Yes" was the wrong answer. The answer was "No." It was an unsatisfaction over past accomplishments . . . something very close to a divine urge that would not let the sculptor rest, but sent him back to the quarry time after time. The ideal of beauty haunted the sculptor and drove him to try over and over again until he had chiseled away the chips that lay between him and the ideal that lived in his soul.

We grant you that there are large multitudes of people in the world today who are satisfied with too little. In one of my former charges I heard a story that illustrates. A man was hurt by a train. The Claim Agent went down to see the man and was authorized to pay him as much as a thousand dollars if necessary to close the case. After a full discussion of the case the agent asked the man how much it would take to satisfy. At first the man did not want to say, but on the insistence of the agent he finally said, "How would a dollar and a half strike you?" Are you a dollar-and-a-half Christian?

Let us re-emphasize the fact that it is this urge that makes us forever dissatisfied with past accomplishments. You see it working there with the little boy born in obscurity, nursed in the lap of poverty, and surrounded by bad environment. Moved by this something he begins to struggle and press forward from hardship to hardship until one day there walks out a Farraday, a Columbus, a President, a Bishop, or someone else who helps to move this old world up closer to the ideal set by Jesus.

It is not too much to say that this URGE, this imperial MUST, this unsatisfaction has been the underlying power for bringing in every worthwhile achievement of the human race. We have sweet memories that cluster around the "Old Spinning Wheel in the Parlor," we look back with reverence to the time when a wick was placed in a snuff bottle for a lamp, in the museum we see the earthen bowl in which corn was ground into meal. But with all the sacred-

ness about such scenes and objects, the race was unwilling to remain there. In the matter of medicine and doctors the race was not permitted to remain as it once was, but God, through the planting of this URGE, pushed the race on to where we have the garment factories, electric lights, surgeons, and great hospitals, because of which the race has become more efficient.

It is not too much to claim that this "Unsatisfaction" has bridged our rivers, spanned our oceans, tunneled our mountains, measured the heavens, sounded the depths of the oceans, and peopled the skies.

Yet we have those who misinterpret this urge; people who misjudge what it will take to satisfy. The devil will tell us that publicity will bring the satisfaction. To others he will say that political honors will bring it in. To others he will say that wealth is the thing. Get a fine home, two or three big cars, plenty of money, a summer home and a winter home and you will be satisfied. But these things many a time bring bitter dissatisfaction and heartache. Why, not even the beauties of nature can fill the longing. The stars are beautiful, but they cannot pour light into the midnight darkness of the broken heart. Flowers are sweet but are powerless to pour a balm into the wounded spirit. There are times when the human heart has to have that which the world cannot give. Has to have more than comes from wealth, political honors, drink, gambling, the dance, and a thousand other things, and God knew that and has provided it.

Although its fullness may come out yonder where the Psalmist saw it . . . out there where he will awake with the likeness of Jesus, yet we have enough of it here for us to be encouraged to go on in answer to the urge. In the midst of our trials and troubles we can have it. The Psalmist had this in mind when he said, "Thou preparest a table before me in the presence of mine enemies."

We use to hear that if you would put a sea shell to your ear you could hear the roaring of the sea, the wailing of the wind, and the groans of dying waves. And they would tell us that this was proof that the shell belonged to the mighty deep. This, of course, was just a fancy, but there is something like it that we know to be true. You can listen to a human heart and as it bleeds, breaks, mourns, rejoices, and is UNSATISFIED, here you realize that those things are reminiscences of its original home. It is saying in its deepest heart, "I shall be satisfied when I awake with Thy likeness." I am not a poet, but I do want to close with some lines that are suggested by this study:

Just a little longing right here in my breast,
Just a little longing that will not let me rest,
Just a little longing with a pull away from the sod,
Just a strange heartlonging that reaches up to God.

Nature is so varied in her manifestations and phenomena, and the difficulty of elucidating their causes is so great, that many must unite their knowledge and efforts in order to comprehend her and force her to reveal her laws.—Laplace.

"The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you can not measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—McCheyne.

CONFERENCE NEWS AND PERSONALS

Rev. G. A. Morgan will have Rev. Porter M. Carraway, pastor at Commerce, Texas, for a series of revival services at Winnfield, La., April 14-28.

Rev. Rudolph Scott, pastor at New Albany, Miss., writes that some of his people are still ill, but that they are on the way to normal, and that his work is moving nicely.

Rev. J. L. Nabors, Jr., now serving his third year at Paris, Miss., reports lots of sickness on his charge, but that prospects are good for the year, notwithstanding the handicaps.

Rev. Clyde H. Gnnn, Biloxi, Miss., says that the work at Main Street Church goes forward better than last year, the budget has been substantially increased, and his people are at work.

Mr. P. J. Albright adds to a business note a very gratifying message for himself and his wife regarding what the Advocate means to them, and for his thoughtfulness we extend our sincere thanks.

Rev. R. C. Mayo, pastor at Vardaman, Miss., writes that he is pressing the program of his church, which includes the Advocate, and that he is no quitter. This we know to be the fact.

The editor acknowledges with appreciation the compliment of Rev. C. Karlos Smith, of West Monroe, La., in sending a copy of original poems. It is a twenty-four page booklet, with a beautiful cover, and is neatly gotten up in every way.

A letter from Rev. J. A. George, of Oxford, Miss., says that he is happy among the good people of Oxford and the University. Bro. George has done and is doing a good work in that important Methodist center.

Rev. Sidney Seegers, pastor at DeRidder, La., favors us with a copy of his beautiful Easter greeting and program. His services from March 17th through the 24th, are devoted to themes which have to do with the atoning sacrifice of Christ.

Rev. W. C. Barham reports a favorable outlook for the work at Grand Cane, La., and he is expecting a great year. Grand Cane Church is the fourth on the Honor Roll of churches, all of whose stewards read the Advocate.

In the death of Bishop C. E. Locke, at Santa Monica, Calif., a few days ago, the Church loses a man who, though retired, retained the interest of his brethren as an eloquent preacher, a vigorous mind, and an able leader.

A card from Dr. A. M. Shaw announces that he has bought a home in Oakdale, La., and that he is settled among friends whom he has known for years. He has received an affectionate welcome and he desires his friends to know that his permanent address is Box 158, Oakdale, La.

A note from Rev. Algie S. Oliver, of McComb, Miss., announces the death of Bro. Emmett Hamilton Scott, father of Rev. O. H. Scott, of Vicksburg. Bro. Scott died on Friday evening of last week at seventy-one years of age. He leaves his wife and a large family to mourn his going.

Rev. W. D. Kleinschmidt, pastor of Park Avenue Methodist Church, Shreveport,

sends us a copy of his program for the services of Holy Week, which features the incidents and emphases of that eventful week in the history of the world. Each week-day service will be sponsored by some department of the church.

Dr. R. H. Harper, district superintendent at Alexandria, has mailed to the members of the Conference a mimeographed copy of his address on "Methodism in Louisiana," delivered at the recent session of the Conference in Ruston. In getting out the address he had the assistance of Rev. Don L. Harwell, of Rochelle, La.

Rev. W. H. Bengtson, pastor of Eighth Street Church, New Orleans, announces a series of special services for each evening, beginning with Palm Sunday through Friday night of Holy Week, in which Dr. Albert Tibbs will be the preacher. Each evening service will be sponsored by an organization of his church.

Mrs. J. T. Abney, Overton, Texas, whose late husband was a member of the Mississippi Conference, says that she has always loved the Advocate, but that now it means more than ever before. We appreciate her fine loyalty and we hope that the paper may continue to keep her in touch with friends and loved ones back home.

In the death of Mrs. Jarrell, wife of Dr. C. C. Jarrell, of the North Georgia Conference, and now pastor at St. John's church, Augusta, the church loses a good woman and a faithful worker in every relation. Dr. Jarrell, who was formerly head of the general hospital work, will have the sympathy of a wide circle of friends throughout the church.

Bro. Oliver Felder, of Pearl River Avenue Church, McComb, sends us a notice of a series of revival services to run from March 24 through the 31st. Rev. A. S. Oliver, the pastor, will have the assistance of Dr. H. C. Morrison, widely-known evangelist of Wilmore, Ky., and Rev. Morelle H. Wells, of Edwards, Miss., will lead the singing.

Mrs. J. G. Knight, of Jackson, Miss., pays a very beautiful tribute to the memory of her late son-in-law, who made her a present of the Advocate a year ago. She now renews the subscription in memory of him. Mrs. Knight is deprived of attending church and finds the Advocate a source of comfort and help.

Rev. W. W. Perry, pastor at Donaldsonville, La., writes that his health is gradually improving, and that the people are good to him in every way. His congregations are growing steadily, and the people are planning improvements on the church at Donaldsonville. We regret to learn that Bro. Perry is still troubled with his eyes.

In the death of Mr. D. C. Worrell, Carrollton Avenue Church, New Orleans, has lost one of its oldest and most faithful members. Bro. Worrell, who was eighty-eight years old, has had a prominent part in the building of that church and its program of expansion. He died at his home on last Thursday.

Rev. C. J. Thibodeaux, pastor at Golden Meadow, La., says that he has had a siege of illness from which he is now improving but still weak. Bro. Thibodeaux reports that the wild oil well which deluged the city with oil for a time, has now added salt to

its spray. Of course that situation is making work in Golden Meadow very difficult.

Our veteran friend, Dr. J. T. Leggett, of Hattiesburg, Miss., writes that he is on his feet again after a three months confinement from a severe case of pneumonia. This will be good news to his many friends in Mississippi and elsewhere. We appreciate his enthusiastic commendation of the Advocate, which he says is "the best in my day."

Dr. and Mrs. Frank Cookson, of Detroit, Mich., have been spending a few days in New Orleans, attending the Missionary Council and seeing the Crescent City. They are on their journey to Florida for a visit to the Land of Sunshine. Dr. Cookson is a retired minister, and Mrs. Cookson has been doing some advertising work for the Michigan Christian Advocate.

Among the visitors who honored the Advocate office with a call during the past week were Rev. C. D. Atkinson, Rev. Oakley Lee, Rev. R. F. Harrell, Rev. R. R. Branton, Dr. A. M. Serex and Dr. H. T. Carley, all of the Louisiana Conference. We appreciate their coming and trust that they will not forget us when they may come this way again.

Rev. Ruth Nuttall, of Loranger, La., sends us an account of the Tangipahoa Parish ministerial association meeting in Hammond on March 4. This organization is interdenominational, and the theme of the devotional for this particular meeting was Brotherhood. Rev. R. S. Walton was the leader. The next meeting will be held at the Methodist Church in Natalbany, and the subject of discussion will be the President's Envoy to the Vatican.

A letter from Dr. A. M. Serex, district superintendent of Shreveport, says that the disastrous storm which struck the city blew down many houses in the vicinity of Wynn Memorial Church, but that the little church itself escaped without injury. Many roofs and buildings of Centenary College were damaged and some of the beautiful trees were blown down. We are glad to know, however, that the College was amply protected against the damage and repairs will be made at once.

HOSPITAL WEEK

Announcements from Dr. G. C. Emmons, our Secretary of Hospitals, tells us that there will be no change in the Observance of Hospital Week, or material used, until after the Jurisdictional Conference. The time is May 12-19. The time and manner each pastor, with his crowded program, may deem best to use may not be the most important thing, but that it is OBSERVED, and not passed unnoticed. Our Hospital program must find its place.

Dr. Emmons is sending to each pastor samples of literature with an order blank. Please use your literature freely. It does not cost but the 5 per cent sent to Nashville. Please do not send your orders to me, now or later. I do not keep supplies. But order at once, and give out freely, followed with an announcement in keeping with the cause represented.

J. A. ALFORD,
Louisiana Conf. Golden
Cross Director.

BISHOP W. T. WATKINS SHOWING IMPROVEMENT

Bishop W. T. Watkins, of Atlanta, who has been seriously ill, was reported Tuesday to be showing rapid recovery. He is now at his home, and attending physicians state that while absolute rest is necessary now, they feel sure that within six weeks he will be able to resume his official duties as Bishop.—Wesleyan Christian Advocate.

ALEXANDRIA DISTRICT CONFERENCE

The District Conference of the Alexandria District will be held on Thursday, March 28, opening at 9 a. m., in the Methodist Church of Lecompte, Rev. Frank J. McCoy, pastor. Representatives of Conference interests are invited to speak during the morning session concerning their work. We shall be glad to have visiting brethren from other sections.

R. H. HARPER,
District Superintendent.

ADDITIONAL PERSONALS

Rev. W. B. Alsworth, district superintendent, Hattiesburg, reports that everything is moving along nicely and that progress is being made in all departments of the work.

Mrs. A. J. Leggett and Mrs. J. E. Yawn, wives of two of the superannuates of the Hattiesburg district, are in the Methodist Hospital for treatment, according to a report which has just reached the office.

On March 10, Rev. Ira Williams, pastor at Main Street, Hattiesburg, was forced to undergo an emergency operation for appendicitis. He is making good recovery and is expected to be back at home this week.

A letter from Bishop Dobbs reports the illness of Mrs. Dobbs with an attack of influenza. She had been in the hospital for about a week, but was better and expects to return to Mississippi this week with Bishop Dobbs. We trust that she may soon be entirely recovered.

Dr. G. L. Winfield, pastor of Broad Street, Hattiesburg, had an automobile accident a few days ago in which his car was badly damaged and he himself was slightly injured. We are glad to be assured, however, that his injury does not seem to have been of a serious nature.

Rev. J. W. Sells, pastor at Court Street, Hattiesburg, has been suffering from quite a serious throat infection. His condition is not regarded as being serious, but his physician advised that he do not preach for a month or more and his official board granted him leave of absence for that time. He is expected to be much better after his period of rest.

RESOLUTIONS OF COMMENDATION

Whereas, there recently appeared in the public press a statement from His Excellency, the Hon. Paul B. Johnson, Governor of the State of Mississippi, to the effect that he had never taken a drink of intoxicating liquors, and that he would veto any legislation passed by the legislature now in session repealing or otherwise destroying the usefulness of the prohibition laws of our State; and

Whereas, we believe there is great need just at this time of safe-guarding our people

against the evils connected with the use of intoxicating liquors and other forms of vice associated with the liquor traffic; therefore be it

Resolved, that we, the members of the Methodist Missionary Institute, composed of ministers and representative men and women from Alcorn, Tishomingo, Prentiss, Itawamba, Tippa, Benton, Marshall, La-Fayette, Union and Lee counties, now in session in New Albany, Miss., this the 7th day of March, 1940, do highly commend Governor Johnson for the stand he has taken and for the public statements he has made relative to the liquor business in Mississippi, and that in so doing he has reflected honor and integrity upon himself and sustained the dignity of the high office to which he has been called.

W. R. LOTT,

Corinth, Miss.

J. NOEL HINSON,

Sec'y, Blue Mountain, Miss.

TRAGIC DEATH OF REV. R. A. BOZEMAN

Dear Dr. Duren: I have just returned from Ringgold, where I attended the funeral of Rev. R. A. Bozeman. You will perhaps get an early report on the funeral, but for fear that you may not have it all, I am writing you some of the facts.

Bro. Bozeman was driving home from Pleasant Hill by way of Clarence, and had in the car with him his six-year-old son. He drove on the L. & A. R. R., in front of a moving train, apparently not seeing it in time to stop. He was killed instantly. His son was pinned under the dashboard and severely injured. He was not unconscious, and said he saw the train and told his Daddy, but it was no doubt too late. The son is in a Natchitoches hospital.

Dr. D. B. Raulins conducted the funeral service this morning at 10 o'clock, in the Ringgold church. He was assisted by Revs. E. C. Gunn, R. R. Branton, C. K. Smith and Rev. Mr. Singleton, the Ringgold Baptist pastor. A duet, "Does Jesus Care," was sung by Thomas Spinks and his wife. Mr. Spinks at one time traveled with Bro. Bozeman as singer in evangelistic work. Mrs. Spinks sang as a solo, "His Eye Is On the Sparrow." The choir sang "Have Thine Own Way, Lord." Bro. Gunn said in his remarks that "We have but few friends, for when the test comes they thin out," and that he had lost a friend in the going of Bro. Bozeman.

Other ministers present were Revs. K. W. Dodson, R. W. Vaughan, C. B. White, H. A. Rickey, A. C. Lawton, Thurmon Spinks, W. E. Akin, W. M. Beadle, A. D. George, R. M. Brown, W. F. Henderson, Rev. Mr. Byrd, a Baptist minister, F. C. Collins, A. W. Townsend, Jr., W. D. Milton, Rex Squyres and myself.

WHEN IN NEW ORLEANS
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CANAL STREET - - - N. O., LA.

There was a large congregation and one of the saddest funerals that I have ever seen.

Yours sincerely,
D. B. BODDIE.

GOLDEN CROSS, MISSISSIPPI CONFERENCE

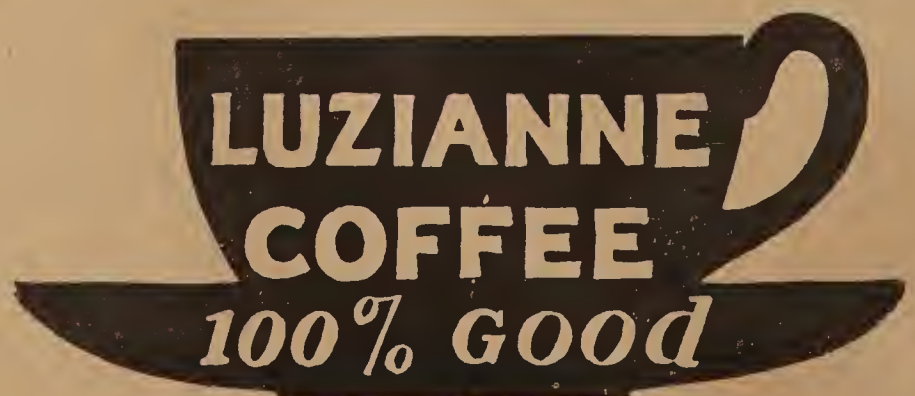
To the District Superintendents, Pastors and Golden Cross Directors of the Mississippi Conference: When you receive the sample of the literature to be used this year in the promotion of the Golden Cross Enrollment, please get in touch with your Golden Cross Director and look over the literature carefully and decide just how much of each that you will need, and use the card that is with the literature to order what you desire and then get ready for the enrollment during the week beginning the second Sunday in May, and have a real enrollment and send the money to F. Y. Whitfield, Treasurer, Meridian, Miss., and indicate that it is for Golden Cross. Hope that each pastor will take some time to tell the congregation what is being accomplished by our Hospital at Hattiesburg, and then get the Director to help you in seeing that each one has an opportunity to enroll. Glad to say that last year was the high peak with the Golden Cross in our Conference in the number of churches that put on the enrollment and the amount contributed; but there were sixty-two charges in the Conference that did not report anything for the Golden Cross. This year I hope that every charge will put on the enrollment and remit the money to the Treasurer. If I can assist you, I will be glad to do so.

W. D. HAWKINS,
Director.

FOUNDERS DAY

Dates for Founders Day, when Millsaps College pays homage to the individuals who were active in establishing the institution, and High School Day, the annual occasion when several hundred Mississippi high school seniors visit the school, have been announced by President M. L. Smith.

Founders Day will be observed April 17. M. C. Huntley, of Birmingham, Ala., executive secretary of the Southern Association of Colleges and Secondary Schools, will be the featured speaker. Mr. Huntley is a graduate of Millsaps and received an honor-



any degree from his Alma Mater during the 1939 commencement exercises.

High School Day is scheduled for April 27. Every high school superintendent in the state of Mississippi has been invited to select a group of the most intelligent students of their respective schools to compete for the scholarship awards that will be made on the results of a competitive examination that will be part of the High School Day program.

The first prize will be a full four-year tuition scholarship to Millsaps, worth \$500. Second prize will be a \$250 two-year scholarship, and third prize a one-year \$125 scholarship.

The visiting students, in addition to being given an opportunity to compete for the scholarships, will be guests of the college and entertained by students and faculty members.

Word has been received by Dr. Smith that Millsaps students have been selected for two of the four Commonwealth Fund medical scholarships given to college undergraduates in Mississippi each year.

James Booth and Streetly Hamilton, both of Jackson, will receive the scholarships which provide \$1,000 per year for four years of medical training, and \$800 with which to start practice. Both will attend Tulane University at New Orleans.

WISE OR OTHERWISE

By Rev. James H. Felts

"Too late" is the echo that comes often to the man who defers today's opportunity for tomorrow's uncertainty.

Personally, I have never seen anything more beautiful than the face of a normal mother holding her first baby in her arms.

A jeweler said to me recently, "You have a good watch. It deserves the best treatment." Is not a young life of more value than a watch?

Society that "flies high and roosts low" has few assets and many liabilities.

I discovered early in life that the banter of a billy goat for a butting match justified prudence and swift side-stepping.

I would say that the following statement might have been truthfully made of my ministry: "Every man who has followed Forney Hutchinson in the pastorate has been indebted to him for his good work and preparation for his successor."

Lord, help us to respect our women! And, Lord, while you are at it, please help our women justify that respect by their conduct!

Marriage is a good institution. However, it is not a bad idea to know where you will eat and sleep before you enter such an institution.

Turn your cheek to the world—get slapped. Turn your back on the world—get a swift kick. Face the world with faith, courage and intelligent understanding—the best it has is yours.

It seems that if our educational institutions were to give A. Z. as an honorary degree, covering the whole alphabet, some aspiring man would ask for E. T. C.

A baby cries about it. A child screams about it. Youngsters exclaim about it—and make demands. Experience just smiles, spits on his hands, and does something about it.

THE DAILY CHRISTIAN ADVOCATE

Reporting Proceedings of the First General Conference of the Methodist Church

The Daily Christian Advocate, which will be issued during the General Conference at Atlantic City, will be a most interesting report of the daily proceedings. The Conference convenes on April 24th, and the first issue of the Daily will be on that date. Subscriptions should be sent promptly and as far in advance of the meeting as convenient to the subscriber. The mail list can be made all the more accurate in this way. The price of the paper will be ten cents per single copy; \$1.50 for the whole term of the General Conference. The subscription price is payable in advance, and the subscriber is asked to send his subscription with remittance to any one of the main or branch Publishing Houses—preferably the one nearest to the subscriber's residence. Those in the South should send their subscriptions either to Nashville, to Richmond, or to Dallas. Bound volumes can be secured at \$2.50. The staff of the Daily Christian Advocate is:

Editor—Dr. Paul M. Hillman, Fairbury, Nebraska.

Assistant Editor—Rev. G. Christie Swain, Galesburg, Illinois.

Managing Editor—Lee J. Watkins, Nashville, Tennessee.

Business Manager—Dr. Alfred F. Smith, Nashville, Tennessee.

Circulation Manager—Walter L. Seaman, Nashville, Tennessee.

MRS. FRANCES EUGENIA GORDON MCGOWAN

Dear Dr. Duren: This is to say that on the morning of March 1st, 7 a. m., one of the saints of earth took her flight to live throughout eternity with Jesus, her Lord.

Mrs. Frances Eugenia Gordon McGowan, eighty-four years and six months of age, a member of McGowan Methodist Church (of the Pachuta, Miss., charge) for sixty-four years, died at her daughter's home, Mrs. Robert Land, of Melvin, Ala.

She was the wife of James H. McGowan, who died in July of 1926; the mother of eleven children, of this number six are left to mourn her death. They are: E. E. McGowan, a steward in the McGowan church; Talmage McGowan, a druggist of Glendale, Ariz.; and Douglas McGowan, a steward in the Adams Methodist Church; also three daughters, Mrs. Robert Land, of Melvin, Ala.; Mrs. W. A. Moore, of Springfield, Ill.; and Mrs. G. A. Rentz, of Gilberttown, Ala.

She left three brothers and two sisters, Dr. Gordon, of Bucatunna, Miss.; Alex Gordon, of Plainview, Texas; Eugene Gordon, of Enterprise, Miss.; Mrs. J. H. Rogers, of Pachuta, Miss.; and Mrs. Lawrence Garner, of Perkinston, Miss; also twenty-four grandchildren and seven great-grandchildren.

She was a devout Christian, a lover of God's Word, having read the Bible through each year for several years, and a great admirer of the New Orleans Christian Advocate.

We have lost from Pachuta charge a great Christian and Methodist, and a reader of your paper.

We laid her body in McGowan's church cemetery to sleep until Jesus calls. I was assisted in the services by Rev. J. W. Gruber, pastor of the Melvin Methodist Church. REV. ROBT. E. ALSWORTH.

COTTAGE FOR RENT

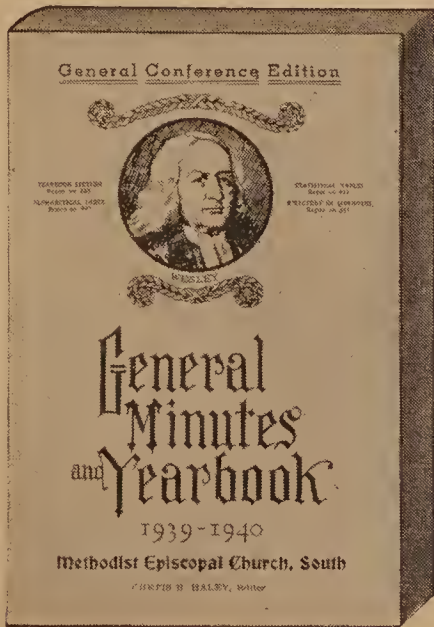
Cottage at Seashore Camp Ground for rent. Is well furnished cottage with six rooms, and in good shape. May be rented for April and May, possibly June and July also. Very desirable location. Property of Rev. W. W. Moore. Apply to the owner or D. E. Vickers, 931 Davis St., Biloxi, Miss.

GENERAL CONFERENCE EDITION

GENERAL MINUTES and YEARBOOK, 1939-1940

EDITED BY

DR. CURTIS B. HALEY



Is invaluable in this year of the first General Conference of The Methodist Church because it furnishes ministers and laymen condensed minutes and interesting facts which are not available elsewhere in combined form.

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This year's edition, being the Final Collection of Statistics for the former Southern Methodist Church, will in time become a publication of historical significance. It is the only volume that contains the authentic and complete current history of the passing Methodist Episcopal Church, South.

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THE CHURCH PEW

WHAT DOES THE WORLD NEED FROM THE CHURCH?

(Albert C. Diffenbach, in "Religion Today," Boston Evening Transcript)

A church editor is a keen-edged worldling who, better than the most of men in organized religion, gets at the fact, ideal, and reality in this fascinating world. So believing, one of them, Guy Emery Shipley, of *The Churchman*, tried out on his colleagues up and down the Eastern seaboard the following: "What does the world need from the church?"

Like most symposia, there is a range of diversity here that sharpens interest, yet underneath is a single strain in which they all come together. Llewellyn Jones, of *The Christian Register*, believes that a certain detachment is the first thing, the attitude that regards the world from outside. This viewpoint is, after all, the chief function of any editor.

The world is fevered, he says, with race-worship, anti-intellectualism, and nationalism. "The church should be cool and objective, and remember that building is a matter of measured and deliberate procedure, not of raptures."

If the church can no longer be the intellectual leader in a day of specialization, it can assume a leadership in the orientation of all new fields of knowledge, from the point of view of the builder of and dweller in the kingdom of God. Thus it is not to be expected that anything will happen tomorrow, but the day after tomorrow there ought to be a difference toward good.

This suggests that what is needed is insight, and Rev. Lewis Oliver Hartman, of *Zions Herald*, says the church should have courage to take the lead and give what the church has but does not know it. "The church has the answer, but so long as it only partially believes and practices its own gospel, how can it expect the world to listen?"

To this Dr. John W. Bradbury, of *The Watchman-Examiner*, agrees. Whenever the church has been militant in its ambition to fulfill the command of Christ, it has progressed, but when its spirit dwindles it goes in for political manipulations and social panaceas. What is needed is a uniting of forces for world evangelization.

Such a call would give the world what it most needs, that is, a conscience, according to Dr. Paul S. Leinbach, of *The Messenger*. "This is the greatest task in which men can be engaged—to develop the consciences, the ideals, and the aspirations of their fellow men, to light the fires of the human spirit, to set men's hearts upon God. It is the main business of the church."

Specifically, the world needs the beauty held sacred by the church as an antidote to the crass and sordid, which is too much with us, says Dr. Richard L. Shipley, of *The Methodist Protestant-Recorder*. "The church should do more than teach the inspired literature of the Holy Scriptures; it should by worship, in public sanctuary and in secret places of prayer, serve to create an experience of divine reality in the consciousness of men. The world needs the prophetic voice which declares that God is served when words and gestures are carried through into all life."

Kenneth Leslie, who edits *The Protestant Digest*, thinks the world is in a planetary, conclusive, and abysmal division today, unprecedented in history, and what the world needs is articulation by the church of one set of standards which the modern world has never had. This means, first, thought by the thinkers of the church, and after that, acting. This is what is behind the social gospel. There are places where the spirit of Christianity has been absorbed. We are approaching the end of an era, Mr. Leslie thinks, and we must carry over all the good we have.

It is the opinion of Dr. John Haynes Holmes, of *Unity*, that this is an age of relativity in which you adjust yourself to conditions. The words we speak and the things we do are made relative to something extraneous and impermanent. "There is no Truth any more, no Right—and, of course, no God who is the same yesterday, today, and forever. Our need today is the absolute ideal. There are plenty of influences to counsel prudence, insinuate compromise, even urge surrender. But the church is not one of these."

In line with this, Dr. William E. Gilroy, of *Advance*, lays down five fundamentals, like the absolutes in the Oxford Group Movement—honesty, idealism, faith, fellowship and devotion. He says, after elaborating each of these, "The world has a right to expect of the church that it shall be true to its own claims and professions. It is the church itself that has set the standard of expectation."

After the foregoing foundations, one finds Dr. John van Schaick, Jr., of *The Christian Leader*, saying, "What the world needs from the church more than anything else is to make men believe and act upon the Christian teaching that man is a child of God. If we could succeed in this task, or when we succeed, there will be no wars and no pogroms, no one will be economically disinherited, and no ignorant or submerged class will be neglected. It seems like an impossible task, but there are approaches. There is a faith in our own hearts and in the lives of others that God put a spark of His own life in the lives of all."

"Nations are temporal; men and mankind are eternal," Salvador Madariaga once said. The world needs to know the eternal value of human beings, as ends and never as means, says Dr. Richard W. Wood, of the Quaker journal, *The Friend*. Under all conditions, relations between human beings should be relations of mutual respect, "respect not for the limited and imperfect actual person, but for the unlimited, eternal personality which claims respect for the divine potentiality which he represents." If the churches can help the world to feel this eternal value, they will be taking the essential first step to the realization of the kingdom of God on earth.

To all these things I would add that the church has never lacked absolute spiritual ideals. The really important thing is for the church—that is, you and I, with the multitudes of others, are the church, since the church is personal or it is nothing—to mean business, and be the thing the church teaches and we profess. That way would meet the world's need, set it right side up, and keep it there.—*Zions Herald*.

MOOREVILLE CHARGE

Dear Bro. Duren: I'm happy to say that we have had a splendid beginning here on our arrival after Conference. We found the charge well organized, due to the good work of former pastors.

The people received us kindly and evidenced that kindness by poundings and more poundings, supplying our pantry with many needed articles which we appreciate beyond expression.

Our very efficient district superintendent, Rev. N. J. Golding, was on hand at our first quarterly conference, and in his usual nice way conducted the affairs of the conference.

The assessment for salary was made as in former years, although there was a complete failure in crops the past year.

Our Church Schools, Epworth Leagues, and Woman's Missionary Society have carried on well, considering the very unfavorable weather conditions, and the fact that the pastor was stricken with a severe heart attack early in February, and is still confined to his bed, only being permitted to sit up, at this writing, long enough to eat his meals, and on the advice of physicians will have to remain in bed yet, for weeks to come.

The preaching services have been ably rendered by Bro. John McCay, of Nettleton and Millsaps College, and Bro. John Sutphin, of the Shannon charge.

Our good people here are very kind and considerate of the pastor's meals, and are deserving the very best that might be said of them.

We are very appreciative of the kindness of our neighboring pastors, and above all, our beloved district superintendent, Bro. Golding.

May Heaven's richest blessing be upon each and every one who have made any contribution to us in these strenuous days.

We are looking forward to a year of real progress, when health and physical strength will permit us to again be in the active work of the charge.

Very cordially your brother,

M. A. BURNS, Pastor.

Mooreville, Miss.

ADULT ELECTIVE COURSE FOR APRIL, MAY, JUNE

Practical help in learning how Christian faith and experience may contribute to the development of a wholesome, normal personality, will be given in the new elective course which will appear in the *Adult Student* during April, May and June, 1940. Dr. Donald M. Maynard, professor of religious education at Scarritt College, Nashville, who is well known for his work in this field through his teaching in summer leadership schools, will be the writer. Dr. Maynard has studied in Ohio Wesleyan University, Garrett Biblical Institute, Northwestern University, and Yale University, and is a member of the Florida Annual Conference. The new elective course will be entitled "Understanding Ourselves," and will appear not only in the *Adult Student*, but also in the *Adult Bible Class Monthly*, thus reaching practically the entire adult constituency of the Methodist Church. Helps for teachers using this material will be published in the *Church School Magazine* at the same time. Sample copies of the *Adult Student* can be secured by writing to Dr. C. A. Bowen, 310 Broadway, Nashville, Tennessee.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Such a feast of good things Methodist women have had in New Orleans! The realization was even greater than the anticipation.

The Woman's Missionary Council met in its thirtieth session at First Church, March 6th, to the 11th, with its president, Mrs. J. W. Perry, of Virginia, presiding. Each day was full of inspiration and information.

Outstanding features of the session were: address by Dr. Paul W. Quillian; the series of devotional messages by Dean Lynn Harold Hough; address, "Missions in an Hour of Destiny," by Dr. John R. Mott; address, "Missions in the Home Field," by Mrs. V. F. DeVinny (of the former M. E. Church); address, "Living and Working Together," by Dr. M. S. Davage; address, "The Church—Its Mission in an Hour of Crisis," by Dr. Umphrey Lee; address, "Jesus' Word—The Mission Evangel," by Dr. James W. Workman; and the service for the consecration of missionary candidates.

On Sunday night at the Consecration Service, First Church was packed to capacity, with hundreds standing throughout the service.

This service is the spiritual high point of the Council meeting. Beginning with a processional of missionaries and deaconesses dressed in white and singing "Lead On, O King Eternal," one feels the Holy Presence throughout the service. Seated on the platform were not only the young women to be consecrated but those who had reached the age of retirement and were taking the emeritus relationship. Those retiring were: Deaconess Eugenia Smith, who has given thirty-four years to work with Mexican people in the United States; Deaconess Florence Blackwell, who has given thirty-two years to settlement work; and Miss Mary Cullen White, who has spent thirty-nine years in China. What happiness and satisfaction have come to these consecrated women, because of lives given over to unselfish service for their Lord and Christ. In their beautiful testimonies, Miss Smith said: "Looking back over thirty-four years, not once has God failed to keep His promises." Miss Blackwell said: "I have come to appreciate the hard things, for we grow by the hard things, not the easy ones." Miss White said: "Not once have I been homesick or discouraged, knowing this was the work that God would have me do." Such testimonies!!

Then too, the messages of the candidates, so full of hope, anticipation and joy, were soul-stirring indeed. Those who were consecrated and will soon take their places in the various fields are: Deaconesses Eulalia Cook, South Carolina; Mary Cameron, Mississippi; Mattie Lou Cooper, Alabama; Arthelia Hilleary, Virginia; Mabel Harnell, Georgia; and Lena Mae Rust, Oklahoma.

Missionaries: Sarah Bennett, Mississippi, appointed to Brazil; Eva Deane Kemp, Kentucky, appointed to Japan; Bernice Scarlett, Texas; and Leora Shanks, Oklahoma, under appointment to Cuba.

It was indeed a holy hour when Bishop A. Frank Smith, taking each one by the hand said: "I commission you to take the gospel of our Lord, Jesus Christ, into all

the world, in the name of the Father Son the world, in the name of the Father, Son
In this exquisite service one could not but be deeply impressed with the fact that though some were retiring, new recruits were aking their places, and that God's Kingdom is marching on!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Mississippi Conference was well represented at the Council meeting in New Orleans, March 6-11, a large number remaining for the entire session, others going for a shorter time.

On Sunday, the two Mississippi girls who were to be consecrated, Miss Sarah Bennett, for foreign service, and Miss Mary Cameron, for home work, were honored with a luncheon, given in the Pine Room of the Holsum Cafeteria. The table was simply decorated with spring flowers, and on the place cards were pencil sketches of scenes in the Old French Quarter of New Orleans.

At the speakers table were seated: Mrs. Paul Arrington, Conference President; Mrs. D. L. St. John, Conference Secretary; Misses Bennett and Cameron, Misses Annie Alford, Maude Fail, Ruth Heflin and Ann Stevens Lewis, home workers; Misses Hallie Buie, Ann Deavours and Ida Anderson, foreign workers.

To the two honorees, the Mississippi Conference presented lovely brief cases bearing their names.

Others present were Judge and Mrs. R. E. Bennett, of Meadville, parents, Mrs. Ed. Aldridge, of Brookhaven, sister, and Dr. and Mrs. W. L. Duren, uncle and aunt, of Sarah Bennett; Rev. J. H. Cameron, of Montrose, brother, and Mrs. H. E. Watts, of Forest, aunt, of Mary Cameron; Mrs. W. F. Mahaffey, Mrs. C. C. McDonald, Mrs. D. A. McIntosh, Jr., Mrs. E. V. Perry, Mrs. Stanley Wilson, Mrs. E. E. McKeithen, Mrs. C. E. Mullins, Mrs. H. M. Bullock, Mrs. L. O. Todd, Mrs. T. H. Fore, of the Conference Executive body; Mrs. T. B. Cottrell, and Miss Ella Wayne Ormond, past presidents; Mr. and Mrs. H. B. Moore, Jr., Mrs. R. E. Jordan, Mrs. Roy L. Lane, Mrs. Alma Riley, Mrs. John Cirlot, Mrs. M. Jackson, Mrs. G. A. Whitner, Mrs. Clyde Hester, Mrs. Jasper Blount, Mrs. Charles Birdsong, Miss Louise Tucker, Mrs. I. E. Nichols, Mrs. Ward Flands, Mrs. J. B. Magee, Mrs. Van Miller, Mrs. John H. Green, Miss Corley, Miss Bettie Ridgeway, Miss Caroline Porter, Mrs. W. C. Kelly, Mrs. Gordon Patton, Mrs. Ivan Connerly, Mrs. Horace Dantin, Mrs. H. Mitchell, Mrs. Stanley Bishop, Mrs. Chester Mitchell, Mrs. Charlie Mapp, Mrs. V. E. Marler, Miss Ottilie Swann, Mrs. C. A. Carrier, Miss Ina Thompson, Mrs. Norman Taylor, Mrs. Dismukes, Mrs. C. N. Brumfield, Mrs. A. J. Boyles, Miss Stevenson, Mrs. J. V. Bennett, Miss Mary V. Weems.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The North Mississippi Conference, the districts and the zones should feel the impetus of thought and action made possible by the inspiration and knowledge gained by the seventeen or more women attending the Council meetings at New Orleans. Among

those present were: Mrs. Ratliff, Mrs. Neblett, Mrs. Hall, Mrs. Dan Comfort, Mrs. Ernest Moore, Miss Mavis Shinn, Miss Carrie Brown, Mrs. T. J. Lee, Mrs. Tucker, Mrs. Smoot, Mrs. Atkinson, Mrs. Boyd, Mrs. Floyd and Mrs. Webber.

* * *

A Few Council News Items

At the opening business session Thursday, delegates honored Mrs. Perry, the president, by voting to establish and endow a chair of "Christian Life and Thought" at Scarritt College, to be called the "Clara Tucker Perry Chair."

In her annual report, Mrs. Ina Davis Fulton said the total income for the year from all sources was \$1,143,414, as compared with \$1,052,772 the previous year. Of this amount, she pointed out, \$893,726 was from the Conference Missionary Societies. The Week of Prayer offering was \$70,292, and receipts from Life Members totaled \$48,273. The Virginia Conference raised the largest gift, North Carolina was next, North Georgia was third, and South Georgia was fourth.

Among the outstanding ministers and laymen in attendance at the 30th and last annual session of the Woman's Missionary Council, were the Rev. Lynn Harold Hough, Madison, N. J., dean of Drew Theological Seminary; Dr. John R. Mott, New York City, president of the International Missionary Council; Dr. Umphrey Lee, Dr. Paul W. Quillian, President M. S. Davage, Clark University, Atlanta, Ga.; Dr. James W. Workman and Bishop A. Frank Smith.

* * *

In November, Bishop F. N. Otto Melle, Nazi Methodist Bishop of Germany, made a trip to Warsaw, Poland, to discover how our missionaries there were faring and to investigate the condition of our property. Excerpts from the Bishop's letter tell their own interesting story:

"The two ladies, Misses Ruth Lawrence and Ellen Newby, left Warsaw when the German troops came nearer and nearer the city. The American Consul told them that perhaps only one train more would leave the city in the direction of the East. They hurried to the station. The train left Warsaw the next morning and needed more than two days to get as far as 50 kilometers from the city, when it was stopped by the bombs from aeroplanes. With their knapsacks on their shoulders, they marched from city to village, stayed one night in the house of a Catholic priest, the other night in the family of a Reformed pastor, then again with farmers, etc., until at last using every kind of vehicle, they arrived in Warsaw again after the Germans had occupied the city. Both are well, and they tell their experiences with humor. They are glad to be back on the place of their work, which they soon hope to begin."

The Bishop then states that the people of Poland are looking toward the future with faith. "They believe," he says, "that the past weeks deepened their spiritual life and strengthened their faith." And when they spoke about the events of the past, one felt that they believe in new opportunities for the gospel in the future."

He adds: "I was glad for being able to bring the brethren a little gift from the Methodists in Germany, and to invite Brother Warfield, as soon as he can do it, to come a few weeks to one of our homes in Germany for recreation."

The Mission property was not damaged a great deal.

Too many wish to be happy before becoming wise.—Selected.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 24, 1940

By Rev. W. C. Newman

THE SEPULCHER: TRIUMPH OVER DEATH

Lesson Text: Matt. 27:57; 28:1-6.

Golden Text: Now hath Christ been raised from the dead, the first fruits of them that are asleep.—1 Cor. 15:20.

On a cold, blustery day, one of our good citizens came to the parsonage to ask me if I would read the ceremony for the burial of the dead at the grave of an old Negro, his family servant, who had lived in his backyard and nursed his children. Of course I would, and we gathered in a little, forlorn cemetery, where only Negroes are buried. Only a few graves were marked with gravestones, and some of these were crudely made by hand. The little plot was filled with mounds and sunken graves, poorly kept and lacking all the beautification that marks the burying places of more prosperous people.

Two white men, a half dozen Negro men, and three or four Negro women were the only humans to brave the cold and attend to that melancholy business. The Negroes silently lowered the cheap casket into the grave, and began to fill in with the great, hard lumps of dirt. As the familiar hollow thuds fell on our ears the women lifted up their old, shaky voices in a Negro song I had heard in my boyhood:

On the other side of Jordan,
Just beyond the gates of Eden,
There is rest for the weary,
There is rest for me.

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WOMEN

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It was a sad and depressing experience, made emotional by that old, weird song. The song itself was born out of the hardness of their lives, and of the sorrow of death, and of their hope for a better world. Tired from hard labor, weary in mind and soul, facing the grim tragedy of slavery, and the grim reality of death, they had yet devised those words of hope:

There is rest for the weary,
There is rest for the weary,
There is rest for the weary,
There is rest for me.

So have they put into words the deep hunger of all mankind, the wistful longing of every human being, whether learned or ignorant—the longing for a New Land, where life will neither be overburdened with weariness, nor ever threatened with extinction.

It is true that we are not quite as keenly interested in the "other world" as were our fathers before us. Sermons on Death, Hell, and The Judgment, are not preached as frequently as of old. We rightly demand a religion and a philosophy for today as well as for the unknown future. But to all of us there comes a time when today is not enough. For we are children of eternity.

The little child must meet his first experience with death—perhaps the death of a pet rabbit, or a beloved dog. And he demands to know what it is, this strange sleep. A mature man may face his own death courageously, philosophically. "I must die some day," he says, "and I will not fret about it. I will get all I can from life, and die like a man." But then his little child dies, and he demands to know something. For this is one of the strongest, one of the oldest of all the hungers of the human heart.

I shall not try to add to the arguments for immortality that wiser men than I have already made. Rather I hope to say a personal word about the Christian's part in achieving that immortality.

We Must Have a Life Worth Becoming Eternal

Much of our life is not really valuable. It would be rather terrible if some things about us lived on forever. We cannot honestly believe that God would be interested in perpetuating the cheapness, the sham, the selfishness, the evil that is within us. Immortality must surely be for those things that deserve to live.

That, to me, is a very stern thought. There is so little about us that is worthy to endure. I cannot hope to enter Life's New Land unless I have first achieved a New Life in Life's Old Land.

We Must Help To Make That New Land

Jesus prayed, and taught us to pray, "Thy Kingdom Come!" Who can imagine that we can pray that prayer sincerely unless we are willing to work for the Kingdom's coming. Heaven, I believe, is not a completed, perfect place of everlasting idleness and bliss, like the Indian's dream of a "Happy Hunting Ground," where game is always plentiful and close at hand. God is creating

Life's New Land, the Kingdom of God, and it is ours to help Him in that creation. Christians are even now building the Kingdom—making heaven.

Immortality Is a Part of the Idea of the Love of God

At the grave of the old Negro mentioned above, what could I say to comfort the simple folk who mourned. Philosophical arguments were out of place. I could not summon new scientific discoveries to support the theory. I could not prove immortality.

But I could tell them of God's love, love so inclusive as to take in a humble, ignorant old Negro as well as the world's most learned or rich. Love so great that sin could not break it, so abiding that it survives every change that life brings. Love past all our understanding.

Love like that could only mean that God, the Lover, would not make us to die. And that, after all, is the basis of the Christian's hope of eternal life.

CHURCH BUILDING COUNSEL AT GENERAL CONFERENCE

In connection with the Home Missions Exhibit at General Conference at Atlantic City, Rev. E. M. Conover will be present from April 25th to May 4th, with sample blueprints and other material, and will be glad to interview any concerned with church building or improvement problems. Those wishing this service will do well to send to Room 61, 297 Fourth Avenue, New York, for a questionnaire blank for use in studying and presenting their needs. Mr. Conover was Director of the Methodist Episcopal Bureau of Architecture for ten years. In 1934, the present Interdenominational Bureau of the Home Missions Council was established, with Mr. Conover as Director.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE WHITE MORNING

Why is it that the churches are thronged to overflowing on Easter Sunday? How shall we explain the fact that millions who are indifferent to church attendance at other seasons of the year make it a point to be present without fail on the Sunday that memorializes the victory of the empty tomb?

Pleasantries about Easter providing the opportunity to exhibit new clothes but skims the surface of the question. The spirit of spring is a possible factor. But surely the chief motive for the vast annual outpouring on Easter Sunday is the strong pull of the immortal hope in the hearts of men.

Roger Babson says that immortality is what every human being most wants. This is an overstatement but it is rooted in a universal longing. For most of us it is harder to believe that death ends all than it is to believe that it is but the gateway to new beginnings. Scientists say that this earth of ours is slowly cooling and one day the human race will finally cease to inhabit it. When that day comes, if there be no personal immortality, there will be nothing left of all that has come into being with the race of man—a devastating prospect.

It is good to muse on these words of a famed American facing death: "I watch the sunset as I look out over the sea, and there is no mystery beyond the horizon line because I know what is there . . . I have been there. Well, there is another land that I look towards as I watch the sunset. I have never seen it, but it has a more abiding reality than any of the lands which I do



Mr. Jones

know. This land of immortality is the one thing I know with an absolute and unshaken confidence. In a fairer land with better material and a better working life, I shall do better work."

It may be questioned whether Christ was born at the time of "the beauty of the lilies," but it is reasonably certain that his death and resurrection occurred as spring broke over the Palestinian country. Easter lilies symbolize the whitest of mornings.—(c) 1940 by Religious News Service.

THE LITTLE SHOES WHICH MADE HISTORY

By Rev. Vivian T. Pomeroy, D. D.

When I was a small boy, I especially disliked my parents or any grown-up people to do odd things. I could not bear my father to sing in church as loudly as he did. How I wished he would get a cold and not be able to sing at all! And I did not wish my mother to wear hats unlike other hats. I wanted her to have a hat like everybody else's hat. And, above all, I wished to look like all other boys and do everything they did. In short, I hated anything odd or queer. I daresay you, too, feel like this. People who do odd things and noticeable things are so distressing.

However, if you ever go to England in the years to come, you may among other things be dragged to museums. There is nothing odd about that. But museums are full of odd and curious things; and if you go to the London Museum you may be startled to see among other things an almost incredibly small pair of shoes—little wedding slippers. They are over a hundred years old, and you may think as you glance at them, However did people wear shoes like that? But, if you look at them closely, you will see that those little shoes are labeled: "Wedding shoes of 1831. Given by" (Well, the name I need not tell you) "of Milton, Massachusetts, U. S. A."

And this is how they came to be there. A very old house in Milton was being emptied of its furniture and everything. In that old house there were masses and masses of things. Some were sold; some were given away, and some were dumped into the garbage cans outside. In the rubbish of the garbage cans there stuck up two little shoes—quite new. I mean, they looked as new as if they had come straight from a store. They were the little shoes of this story. A passer-by saw them, stopped, picked them out of the can, and saw inside them the name of a maker in London. The passer-by went to the house, where some people were still living, asked for the shoes, got them, and sent them to the London Museum, where—as history—they were much appreciated. No doubt the people in the old house thought it very odd to see a respectable-looking person poking in their garbage can—for odd it was.

And this story is told for some other reason than to encourage you to poke in people's garbage cans. It is told so that you may believe that sometimes it is simply courage which looks a little odd—courage not only about things but also about ideas; and it is the odd people who make what is called history.—Reprinted by special permission of the author and The Christian Register (Unitarian).

HOLY GROUND

Even the Church is determined not to know any thing among men, save Jesus Christ, and Him crucified. He is the ground and the object of faith, the source and the dynamic of love. Only as men look unto Him can they be saved. Only as the faithful contemplate Him are they safe against error and misbelief.

The Season of Lent focuses attention on the suffering and crucified Son of God. Minutely the inspired Record describes the details of the Passion. Each one is significant, calls for prayerful meditation, and serves to deepen faith and devotion.

Very properly Lent is a quiet season. Our complex and usually godless civilization does not change its pace during these six weeks. It remains the mad rush that drives an increasing number of people to distraction. The Church should shine by contrast. Social activities, which have a legitimate place on its program, may well be dropped. So the lesson is stressed that after all these are not important. It is the crucified Christ who is all-essential. Nothing should disturb our endeavor to understand more fully the mystery of the Redemption which He wrought for men.

Along the *Via Dolorosa* we march and on "that green hill far away" we gather. We stand on holy ground. Sin and grace become more meaningful there. May the study of Our Lord's Passion fill the Church with more passionate love for Him and with a burning desire to make known far and wide the salvation He so dearly achieved!

—The American Lutheran.

It seems to me that anyone who undertakes to instruct or advise youth these days needs more nerve than Corrigan.—Paul Hutchinson.

SEEING FACT:



Yes, it's hard work digging ditches. But if you are using your eyes under poor lighting conditions for prolonged periods you may suffer more nervous muscular tension than a ditch digger.

Moral: Sight is priceless; Light is cheap.

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CLINTON-RIDGELAND CHARGE

Clinton Church Historical Sketch

The date of the organization of the church appears to be in 1845, and from the facts that the records show the church has done a very creditable piece of work from the beginning.

The present church was erected during the pastorate of Rev. I. H. Sells, in 1924-25. The debt after these fifteen years is only \$1,200, and that is being paid off in regular amounts of \$150 annually to the Board of Church Extension. This church of 70 members has to sacrifice to meet its budget of \$700, but it is doing it excellently.

The following have served as Church School superintendents: Col. Graves, Gilly M. Lewis, Judge E. W. Cabiness, T. G. Rice, J. H. Fox, J. H. Fox, Jr., Geo. D. Ratliff, J. L. McPherson and Mrs. Jimmie Denman.

The list of pastors who served, as nearly correct as possible, are: Revs. Thos. Ford, W. E. Ballard, E. H. Mounger, Geo. P. McKeown, J. A. B. Jones, W. G. Forsyth, Robert Shelby, J. T. Leggett, T. B. Holloman, I. L. Peebles, M. M. Black, George Galloway, L. S. Jones, D. P. Drake, I. H. Sells, M. H. McCormack, R. L. Walton, J. W. Leggett, Jr., H. W. F. Vaughn, F. M. Casey, C. E. Downer and F. A. Sutphin.

The present stewards are: J. L. McPherson, Mrs. J. H. Fox, Mrs. C. E. Fletcher and Mrs. A. E. Wood.

Ridgeland Church Historical Sketch

The name of the Ridgeland Methodist Church was originally Wesley Chapel. The church was located on the old Canton Road, near the Madison and Hinds County line. While here it was not very active. Services were held infrequently and there was no Sunday School. Then in the year 1901, February the nineteenth, it was moved to its present location in the town of Ridgeland, with Rev. H. P. Lewis as its regular pastor. It was then on the Madison charge. Mr. R. L. Lawhorn is the only charter member living.

The Woman's Missionary Society has always been active, beginning first as the Ladies' Aid, with a small membership. At present it is a thriving organization of twenty members, one of whom, Mrs. E. E.

Tucker, is a life member. The present president is Mrs. E. H. Burns.

The Union Christian Endeavor was the



REV. FELIX SUTPHIN

first organization of the young people and from the records it did an excellent piece of work. It was instrumental in developing

the Christian character of many of the young people.

Church school superintendents are as follows: C. L. Evans, Fred Richardson, Barton; E. E. Tucker, Miss Esther Tucker, C. R. Gossin, Miss Esther Tucker, Mrs. J. E. Richardson and J. E. Jenkins.

The following pastors have served: Revs. Moore, L. Carley, B. S. Rayner, J. R. Jones, M. B. Scarbrough, C. E. Cain, J. W. Ward, W. B. Hogg, W. A. Terry, H. P. Lewis, Jr., J. F. Campbell, J. F. McClellan, G. P. McKeown, Percy Vaughan, E. M. Allen, T. O. Prewitt, R. L. Walton, J. W. Leggett, Jr., H. W. F. Vaughan, F. M. Casey, C. E. Downer and F. A. Sutphin.

The stewards at present are: Mrs. Joe Jenkins, H. D. Millett, J. E. Richardson, E. H. Burns, and Mr. E. E. Tucker, steward emeritus.

RIDGELAND HONORS OFFICIALS

In connection with the Ridgeland, Miss., historical sketch in this issue, honorable recognition is given to two faithful and devoted officials, Mr. and Mrs. E. E. Tucker, who moved into the community in October, 1915, and soon thereafter became identified with the local church.

Mr. Tucker has served in the church as General Superintendent of the Church School, steward, trustee, local treasurer, charge lay leader and teacher of an Adult Class for twenty-two years.

Mrs. Tucker has been engaged for twenty-one years as a teacher in the Church School, teaching first a class of senior girls, then a class of girls and young women, and for a longer period of time, the beginner and primary class. She served as president of the Woman's Missionary Society for fifteen years, being the first president, and at present is vice-president of the auxiliary.

A consecration of self and substance have characterized these loyal workers in the church and community life, and they have ever been loved and appreciated by their hosts of friends and associates. May their ripened years of service be extended and enriched to His honor and glory.

NOTE: The list of advertisers whose support makes possible these sketches, appears on the succeeding page. Please do not overlook their generosity, and manifest toward them a reciprocal good will.—Editor.

It is hardly fair or even reasonable to condemn a thing, if we cannot recommend something better in its place.—E. C. Bender.



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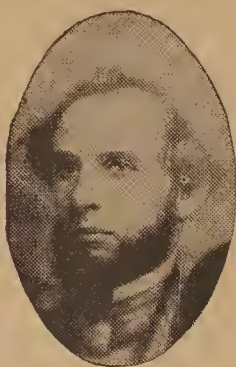
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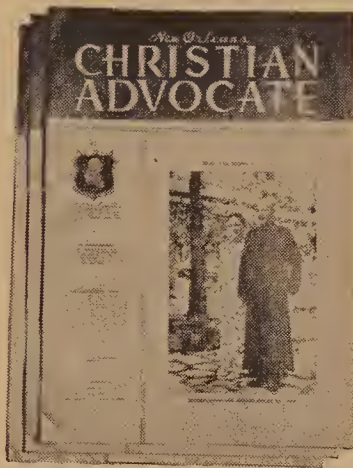
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Progress

Three more churches have qualified for the Honor Roll this week. They are Tallulah, Grand Cane, and Merryville, of the Louisiana Conference. Congratulations.

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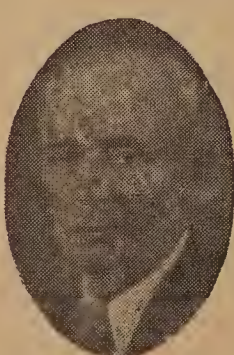
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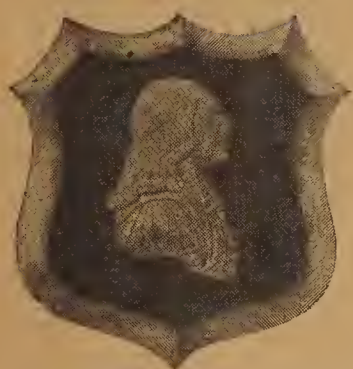


W. L. Duren

New Orleans

CHRISTIAN ADVOCATE

Historical Society
Millsaps College
Dec 39



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

When Paul says to his fellow-Christians, Our citizenship is in heaven, he is not thinking of a world into which they hope to enter when earthly life is past; he is rejoicing in the freedom and the fellowship of a world in which even here and now his soul has learned to live.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for the promise of Thy word, and for all its fulfillment in the lives of Thy children from age to age. I thank Thee for those whom I myself have known who were able to keep their steady course to the end, and to run with patience the race set before them, because their eyes were ever turned to Thee. Forgive me that I have so little profited by their example. Forgive me that so easily, in the pressure of the days, I forget what for me also Thou canst do. Help me to be a follower of those who through faith and patience, faith that takes hold of Thee and patience that in Thy strength goes bravely on, have inherited the promises. Amen.

—Selected.

The Victory of the Cross

This is the weapon that has won victories over hearts of every kind, in every quarter of the globe. Greenlanders, Africans, South Sea Islanders, Hindoos, Chinese, all have alike felt its power. Just as the huge iron tube which crosses the Menai Straits is more affected and bent by half an hour's sunshine than by all the dead weight that can be placed in it, so in like manner the hearts of savages have melted before the cross when every other argument seemed to move them no more than stones. "Brethren," said a North American Indian after his conversion, "I have been a heathen; I know how heathens think. Once a preacher came and began to explain to us that there was a God, but we told him to return to the place from whence he came. Another preacher came and told us not to lie, steal, nor drink; but we did not heed him. At last another came into my hut one day and said: 'I am come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy and deliver you from misery. For this end he became man, gave his life a ransom, shed his blood for sinners.' I could not forget his words. I told them to the other Indians, and an awakening began among us. I say, therefore, preach the sufferings and death of Christ, our Savior, if you wish your words to gain entrance among the heathens." Never does the devil triumph so thoroughly as when he persuades preachers to keep back the story of the cross. "And I, if I be lifted up from the earth, will draw all men unto myself."

—Ryle.



WALLET OF THE WEEK



THE PRACTICE OF INTERNING soldiers and military effectives of belligerent nations by a neutral nation is now being invoked by Greece, in order to confine her men of military age to her own soil. It is reported that all males between the ages of twenty and fifty years have been forbidden to leave the country during the continuance of the European war. This means that her military strength is to be kept immediately available for an emergency call—that the man of military age is not a freeman, but is rather a puppet of the government.

* * *

THE STRAIT GATE, to which Jesus referred in the Sermon on the Mount, is well and properly interpreted as a figure having for its purpose the enforcement of moral rectitude, not a precept primarily concerned with intellectual belief. It commands practical and worthy standards of living without which beliefs are as trees in full leaf but having no fruit. Doctrines, even if found on the lips of the Son of God, must be translated into life. Jesus uses the figure as an urge to be truly and practically Christian, not just a meticulous pharisee.

* * *

THE ARABLE LAND OF EGYPT is 7,667,000 feddans, or 7,187,812 acres. All of this lies in the narrow valley of the Nile River, and it is only one-thirtieth of the total area of Egypt. One half of Egypt's fifteen million people live in what is known as the Delta of the Nile, which begins just north of Cairo. One hundred and sixty thousand Bedouin Arabs roam the desert, and all the others live on the Nile north of Cairo. There is less than one-half acre of arable land for each person in Egypt.

* * *

SENATE BILL NO. 3415 proposes the construction of a hospital for the insane of Alaska, to be located at **Bellingham, Washington**, at a cost of \$2,500,000. According to **Alaska Life**, there are now 56 mental patients in the Territory, and the average number for the past thirty-five years has been fifty-three. It is difficult to understand a proposal to build a hospital a thousand miles removed from those to be served and at an average cost of \$44,642.85 per patient. Perhaps it is one of the New Deal economies and it probably fits into the author of the bill's idea of balancing the budget.

* * *

AUTOMOBILE FATALITIES for the first nine weeks of 1940 showed more than a twenty-five per cent increase in the twelve largest cities of the nation, according to statistics sent out by the American Business Men's Research Foundation. Alcohol is said to have been a responsible factor in at least twenty-five per cent of the highway accidents. Six cities showed one hundred per cent increase. Of those showing more than one hundred per cent were: New Orleans, 120%; Evanston, 133%; Schenectady, 150%; El Paso, 166%; Albany, 200%; Niagara Falls, Pontiac and Salt Lake City, 300% each; and Minneapolis, Montgomery, Rockford and Savannah, 400% each.

THE MANDAEANS OF IRAQ observe a religious custom which seems to be a composite of many faiths. It is their five-day spring festival, known as the festival of the resurrection. At that time they conceive the earth to be holy and they wear white, go barefoot, and purify their bodies often through immersion. Baptism is a preparation for the sacramental meal of bread and water, a communion with the dead as well as with the living. During the rites the newly baptized men face north.

* * *

EDWARD S. HARKNESS, who died recently at the age of sixty-six, is reported to have given over a period of years more than one hundred million dollars to various educational and welfare organizations. To Yale University, where his name is associated with the beautiful tower which stands at the entrance to the quadrangle, he gave fourteen million dollars. He gave a like sum to Harvard University. He gave many millions to the Commonwealth Fund for rural medicine and hospitals, and the pension fund for retired Presbyterian ministers was also included in his many philanthropies.

* * *

A STUDY OF DIVORCE is being conducted by the Committee on Marriage and the Home of the Federal Council of Churches. One of the purposes of the study is to find out what measure of comity prevails or is possible among the various denominations. It is hoped that the findings may afford a basis of agreement upon a policy for the remarriage of divorced persons, so that the action of pastors of one denomination may not be repudiated by those of another denomination. Of course, such concerted action would still leave open the complication raised by civil ceremonies.

* * *

THE DEATH OF BISHOP SCHWEINITZ, of the Moravian Church, brought to a close a truly remarkable life. He was an outstanding leader of the missionary movement of the Moravians, and was for thirty-two years the Missionary Secretary of that body. He was also an ardent advocate of Christian unity. It is interesting to note that he was a descendant of Count von Zinzendorf, one of the founders of the Moravian Church, and the man whom Mr. Wesley visited at Herrnhut, in Germany, in the latter part of the year 1738, following the Aldersgate experience.

* * *

ENGLAND AND FRANCE are said to be taking no chance on the possibility of an Arab revolt in the Near East. In Palestine, neutrals estimate that there are thirty-five detention camps where some thirty thousand men are detained, and the Bedouins have been completely stripped of their arms. In Syria, a swift and powerful camel corps keeps a close watch on the Druses and the eight hundred thousand Bedouins. A formidable British force in Egypt guards the Suez Canal, and in Trans-Jordania a mobile Desert Patrol has absolute control of the five oases, where it would be possible to organize a revolt against the British.

New Orleans

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EDITORIAL

THE CHURCH PRESS AND A DEAD-END EDUCATIONAL PROCESS

Those who drive down a dead-end street do not need to be reminded that "dead-end" means an *impasse* and the end of progress no matter what may be beyond the barrier. This arbitrary termination of an avenue of travel has its counterpart in matters of spiritual progress. There is today a disposition to transfer the responsibility for spiritual culture from parents and the home to Church school and pastoral efforts. As a result family worship is outmoded, abandoned, and the church paper has been crowded off the library table by publications which do not even know the language of religion. We have come to a time when there is a practical acquiescence in religious graduation. It is not a time of spiritual perfection, but the dead-end of the way that leads toward the attainment of a wider spiritual horizon.

It seems to us to be high time that the Church were brought to the realization that the benefits of its elaborate and effective program for the instruction and guidance of children are being neutralized and erased through the dormant-mindedness of adulthood, the dead-end of the process of Christian education. Naturally enough this situation may be expected to continue as long as no adequate process exists for the motivation and the guidance of adult life. This appears to us to be the greatest single problem of the Church today.

Is there a way out? Can we devise a means for carrying over into the creative years of adulthood the educational process and achievement of early life? It is never an easy matter to restore the processes of arrested intellectual and spiritual growth, or to develop an effective dynamic for lives which have ceased to do constructive and creative thinking. No experienced person needs to be told that the class-room method is out of the question. Every teacher of an adult class in the Church school has met the opposition to teaching by the questioning method. The sense of mental and spiritual dependence which made tutelage effective in childhood has been submerged in a self-sufficient individualism. Sunday school days are over and a new approach must be found, and that new approach must be made appealing by its indirectness.

For this end, it is not unlikely that the most effective method for combating the dormant-mindedness of adult life may be found in one of the discredited and almost abandoned weapons of the Christian Church—an independent and worthy religious press. Never before, we think, was there greater need for a medium that will interpret religion to the adult mind in such a manner as to carry to fruition the educational process of the Church school. The Church must find a way to increase

adult thinking and help it to keep abreast of the spiritual light of its day, if it would recover itself from the deadening lethargy and the indifference now so manifest in church life. We do not plead for "a paper," but for a Church press with a vibrant message of hope and inspiration for adult life today. It is an opportunity which Christianity can ill afford to lose. It is a venture which a forward-looking Church will not refuse to make.

THE FAULT OF TAKING THINGS FOR GRANTED

We noticed recently a comment on a man of Hungarian birth, with only a few years in New England, whose accurate and exhaustive knowledge of American history and literature, and his no less surprising mastery of New England tradition was quite disconcerting to many whose long line of Puritan ancestors had been relied upon as a source of full understanding of their past. It seems that, because of their ancestry, they assumed an inheritance of knowledge, but that they actually knew painfully little of the facts back of their pride. From the accident of birth, they had taken too much for granted.

All this is a parable of life whose application extends, not more to questions of genealogy and history, than to morals and religion. For us Methodists it is a common thing to assert with pious reverence a connection with Mr. Wesley when our lives but poorly justify the boast. We honor with our lips the hero of the great Revival, when we give little evidence of sharing his experience and passion, or the evangelistic fervor which for fifty years sent him careering over the British Isles in efforts to save men from sin. Because of our ecclesiastical label, we assume virtues which are individual rather than an ecclesiastical inheritance.

Christian people are too ready to take for granted facts which are meaningless until transmuted into the passion of our own hearts. The Wesleyan standards of doctrine and practice cannot be made effective and powerful by the adoption of names and slogans. We make ourselves absurd by donning the badge of Aldersgate and claiming the spiritual lineage of Wesley if our boast lacks every practical mark of validity. As Methodists we need to take our religion seriously and to think of it in the terms of personal experience and changed lives. The early Methodists were searched through and through at that point in the class meetings, and from those experiences of self-discovery they went forth to demonstrate the power of a conscious reality of redemption—the warmed heart. We cannot adopt a name and a label and take for granted the spiritual fortification and the fruit of Christian experience.

EASTER AND THE CROSS

In the days of the Lenten period, the thought of the Christian world travels consistently toward the cross as being the climax of the sacrificial purpose and mission of Jesus. On Easter morning the mournful notes of Good Friday break into the halleluiahs of the new day in the life of the world. The change does not mean, however, that there is to be any discounting the sacrifice which Jesus made on the cross. The shadows of the cross must remain eternally linked with the radiance of the Easter morning, and the difference is more a matter of human outlook because of what happened on that dark day in the history of the race. The gladness of Easter proclaims the projection of the atoning virtue of Jesus' death into the field of every life, that it has become the possible possession of every penitent heart. Thus through the ages the cross has remained and must remain, the background and the symbol of that which may not be better expressed than in notes of gladness and praise. It is very properly the beginning of a radiant period, long or short, in which we, "being risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Paul means that we must appraise the days ahead in the light of a new experience and a new hope, because life has been liberated from the thralldom of sin and the bondage of death. It must not be the end of a process, but the beginning of a course in which our energies have been redirected.

A CHURCH UNIVERSAL

A recent writer takes the position that the Church was produced by men of monastic thinking—men who lived apart and largely within themselves—whose feelings and attitudes were indelibly stamped upon the dogmas and discipline of the organization. In his opinion the same type of mind has dominated the life of the Church, Catholic and Protestant, until this day. Those celibates and recluses created an atmosphere which is not alluring to persons of a practical turn of thinking. Such persons often, deciding that they are not temperamentally religious, turn aside from places of worship altogether. In his opinion, one of the most insistent needs of organized religion today is to create a link between the Church and those who are men of action rather than mystical dreamers. Such persons are not necessarily anti-religious, indeed they are often quite the opposite, but they cannot adjust themselves to an organization and ideals which fail to interpret their feelings and impulses. Whatever may be the real explanation, it seems reasonable to say that Protestant Christianity should provide for every variety of temperamental difference in those who are all alike the subjects of redeeming grace, and who should be enlisted together under the banner of Christ for the redemption of mankind. Surely the changelessness of the everlasting kingdom is not more important than its universal dominion, and the Christian sanctuary should furnish a place of refuge for every homeless heart. It is certainly a subject which should be given earnest consideration by all pastors, who would save their churches from becoming exclusive through a ministry to a single pattern of thought and

feeling. The prophetic call is, "Ho, every one that thirsteth, come ye to the waters."

Editorial Miscellany

By Dr. H. T. Carley

SOMETHING HAS HAPPENED

Only a few weeks ago the ground in this neighborhood was covered with ice and snow; the north pole had apparently drifted to within a few miles of Satartia; the thermometer had shown us how cold it is at zero and below, and all vegetation seemed to have perished from the earth. Between bringing in wood and taking out ashes, life was mostly one chill after another.

But something has happened. The ice and snow are all gone; the thermometer stays consistently in the fifties and above; a load of wood lasts a pretty good spell, and the ashes don't have to be taken out oftener than once a week.

The birds are acting as if nothing had ever been wrong. The yard is full of robins and the garden is full of jaybirds. (There's nothing in the garden now, but a rake and a hoe are leaning against the fence, and seed envelopes are on little sticks at the ends of the rows, and the jaybirds are evidently waiting for what is to come.)

The roses looked as if they were frozen to death, and we were wondering where we could get others to take their places. But from every bush new shoots are springing—and we are going to have roses after awhile. The violet bed has almost as many blue flowers as it has green leaves. The grass is beginning to grow in the yard, and the weeds are a sight. The hens are cackling in the chicken house and clucking in the coops—sure signs of fried chicken before long. The tractors are rolling in the fields, and "Gee" and "Haw" are being heard from between the plow handles all day long.

We drove to Vicksburg yesterday—and the redbud, haw, wild plum, peach and pear trees are in full bloom. The "Azalea Trail" is not more beautiful than the hill-sides from Yazoo City to Vicksburg.

Men are going about in their shirtsleeves, and those who have the gift are whistling merry tunes as they walk down the street. The blacksmith is sharpening plow-points all day, and the Negroes on the place are asking for everything, from a plug of tobacco to a new mule. The mail carrier is getting in on time, and the drugstore gallery is again a social center. The school busses have taken the chains off their wheels, and the P. T. A. is going to have a chicken supper tomorrow night. The little girls are jumping ropes, and the little boys are trying to throw curves with baseballs. The women are wearing funny hats and "saddle" oxfords, and the men are hunting up last year's straws and having their boots half-soled

Something has happened—spring is here. Winter, after all, didn't kill all the flowers and take all the joy out of life. It was bad while it lasted—but a better day has come. Somebody has said that the darkest hour is just before the dawn.

Hurry up, spring! Come on, summer!

METHODISM IN THE PHILIPPINES

Forty years ago, when Bishop James M. Thoburn preached the first evangelical sermon in Manila, there was not a Filipino Methodist in the Islands. . . . There were those who had broken with the church in power, but they were not related to Protestantism.

Today there are within the main island of the Philippine archipelago 95,000 members of the Methodist community—87,000 of them full and preparatory members of the church. And church membership in the Philippine Islands is not a simple matter, it is not mere signing of a roster, or transferring from another church.

For four hundred years Roman Catholicism has had its hands upon the life and thought of the people. It has taught the Filipino all he has known of religion, it has baptized his fathers and his children, it has married him, it has buried his loved ones. It has stood in his barrio (village) all the days of his life, and has been the structure around which all else has been builded. To leave that faith, or what was left of it in him, and join a protesting group, a group without power or pomp or ceremony or anything "colorful" to appeal to his imagination, has taken real courage—and real conviction. But 95,000 people have broken with that past and joined the Methodist Church; and many times that number are adrift from the old faith, but not yet ready to join Methodism. But they are "protestants" in the original sense of the word, and Methodist pastors minister to them in many ways.

But this is not the whole story of Methodism in the Philippines. . . . There are 31,000 Sunday school pupils enrolled in more than 400 different schools, most of them in the barrios where the great mass of the people live. Sixteen thousand young people—most of them high school and college students—are enrolled in Epworth League chapters. And, lest one think the story has run its course, there were 5,000 children baptized by Methodist pastors in the year 1937-38.

All of this great group of Methodists are being served by 96 Filipino pastors who are members of Annual Conference—96 men, mostly young men, who have grown up within the Methodist fold in the past thirty years; and by 53 local preachers and 43 unordained national preachers; and by an able group of deaconesses trained by the Woman's Foreign Missionary Society. Much of the work of the Sunday schools is under the direction of the deaconesses and Bible women; and many of them have charge of kindergartens, choirs, and special classes for and work among women.

All this program of churches and of church activities has not "sprung from the soul unassisted." It is the fruit of the labors of the early Methodist missionaries called to service by Bishop Thoburn and the Board of Foreign Missions, and the labors of the present small but able corps of missionaries now on the field. They planted the seed and it found fertile soil and produced an hundredfold. The dean of present-day missionaries in the Islands—the Rev. Brandt O. Peterson, D. D., of Lingayen, one of the first to follow Bishop Thoburn—can tell many a tale of the days and nights spent in the saddle or sleeping on the hard benches of the old churches, and of danger from horses on ravine paths, from floods on swollen rivers, from human enemies and disease-enemies. But through it all he la-

bored and planted Protestant Christianity firmly and forever in Cagayen Valley—a valley covering three provinces and the best farming area of all the Islands. And Mrs. Peterson can, if she would, tell of the privations and lonesomeness and anxiety and heartaches that were her lot through many of the same days. But neither talk of these things and days, but rather rejoice in the fruit that they have lived to see.

—Zions Herald.

METHODISM IN FINLAND

I never feel very complacent when I remember that, apart from our work in Italy and France and Portugal, the extensive Methodism of Europe owes its existence to American and not English Methodism. One result of this is that we know next to nothing about our Methodist fellows in Central and Northern Europe. Probably not one in a hundred readers of these lines was previously aware that there are many Methodists in Finland, with two Conferences, and that there are Methodist churches in all the towns bombarded by the Reds, and in

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

Louisiana	
Rev. B. D. Watson, Jena.....	2
Rev. W. C. Mason, Marksville.....	1
Rev. Wm. Schuhle, Plaquemine.....	5
Noel Memorial Church, Shreveport.....	2
J. H. White, Monroe.....	2
Mississippi	
Rev. G. C. Gregory, Pickens.....	1
Rev. E. G. Mohler, Eupora.....	1
Mrs. J. M. McWilliams, DeKalb.....	1
Rev. H. L. Beasley, Sardis.....	6
Rev. V. C. Curtis, Louisville.....	3
Rev. R. G. Lord, Winona.....	3
Rev. G. Eliot Jones, Bogue Chitto.....	1
Rev. C. A. Parks, Corinth.....	2
Central Church, Meridian.....	1
Individual subscriptions.....	10½

many of them Methodist homes for the aged and for children and Methodist hospitals.

In Viborg, for instance, there are three churches and a children's home; in Kotcha, a church and a sailors' home; in Borgo, a church; in Hango, a church and a children's home; in Abo, two churches and an old people's home; in Helsinki there are three churches, a hospital, and an old people's home; while Grankulla and Tampere have each a church and a children's home. Everywhere the war is making the work more difficult. Some of the pastors of the churches have been called to the forces, as have all the doctors but one, of the Concordia Hospital at Helsinki, which has had to be closed.

At some of the churches, at Helsinki and elsewhere, sandbagged basements have been made under the churches, for the shelter of the people, and everywhere the Finnish Methodists, helped by gifts from America and from the Swedish Methodists, are doing their utmost for those, particularly the aged and the orphaned, who have been made homeless. All of us have been profoundly moved by the heroism of the Finns, and will be all the more sympathetic and the more earnest in our prayers now that we know that so many of them are members of our own church family.

—Exchange.

PARKER RECOGNITION FUND

The first two Conference Districts to report completion of their solicitation of funds in the Parker Recognition Fund campaign on behalf of the Candler School of Theology at Emory University, exceeded their quotas, it was announced this week by Dr. H. B. Trimble, dean of the school.

With solicitation now under way in eight of the Southeastern Jurisdiction's 18 Conferences, a total subscription of \$20,436 was reported as of March 18, Dean Trimble states. Solicitation in the 10 remaining Conferences is scheduled to commence on April 1.

The two districts with solicitation complete and with oversubscriptions recorded are the Anderson District of the upper South Carolina Conference, and the Dalton District in the North Georgia Conference. D. A. Clyburn, of the Anderson District, accepted a quota of \$600, and turned in a final report of \$700. Love B. Harrell, Chairman of the Dalton District, and his committee, accepted a quota of \$1,250. On March 15, Mr. Harrell reported that every minister in that District had made a pledge and that the total subscribed was \$1,251.

The \$100,000 Parker Recognition Fund is designed to endow a Chair of Christian Doctrine in the Candler School of Theology, in honor of Franklin Nutting Parker, dean emeritus of the school and present occupant of that Chair. The money raised will also aid Emory University in qualifying for receipt of a gift of \$2,000,000 from the General Education Board of New York, in connection with the development of a University Center for the Southeast.

Associated with Emory University in the University Center project are Agnes Scott College, the Atlanta Art Association, Columbia Theological Seminary, Georgia School of Technology, and the University of Georgia.

THE PARKER FUND

District Chairmen, Parker Recognition Fund:

Dear Friends and Co-Workers:

Baton Rouge District is over the top! On a quota of \$1,000, \$1,015 has been subscribed and reported. Likely more to follow. Congratulations, Bro. Royal and Baton Rouge District! You have shown us that it can be done!

Shreveport District committee, led by Bro. Rickey, has subscribed \$500. That is the start toward victory.

Brother Holmes has sent letters and circulars to his ministers in the New Orleans District, and solicitation is to start soon.

We have all been handicapped by weather, illness, politics and heavy pre-Easter demands.

Now that Easter is here, let us take as our first after-Easter task, completing the Parker Fund.

Over \$20,000 has been reported to Emory by March 15th. This good start means we can work on to success.

If I can assist, command me. Let's try to make our next report on April 1st.

Thanking you,

H. L. JOHNS.

Sambo and Rastus were on trial, as usual, for various kinds of mischief, and after they had been sentenced, were on their way back to jail. "What did you git, Sambo?" asked Rastus. "I gits six months. How long is you in fur, Rastus?" asked Sambo. "Well, I is in frum now on," said Rastus.—Selected.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

A NOBLE CONFESSION

By Rev. R. R. Scott

"Truly this man was the Son of God"—
Mark 15:39.

There is no more familiar story in the New Testament, than the story of the events dealing with the Crucifixion of Jesus. We hear these events recounted each year as we enter, and pass through the Lenten season. We are reminded of this experience in the life of our Lord each time we celebrate His death in partaking of the Holy Sacrament of the Lord's Supper. These events are so well known that we will not recount them now. Suffice it to say that it was this experience in the life of Jesus, so revealing his love to man, and so declaring God unto men, that brought forth from the centurion, this remarkable confession, "Truly this man was the Son of God."

The centurion had possibly been in charge of Jesus since His arrest in the Garden of Gethsemane. Probably standing by Him during his trial and going on to the cross. He had witnessed the crucifixion. He listened to the mockery and taunting of the mob. He listened to the blasphemy of the malefactor upon the cross. He witnessed the attitude of Jesus through all of this. He heard Him speak forgiveness to the thief who was penitent upon the cross. He was moved with compassion as he heard Christ plead for forgiveness for those who were guilty of His death. He saw Him as He made provision for His Mother. He beheld Him as He communed with His Father. He heard the agonizing cry unto the Father whose back was turned as sin spent its force upon His dear Son. These things and others caused the centurion to exclaim: "Truly this man was the Son of God." Did the attitude of Jesus and His death reveal to the centurion that the claims that were made by Jesus during His life warranted His being called the Son of God in death? Did the centurion see in the death of Christ anything that would prove helpful to us in formulating a right conception of Jesus, and enable us to make the proper appropriation of Him in our lives? Is there a necessity for us to proclaim, "Truly this man is the Son of God?" We do so believe and unto that end we address this message.

In the crucifixion of Jesus we see the revelation of the fact of sin. Sin is the most heart-breaking fact in all human history. Through every age the pages of life are tear-stained because of the heartache caused by sin. Sin brings sorrow and dis-

tress into the life of the World. Sin is the enemy of the good. Sin is the deadliest enemy of mankind. Sin is the arch-enemy of God. Sin is ever trying to thwart the purpose of God in the lives of man. Sin would undermine every institution of righteousness upon earth today. Sin would cause order to become chaos. Sin would fill the world with tragedy. Sin always breaks the life of man and the heart of God.

Sin drove our first parents out of the Garden of Eden. Sin brought destruction to Sodom. Sin brought death unto the Son of God.

Sin, in its destructive process in the life of man, caused the Father to send His Son to the cross. God chose the way of death for Jesus that He might save the world. May we not see in the confession of the centurion that only God can successfully deal with the fact of sin? Let us not forget, sin must be dealt with, and its presence staggers the world. The rebellion against God is Sin in Action. We are face to face with the fact of sin.

If sin is the transgression of God's law, and it is, there must be a penalty for sin. Certainly the death of Christ revealed the penalty of sin. Hear the word of the Almighty, "The soul that sinneth, shall surely die." Not the mere possibility but the certainty of the penalty. St. Paul reminds us, "The wages of Sin is death." The only conclusion to be arrived at is, that the penalty of sin as revealed in the crucifixion of Jesus is death.

When Jesus became obedient unto the cross, He became obedient unto death, and tasted death for every man. In that obedience He paid the penalty for the sins of men. When the rocks peeled forth their protest, when the face of the sun was clouded and darkness pervaded the earth, when the face of God was turned away and the Son of God cried out, "My God, My God, why hast thou forsaken me?"; when in this experience that full fury of the tempest of sin beat upon the Son of God, surely He paid the penalty of sin. In that hour the centurion saw God through His Son paying the penalty of sin. Beholding that agony of mind and soul, enduring the intensity of suffering, fulfilling the prophetic voice, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed—for the transgression of my people was He stricken." Beholding this we say is it incredible that the centurion should exclaim, "Truly this man was the Son of God?"

If the penalty of sin is death, and man is guilty of the fact of sin, which he is, he stands hopeless and helpless, condemned and lost. The death of Jesus revealed Him to be the Savior of men. The supreme mission of Christ upon earth was a mission of redemption. He came that He might release man from sin and cleanse and sanctify him. The pronouncement of His advent is recalled as we behold Him die. "Thou shalt call His name Jesus for He shall save His people from their sins." Remember that, "Ye are bought with a price." The redemptive price of the world was the death of Jesus Christ. He declares, "I am come to give my life a ransom for many." "And if I be lifted up, I shall draw all men unto me." Throughout the scriptures we

have the attestation of the saving power of Jesus. His willingness to die upon the cross revealed to the centurion the Savior of men.

No one save God can redeem men from sin. Man must be saved from sin or be eternally lost. Only as man comes unto Christ, the Savior of men, with a broken, bleeding heart, can he receive the forgiveness of sin and be released from bondage. You know the joy of redeeming grace. Tell others about this Savior. They need Him, too.

Not only did Christ come to give men life, but He came that they might have life, and it more abundantly. Christ is revealed in His death as the way to the Father. Christ declared God unto men as a Father who will equip men to live. We must be saved not only from sin but unto life. Christ reveals the way to live. "I am the way" says Jesus, "No man goeth unto the Father, save by me." Truly there is no way to the heart of God except through Christ. Only as we touch the heart of God can we live in the world lives that reflect glory upon His Precious Son. Phillip said, "Show us the Father." Jesus reveals the Father and the Father leads us into avenues of glorious living.

The passion of our God becomes the passion of our souls. Shall we not at this peculiar season, when our hearts and minds are turned toward Calvary, behold the Son of God as He would take us unto the Father that we might, through Him, receive the way of God to be our ways of life?

Our needs must be consumed with a passion for purity if our way of life is the way of God. God would make this world a pure world; reveal the purity of the Father in your way of life. Citadels of impurity must be crushed. Cesspools of vice must be destroyed. God would work through His people. Have you the life of Christ? Can God use you in this great task? Come thou to the fountain of purity and be thou clean. We must possess a passion for justice to all mankind if we, through the revelation of our Lord's death, come to God's way of life. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" There is no road for man to travel in harmony with God, save one of respect for the rights of mankind. We must practice the life of world brotherhood, tempered with mercy, revealed through love.

Truly this man who trod the winepress alone; this man who redeemed you and me; this man who would drive out hate and instill love; this man who would make this a warless world; this man who would destroy selfishness and promote selflessness; this man who loves all mankind and would equip them to live, ever giving unto them power from heaven; "Truly this man is the Son of God."

Mr. Welles supposedly went to Europe to look and listen. His journey may make the rest of the world stop—and think.

—Florence Brewer Boechel.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George McDonald.

"Democracy substitutes self-restraint for external restraint. . . . It demands continuous sacrifice by the individual and more exigent obedience to the moral law than any other form of government. Success in a democratic undertaking must proceed from the individual.—Louis D. Brandeis.

CONFERENCE NEWS AND PERSONALS

The Aberdeen District Conference will be held in Okolona, on Friday, April 12, and Rev. J. H. Felts, of Fulton, Ky., will preach at the eleven o'clock hour.

We appreciate a very gracious word from Mrs. J. M. McWilliams, at DeKalb, Miss., whose loyalty to the Advocate is above question.

Rev. J. E. Hearn, pastor at Zachary, La., is off to a good start and with every prospect of easy going and a good and successful year's work.

Rev. B. D. Watson, pastor at Jena, La., says that his work is going along in a very satisfactory manner, and no man looks after the details of his task more faithfully than does Bro. Watson.

Rev. R. G. Lord, pastor at Winona, Miss., reports that he has a very heavy program of work and that he is much pressed due to the interruptions of work caused by the hard winter.

Rev. and Mrs. W. H. Lewis, who make their home in Meridian, are reported to be getting along nicely, and Bro. Lewis' health is now fully restored. This will be good news to their many friends.

The Advocate acknowledges the favor of an invitation to the commencement exercises of the high school at Springfield, La. The invitation comes from Miss Virginia May Martin, daughter of Rev. and Mrs. A. M. Martin.

Friends of Mrs. W. W. Woollard will be interested to know that she is at present with her son, Walter, at 4224 Chamberlyne Avenue, Richmond, Virginia. Sister Woollard expects to remain there until her plans for the future can be arranged.

Rev. J. N. Humphrey, pastor at Weir and McCool, Miss., is to be host to the Columbus Conference, which meets at Weir on April 16-17. The editor appreciates very sincerely the invitation to be present for that occasion.

Rev. R. E. Wasson, pastor in the good town of Black Hawk, Miss., says that he has been well received and is looking forward to a good year. His charge includes Enon, which is the home church of the editor of the Advocate.

Rev. J. W. Ramsey and Rev. H. J. Madrox, retired members of the Mississippi Conference, living in Meridian, are in the enjoyment of good health and share in the work of the church whenever and in whatever way opportunity offers.

Rev. T. O. Prewitt reports good progress in the work at East End, Meridian, thus far. He expects soon to begin preparation for the 1940 session of the Annual Conference, and along with it is carrying every item of his program of work.

Reporting for the Parker Recognition Fund, in the Aberdeen District, Rev. A. Y. Brown, chairman, says that he is getting a fine response, has passed the halfway mark, and expects to have the entire quota in hand in a short time.

Mr. Leslie L. Spinks wishes to announce to his friends that he will be open for revival meetings during the month of June, and any one desiring the service of a song leader may get in touch with him at Box 374, Ponchatoula, La.

Bishop A. Frank Smith, whose area includes the Louisiana Conference, assisted Dr. Dana Dawson in a series of special services in First Church, Shreveport, last week. Dr. Dawson reports helpful sermons and large congregations.

Rev. Robert M. Brown, pastor at Arcadia, La., is using as the theme for his Holy Week services, "From the Cross to the Throne." The services are sponsored by the young people of the church, and Bro. Brown himself is the speaker.

Rev. and Mrs. Alonzo Early, who have been somewhat as ships without a haven since the last session of the Conference, at which Bro. Early was retired, will spend several weeks at Texarkana, Ark. His address will be 1707 Senator Street, where he may be reached by his friends.

Rev. Ralph Cain, acting director of the Wesley Foundation connected with First Church, Baton Rouge, is conducting the affairs of the Foundation in an aggressive manner as indicated by the literature and the program of work which he is sending out.

The New Educational Building of First Church, Shreveport, is simply a marvelous structure, complete in every detail and beautifully finished throughout. Dr. Dana Dawson, the pastor, and his people are to be congratulated upon this truly great achievement.

Rev. Wm. Fulgham, pastor at Roxie, Miss., will have the assistance of Rev. Van R. Landrum in a meeting next week. Rev. Featherstun Vaughan will lead the singing and conduct a short course on Better Music. Bro. Fulgham reports a good spirit and a hopeful outlook for the revival.

Rev. H. L. Daniels, pastor at Wesson, Miss., is engaged in a revival in which he has secured the assistance for one day each of local pastors of other churches, the district superintendent, and pastors in the surrounding territory. Bro. Daniels publicized the meeting in circular letters addressed to his membership.

The pre-Easter services at Amory, Miss., are said to have aroused considerable interest. Visiting ministers included: Rev. N. J. Golding, district superintendent; Rev. A. Y. Brown, Okolona; Rev. J. F. Measelles, of the Amory Baptist church; Dr. W. A. Tyson, Tupelo; and Rev. J. D. Wroten, First Church, Columbus.

Rev. W. D. Baker, pastor at Leland, Miss., has secured the cooperation of Prof. W. E. Bufkin, of the public schools, in the use of the busses to transport the children of different denominations to the various churches of Leland, where such children do not have access to Sunday Schools in their own communities.

Miss Alpha Puckett, financial secretary of First Church, Baton Rouge, La., writes that Miss Emily Jolly, now ninety-one years of age, has been one of their most remarkable members, and a faithful reader of the Advocate for eighty years. We regret to know that she has been ill for some time and on that account has been deprived of attending the services of worship.

Tupelo Methodist church and Dr. W. A. Tyson, pastor, are entitled to honor-roll credit, since every steward of the church

has been a reader of the Advocate during the past year. The reason he did not receive this credit was that we did not have the list of stewards to check with our mailing list. We gladly make that acknowledgment now.

Rev. Walter W. Jones requests that we change his address from Boyle, Miss., to Rosedale, Box 65. It is not clear to us whether Bro. Jones is moving or whether he is just changing his address. We presume that he is taking the work made vacant by the death of Bro. Woollard, though that has not been specifically stated.

Mrs. W. F. Youngblood, at Meadville, Miss., has been a reader of the Advocate for fifty years. We appreciate his word of commendation of the paper: "I don't think it has ever been better than now." Bro. Youngblood says that the work on the Nebo charge is beginning well and that they are looking forward to a good year under the leadership of Rev. J. C. Jackson.

Rev. Roy A. Grisham, Executive-Extension Secretary of the North Mississippi Conference, reports the Youth Crusade rallies held at various places throughout the Conference as being very successful. They were well attended and the young people, who had part on the programs, did themselves great credit. Dr. W. B. Selah, of Memphis, the visiting speaker, delighted his audience on several occasions.

The recent storm which struck the campus of Centenary College and vicinity did a great deal of damage to roofs and elevated parts of buildings. The manner in which the tops of trees were broken off shows that it moved at a height of about twenty-five feet for the greater part of its mile-wide path. If it had dropped to the ground, it would probably have left thousands dead in its wake.

Rev. A. Y. Brown, pastor at Okolona, Miss., says that his church has suffered a great loss in the recent deaths of Mr. Joe A. Herndon and Dr. D. F. Morgan. Work is making progress and the people have been drawn close together in the sorrows which have befallen them. The choir of the church presented an Easter cantata, under the leadership of Mrs. Frank Easter, on last Sunday night.

The editor acknowledges with sincere appreciation a letter from Mrs. E. J. Boyett, of McCool, Miss., his friend since boyhood. Sister Boyett says that she has been a reader of the Advocate for seventy-four years, which at least is one of the very best records thus far reported. Three of her children are subscribers and so wherever she goes she has the pleasure of reading the paper which she has loved so long.

DePauw University, of Green Castle, Ind., will conduct on April 2-3, another of its annual conferences on preaching. The speakers include: Dr. Halford P. Luccock, Dr. Francis C. Tilden, Bishop Titus Lowe, Dr. Lisgar R. Eckhardt, Dr. Harold C. Phillips, Dr. Clyde E. Wildman, Dr. Wm. L. Stidger, Dr. Walter E. Bundy, Dr. Henry H. Crane, with Dr. Georgia E. Harkness furnishing the continuity of the conference throughout both days.

A letter from Rev. T. O. Prewitt, pastor at East End, Meridian, Miss., brings us the

first news we have had of the serious illness of Rev. and Mrs. W. H. Lane. Bro. Lane, who is retired, is improving, following a long attack of influenza, but Sister Lane is in quite a serious condition on account of a heart involvement which followed her attack. We hope that these faithful servants of the church may soon be fully recovered.

Rev. W. D. Gray, Alco and Simpson charge in Louisiana, announces that the Simpson church will be dedicated by Rev. B. H. Andrews, district superintendent, at 3 p. m., March 31. All former pastors are specially invited to attend the dedication.

Rev. J. H. Morrow, pastor at Forest, Miss., is having a prosperous and profitable ministry in that town. His people are responding to his leadership in a fine way. A Hammond organ is being installed and the instrument will be without debt. Improvements have been made on the parsonage and altogether the situation is such as to make glad the heart of the pastor.

Rev. H. L. Johns, pastor of First Church, Lake Charles, La., sends us copies of his beautiful art calendars for Palm and Easter Sundays. The one featured the "Triumphal Entry," and the other the angel and the open tomb. A class of children were received into the membership of the church on Palm Sunday, and the evening hour of Easter Sunday was devoted to a program of special music.

Mr. J. H. Johnson, Clarksdale, Miss., treasurer of the North Mississippi Conference, reports that only a few charges of the Conference have remitted their allotments for the expenses of the General Conference. He says that the district superintendents have written that they are pressing the matter, but with small success. This is a very important matter and should appeal to every church in order that the General Conference may be able to function effectively in straightening out the legal tangles involved in the union of three separate churches.

PLEASE TAKE NOTE!

The date for the Monroe District Conference has been changed from Wednesday, May 15th, to Friday, May 17th. All who have interests to be represented will be most welcome to attend.

W. L. DOSS, JR.,
District Superintendent.

A NOTE OF THANKS

Mrs. W. W. Woollard, on behalf of herself and her family, thanks the preachers and friends who remembered them in their days of anxiety and in the sorrow which followed. She is not able to write individual acknowledgment of telephone calls and messages of sympathy, and she takes this method of assuring each and all of her sincere appreciation of their remembrance.

CARD OF THANKS

We, the family of Rev. R. A. Bozeman, wish to thank our many friends for their thoughtfulness and kindness during the tragedy and sorrow which took from us our loved one. We appreciate every telegram, card, letter, and floral offering which was sent to us. Especially do we thank the people of Natchitoches for their kind-

ness and for their care for "Sonny" during his stay in the hospital.

Mrs. R. A. Bozeman and children; Mrs. J. C. Walker, Mrs. L. Callens, sisters; Mr. and Mrs. J. C. Herrington, mother and father-in-law; W. P. Bozeman, brother.

MISS FANNIE CHRISTIANA MOORE

On the morning of December 22, 1939, there went home to heaven the spirit of one of God's saintliest of women, Miss Fannie Christiana Moore. She was born Feb. 9, 1868, the daughter of Mary McCaskill Moore and Captain Andrew McNary Moore. These being consecrated Christians, the family altar Bible reading and prayer each day provided an early Christian atmosphere for the children who came to bless the home. Early in life she began to show the influence of her Christian environment. When quite a small child, she was baptized at the same time Willie, her brother, W. W. Moore, by Rev. O. P. Thomas. This was the first binding tie in her onward Christian life, and the next uniting with Willie in the Methodist Episcopal Church, while quite a young person. Thus was the beginning of the "Walk with God" continued, growing greater, broader and better year by year as time passed. Eternity alone will reveal the "fruit of the harvest."

She is survived by two brothers, Rev. W. W. Moore, of Biloxi; and H. H. Moore, of Scooba; two sisters, Mrs. A. L. Morton, of Meridian; and Mrs. Kate Clark, of DeKalb, Miss.; and several nieces and nephews. Her first school years were spent in country schools. Later high-class Christian women were employed as family governesses for the children, which helped to strengthen the Christian foundation. Later she attended Whitworth College, Brookhaven, Miss., but she finished her college course at Fairview College, Binnsville, Miss., where her brother, Rev. W. W. Moore, was president. She felt a definite call to the service of her Lord, and with this ever in mind, pushed forward with unfaltering faith, courage and determination to reach the goal, which was to prepare herself as a medical missionary. She spent two years at Scarritt Bible Training School, and two years at Peabody Normal, Nashville, Tenn. Consequently she was fully equipped in an educational and spiritual way to do the great work she so much wanted to do, but how often God sees fit to change our plans. She found her physical body not strong enough to do foreign missionary work, so had to give up her cherished hopes and do mission work in Amer-

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ica, first in Augusta, Ga., at Paine College, then among Choctaw Indians in Mississippi. She taught in Oregon and New Mexico also, where she accomplished much in the great cause. "Back home" she spent many years in teaching, where her influence for right was always felt and appreciated both by students and patrons, who realized she gave her best to her work. Indeed she was a person who thought more of others than of herself, and found her greatest happiness in doing for others..

If ever there was one who loved her fellowman, she was that person. These are not mere words, idle talk, or flattery, but really speaking whereof I know, for I was closely and intimately associated with her all through life. In the home, school, and at various times and places, her influence upon my life and the love I had for her was that of a sister. Seldom can you find one so true, so loyal, so unselfishly devoted to their loved ones and friends. Her devotion to mother, father, brothers and sisters was most unusual and inspiring.

To those who did not know, it would seem almost unbelievable to think of one going through so many years of physical pain of various kinds, yet living and bearing it so courageously, so uncomplainingly, meekly submitting in the spirit of "Thy Will Be Done."

Her brother, Rev. W. W. Moore, with whom she lived two years, said: "During this time our spiritual relationship was deepened and sweetened. I not only feel she was a dear sister, but a true Christian and a great woman. She has gone where I expect to go when the earthly house of this tabernacle is dissolved, a building of God and house not made with hands, eternal in the heaven."

MRS. JOHN T. CLARK.

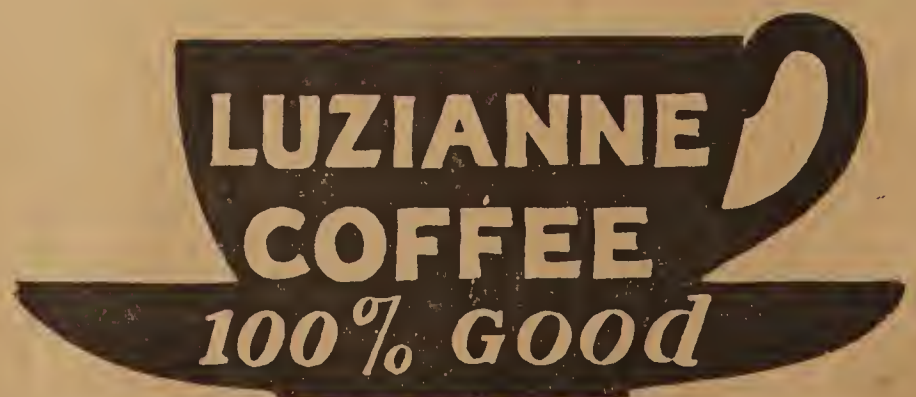
Prairie, Point, Miss.

Remember, no effort that we make to attain something beautiful is ever lost. Somewhere, sometime, somehow, we shall find that which we seek.—Helen Keller.

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H. N. McTyeire



C. C. Gillespie



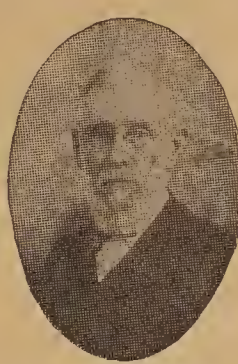
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

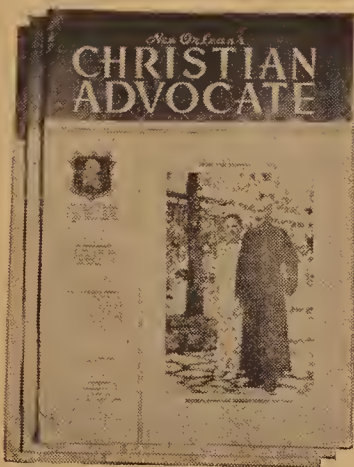
In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Sardis—Rev. J. W. Robertson.....	12	16

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "

Progress

Another church claims a place on our Honor Roll. We hope that the list may be multiplied many times over. We are trying to make the Advocate more and more worth while to our people.

The Campaign

By All Means Begin With a Plan.

1. Let the pastor canvass his officials himself.
2. Let him appoint an agent or a live committee to assist him in soliciting the membership.
3. Let him make a ringing presentation of the Advocate at a morning service.
4. Let him counsel with his Board of Stewards during the canvass.
5. Let's put it on now and get it behind us, but do not quit until the job is finished.



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

A STUDY FOR LAYMEN

By Lester S. Ivins

Educators for years have adopted a study book or books for the year's reading course. This list is known as "Teachers' Reading Circle." Teachers were able by this plan of systemic reading from year to year to keep up to date not only in the science of pedagogy, but also in the modern movements and modern thought in science and art. Annual reading of certain specific books by members of the teaching profession has been recognized by certifying agencies. Hence credit was granted these readers when certificates were given or renewed.

A plan of systemic reading of religious books from year to year would be helpful to all laymen of The Methodist Church. The Methodist Book Concern publishes many volumes that would aid greatly in knowing the church and in rendering greater service to it.

The women of the church have had study books in the missionary societies for years. These study books have meant much to the cause of missions. They have been helpful also in promoting the general education of all women who read them. A Conference committee, of which I am a member, discussed this subject at a recent meeting and went on record as favoring the selection of a book for the year for careful reading and study and made the suggestion that local church groups secure John R. Mott's new book, *Methodists United for Action*. (This volume can be secured for twenty-five cents from The Methodist Book Concern. Churches can secure this book on consignment with a return privilege for unsold copies.)

I have been informed that many brotherhood men's groups have planned to take the initiative in having this book ordered for the laymen of their own local church. This is a move in the right direction, for the annual study of a particular book or books will be a splendid move for our laymen and very helpful in promoting all our church endeavors.

I have listed below ten books highly recommended for church libraries and the religious section of general libraries of all lovers of good literature. I commend these books to you in addition to the one study book listed above.

Preparatory Lessons for Church Membership—L. H. Bugbee.

Learning to Live for God—John E. Charlton.

Steps Into the Sanctuary—Bruce S. Wright.

A Methodist Child's Membership Manual—Costen J. Harrell.

Evangelism and Change—Bishop Edwin H. Hughes.

Are You an Evangelist—Bishop Edwin H. Hughes.

Save Money—John M. Versteeg.

Christian Materialism—Bishop F. J. McConnell.

I Have a Stewardship—Bishop Ralph S. Cushman.

The Graphic Horizons of Stewardship—Herman C. Weber.

The above ten books are also recommended by the Area Committee on The Methodist Advance.

NOTE.—Mr. Ivins is lay leader of Ohio Conference. — Christian Advocate (Northwestern).

A UNITED PURPOSE

By Otto F. Bartz

The greatest religious event in modern times, in the Protestant world at least, was the uniting of the three branches of Methodism. Volumes have been written about it. It is our conviction that despite man, God made its realization possible.

Tremendous and far-reaching as the movement in itself is—and its importance is not to be minimized—yet to us the most significant fact is the spirit and power which prompted human beings, after years of prejudice, selfishness, indifference, and what not, to unite in one common purpose. And still more significant is the fact that unification finally came at a time when strife, confusion, discord, and hate were rampant in the world, and when wrong seemed to prevail.

The growing consciousness of the Spirit of God among men is a most hopeful and reassuring sign. The conditions prevalent in a world which has left God quite largely out of the picture (and what a mess man has made of it) is condemning in itself and is forcing a new order of events. The present standard of "high" living is but one outstanding example.

Even adversity is not without its blessings. It is possible that this is the time for man's awakening. God has ever been waiting for His creatures to come to their senses. Without idealism man is doomed. There is no hope within himself, and he is not sufficient unto himself. Unless there is contact with the Father of Lights, with whom there is no variance, little progress can be expected toward righteousness and peace.

We have purposely digressed in the hope of being able to demonstrate as to why God has deemed it expedient, at such a time as this, to merge Methodism into one glorious whole. There evidently was need for it, and God apparently had a purpose in doing it.

The question arises, Will united Methodism rise to new heights and sense its larger opportunities and responsibilities? Or will it content itself with mere numbers? If God is permitted to continue His work through the representatives in the Conferences soon to assemble, there is assurance that The Methodist Church will emerge triumphantly. Then Methodism, under God, will be equal to the great task which lies before. The spiritual life of the church will be deepened, and doubtless many of its so-called problems will vanish. With God as our Pilot, and with a steadfast determination to go forward, we cannot, we dare not fail.

And may God speed the day when all Christendom, regardless of race, color, or creed, can glory in terms of a wonderful accomplishment—that of bringing the world to the feet of Jesus Christ.—Christian Advocate (N. Y.).

Your every voter, as surely as your Chief Magistrate, exercises a public trust. . . . People should support their government; its functions do not include support of the people.—Grover Cleveland.

TUPELO AND CHRISTIAN LITERATURE

The Committee on Christian Literature for the First Methodist Church, Tupelo, Miss., reports fifty-six subscribers for the Christian Advocate (Nashville), thirty-five copies for the Christian Home, one hundred and twenty-five copies for the Upper Room, twenty-five copies for the World Outlook, fifty copies for Methodists United for Action, and two hundred and five subscribers for the New Orleans Christian Advocate, which has reached every official for the past year. Plans are perfected to drive for renewal subscriptions to the New Orleans Christian Advocate in April. This does not include the Church School literature.

B. E. BRISTER

It was on March 11, 1940, that death ended the long and useful life of B. E. Brister, known to all as "Uncle Gus."

To attempt words of eulogy of a life spent so useful, so unselfish, so bright, would be like a small candle in a glowing sunset. He left the world charged with a fragrance of his glorious and Christ-like character. Through eighty-six years of age, he had never grown old enough to speak a harmful word about anyone.

"Uncle Gus" had been a long and faithful member of the Methodist Church of Bogue Chitto, and was a charter member. It was through his efforts that the church was built in the seventies. He served as trustee of church property until his death. He was active superintendent of the Sunday School for forty years.

He was a charter member of the K. of P., of McComb, a Woodman of the World, Mason and Eastern Star, the latter of which he was present Worthy Patron.

He was born October 11 1853, in Lawrence county, and settled in Bogue Chitto in 1877, and was married to Miss Eugenia Bonds soon after. He was engaged in the mercantile business and the manufacture of lumber for many years.

In addition to his wife, he is survived by the following sons and daughters: B. B. Brister, of Laurel; H. E. Brister, New Orleans; L. W. Brister, Meridian; Mrs. S. B. Spencer, of Bogue Chitto. There are five grandsons and three granddaughters, and one great-granddaughter.

With the family and host of friends, we sadly mourn our loss. If he could speak to us I'm sure he would speak in the words of the song:

"It is not death to die,
To leave this weary road,
And amidst the brotherhood on high,
To be at home with God."

Funeral services were held at the Methodist Church, with Rev. G. E. Jones, pastor in charge, assisted by Rev. M. L. McCormick and Rev. Bob Case. Interment was in Bogue Chitto cemetery.

A FRIEND

An Indian chief is said recently to have sought the ministry of a certain church for his people. Said the representative of the latter: "But are you not already served?" "Yes," was the reply, "by Jehovah's Witnesses." The white man persisted: "Aren't they all right?" To which the sufficient answer was: "Jehovah, he all right. Me no like His witnesses!" The application of that principle should not be unduly limited.

—Exchange.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Provisional District meetings have been held in each district of the Conference, and now April 5th has been set for the holding of the Provisional Conference meeting at First Church, Alexandria. The meeting will open promptly at 10:30 a. m. Dr. R. H. Harper, district superintendent of the Alexandria District, has been invited by Bishop A. Frank Smith to convene the meeting.

The purpose of this meeting is to nominate three women for membership on the National Board of Missions and Church Extension, one for the Jurisdictional Board of Missions and Church Extension, and to elect three women as delegates to the Provisional Jurisdictional meeting, which will be held in Oklahoma City on the day preceding the opening of the Jurisdictional Conference. The districts have elected the following women as delegates to the Conference meeting:

Alexandria District: Mrs. H. V. Dunford, Mrs. J. B. Pollard, Mrs. L. A. Blevins, Mrs. R. H. Harper, Mrs. W. T. Cunningham, Mrs. J. O. Wardlow, Mrs. H. E. Mayes, Mrs. Don Harwell and Mrs. B. T. Gallaher.

Baton Rouge District: Mrs. S. J. Fairchild, Mrs. J. C. Lowry, Mrs. Roy Stewart, Mrs. G. F. Poole, Mrs. M. M. Vinyard, Mrs. House Wilson, Mrs. Roy Alford, Mrs. F. A. Tony and Mrs. A. D. St. Amant.

Monroe District: Mrs. J. M. Alford, Mrs. H. Carroll, Mrs. A. M. Freeman, Mrs. E. C. Gibson, Mrs. D. C. Metcalf, Miss Shiela Nuttall, Mrs. A. Wells, Mrs. Gilford Wright and Mrs. Ira Yeager.

New Orleans District: Mrs. J. H. Thatcher, Miss Ella Hooper, Mrs. Hugh Hoff, Mrs. W. W. Holmes, Mrs. W. E. Trice, Mrs. S. E. Castles, Mrs. C. I. Jones, Mrs. J. W. Warren and Mrs. J. T. Harris.

Ruston District: Mrs. W. C. McDonald, Mrs. Coleman Lindsey, Mrs. Guy Kinnebrew, Mrs. W. E. Conger, Mrs. Glenn Laskey, Mrs. T. N. Caldwell, Mrs. R. C. Jeffries, Mrs. A. E. Woodard and Mrs. H. Wilder.

Shreveport District: Mrs. Ira Campbell, Mrs. G. W. Dameron, Mrs. W. H. Martin, Mrs. H. B. Wren, Mrs. John Foster, Mrs. R. T. Douglas, Mrs. R. H. Nelson, Mrs. W. B. Lunday and Mrs. W. L. Gilmer.

The delegates from the Lake Charles District will be given in a later issue.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

At the request of the Council Bureau of Christian Social Relations, the first quarter's zone meeting was a Christian Social Relations Institute, following a program outlined by the Bureau.

The theme was "Building a Christian World," and the following subjects were discussed: "The Function of the Auxiliary Superintendent of C. S. R., and Her Committee"; "How Can We Interest the Entire Church Membership in a Program of Social Action"; forum: "Major Social Needs of Our Community and How We May Meet Them."

Reports from these meetings, which have been held during the quarter, are splendid.

Brookhaven District

Northern Zone: Mrs. John H. Green presiding, 40 present. Rev. Roy Wolfe and Miss Smart, county health nurse, special speakers. Mrs. Green directed forum.

Southern Zone: Mrs. Sylvester Cotton presiding, 60 present. Mrs. L. W. Alford directed forum.

Central Zone: Mrs. W. A. Coleman presiding, 80 present. Rev. M. L. McCormick, special speaker; Mrs. Coleman directed forum.

Northeastern Zone: Mrs. E. A. Loftin presiding, 25 present. Rev. Roy Wolfe, special speaker; Mrs. Roy Wolfe directed forum.

Eastern Zone: No report.

Hattiesburg District

Zone No. 1: Mrs. M. L. Lott presiding, 70 present. Rev. James W. Sells and Dr. B. B. Blackwelder, of the county health department, speakers. Mrs. E. E. Deen directed forum.

Zone No. 5: Mrs. Alf. Holcomb presiding, 25 present. Rev. J. L. Weems and Mrs. Paul Arrington, special speakers. Mrs. E. L. Horne directed forum.

Zones No. 2, 3, 4, no report.

Jackson District

Zone No. 1: Eight auxiliaries represented. Mrs. Chas. Birdsong directed forum.

Zone No. 2: Mrs. Gycelle Tynes presiding, 81 present. Rev. B. L. Sutherland, special speaker; Mrs. Horace Stewart directed forum.

Zone No. 3: Miss Louise Tucker presiding, 45 present. Rev. Felix Sutphin, special speaker; Mrs. Horace Stewart directed forum.

Zone No. 4: Mrs. Tip Allen presiding, 75 present. Dr. Hines, of the county health department, special speaker; Mrs. Chas. Birdsong directed forum.

Zone No. 5: Mrs. R. S. McLaurin presiding, 50 present. Rev. Seth Granberry, special speaker; Mrs. Chas. Birdsong directed forum.

Meridian District

Betty Hughes and Zone No. 4 in joint meeting: Mrs. J. C. Porter and Mrs. W. P. Lang, presiding; 75 present. Rev. G. E. Allan and Mrs. Josephine Jones, of the county health department, special speakers. Mrs. Perry Kelly directed forum.

Zone No. 2: Mrs. Chas. M. Brent presiding, 70 present. Rev. T. J. O'Neil and Mrs. Josephine Jones, of the county health department, special speakers. Mrs. Stanley Wilson directed forum.

Zone No. 3: Mrs. W. K. Prince presiding, 40 present. Rev. George Jones and Dr. D. Stennis, county health officer, special speakers. Mrs. Stanley Wilson directed forum.

Vicksburg District

Zone No. 1: Mrs. McN. McGough presiding, 32 present. Rev. S. F. Harkey, Mrs. Bernard, county superintendent of education, and Miss Ferguson, of the county health department, special speakers. Mrs. E. V. Perry directed forum.

Zone No. 3: Mrs. T. H. Trevillion presiding, 38 present. Rev. M. H. Wells special speaker; Mrs. M. L. King, Sr., directed forum.

Zone No. 4: Mrs. R. G. Cole presiding, 31 present. Rev. J. L. Neill and Mrs. Annie

Bennett, county supervisor of adult education, special speakers. Mrs. T. H. Fore directed forum.

Zones No. 2 and 5, no report.

Seashore District

No reports.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On Tuesday, April 9, 1940, fifty-four delegates from the Provisional District meetings will convene at Kosciusko in the Provisional Conference meeting. This letter from Mrs. Bragg will help your thinking concerning the things to be done at that meeting. Every delegate to that meeting has one of these letters, but perhaps some of us who do not sit in at that meeting would like to know what it is all about. Let us be much in prayer for the right selection of our representatives.

March 12, 1940.

Woman's Section of the Joint Committee on Missions and Church Extension.

Dear Co-Workers:

A chairman wrote me a few days ago, "I feel there is so much to know, please write often." Knowing that you are all busy women, we write only when there are questions to be answered, and one or two questions have recently been asked which may or may not be general.

As to the number of women to be sent to the Provisional Jurisdictional meetings—only the three Conference delegates are required to attend.

As to the elections in the Provisional meeting (Jurisdictional)—according to the Discipline (Paragraph 937) only three nominees from each Conference are eligible for nomination to the Board of Missions and Church Extension.

As to the relative importance of the three groups of nominations to be made in the Provisional Conference meeting—we would suggest that the order of importance would be as follows: The three nominations for the Board of Missions and Church Extension, then the nomination for the Jurisdictional Board of Missions and Church Extension, and then the three delegates to the Provisional Jurisdictional meeting.

Requests have come for a few suggestions as to qualifications to be considered when nominating women for the Board of Missions and Church Extension in the Conference and Jurisdictional meetings. These requests indicate an awareness of the fact that these are not just positions through which women may be honored. This volunteer service as a Board member is of such importance that all nominations should be made with greatest care and prayerfully. We mention just a few of the many qualifications which occur to us: She should have a consecrated, Christian personality, with poise, tact and ability to plan and work with others. She should be in a position to give sacrificially of time and talent. During the first quadrennium there will probably be frequent meetings and each member of the Board must be free to leave her home. She should be motivated by a spirit of service and with unquestioned zeal for the advancement of the Kingdom on earth. She should have a comprehensive knowledge of the work to be administered, and experience in official relationship to executive councils and national boards will

(Continued on page 12)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 31, 1940

By Rev. W. C. Newman

THE CONTINUING TASK

Lesson Text: Matt. 28:16-20

Golden Text: Ye shall be my witnesses . . . unto the uttermost part of the earth. Acts. 1:8.

Nothing in recent months has attracted more attention among church folk than an editorial which appeared in the January issue of *Fortune*, a magazine devoted to the interests of the business and industrial world. The editorial is significantly entitled "The Failure of the Church."

While admitting that America owes its superior culture, its popular ideas of good taste, its laws, manners, and standards which are "humanitarian rather than terroristic, kind rather than cynical, generous rather than selfish," to the church and the fight that the church put up during the long, dark centuries in Europe, they go on to say that "it (the church) has failed to provide spiritual leadership."

The editorial reaches its climax with the blunt assertion: "As far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders." If this statement is true it is a terrific indictment of the church, and absolute evidence that we have utterly failed in the "Continuing Task," the "Great Commission" given by Jesus and recorded in this lesson. It would be good for us all, including the editors of *Fortune*, to look honestly at this declaration of Jesus concerning the purpose of the church in the world, and at all the factors involved in that "Continuing Task."

The World's Reluctance to be Really Saved

The editors of *Fortune* are not the first persons to accuse the church of failure. Even while Jesus was on the cross one of the malefactors shouted at him: "If thou be the Christ, save thyself and us!" But the thing he wanted to be saved from was the pain and death that was threatening him at

that moment. He gave no evidence of sorrow for his sins and a desire to "lead a new life, following the commandments of God, and walking from henceforth in his holy ways."

What the editors of *Fortune* want the church to save them from, to use their own words, is "the maladjustments of our politico-economic system, unemployment, lack of opportunity, maldistribution of wealth and lack of confidence, revolutions and wars." Not a word about penitence for their sins. No evidence of being willing to "sell that thou hast and give to the poor." No hungry seeking after the "word of eternal life." Just "If thou be the church, save thyself and us."

But whenever has the world in general, and the world of business and finance in particular, been willing to follow Christ's injunction to "leave all and follow me?" The world did not do so in Christ's day. It has not done so in any day. Only those individuals in the world who are willing to be "saved," will ever be saved. The world cannot serve God and mammon.

The Patience of God

Reformers and revolutionists demand immediate results. By the overthrow of governments and the reorganization of society, usually with bloodshed, they hope to achieve their Utopias. Laymen who are sincerely concerned about saving the world are sometimes misled by the noise and spectacular methods of such violent people, and are apt to say that the church, because it moves quietly and sometimes slowly, is doing nothing. I suspect the editors of *Fortune* have been so deceived. Certainly the wording of their editorial leads one to believe that they are not vitally associated with the church and its work.

For Jesus compared the Kingdom of God with the leaven working in the loaf. The leaven does not operate by explosion. But it works. God does not seem to have hurried the business of creating the heavens and the earth. But He is creating. Jesus said the Kingdom would not come by violence, but He said it would come, is coming. It is a "continuing task." The one thing we of the church must be sure about is that we are really working at that task, and with all our hearts. The rest is with God.

An Inclusive Gospel

One of the things about Christianity that the world has been slow to accept is its inclusiveness. Every so often in the history of the church it has met the danger of becoming a middle class institution. I have known congregations which did not welcome uncultured people into their midst. I have known church members who professed not to believe in sending missionaries to the "heathen." I have known industrialists who were more concerned about profits than about people.

But none of these attitudes has a place in Christian thought. The commission was to go to all nations. No person anywhere is to be left out of our eager concern. The most distinctive characteristic of the early Christian church was its passion for people of every race and nation.

Now it is easier to raise money for a missionary and his work in Africa than to awaken a real interest among the members of the average congregation for the Negroes at our doors, in our homes, on our farms. It is easier to secure gifts for orphanages than to secure a real friendship and concern for the underprivileged children in our towns. It is easier to get an industrialist or a capitalist to give money to the church than to get him to visit in a home of the very poor and offer Christian companionship.

But when we leave anyone out of our fellowship, when we ignore or neglect any kind of person, or any race or nation of persons, we thereupon fail in the "continuing task."

To Serve God Rather Than Man

"Teaching them to observe all that I have commanded you!" My soul! What a job! Yet that is the only hope of the world. War cannot ever be eradicated until men prefer to serve God rather than men. Unfair economic systems cannot ever be adjusted simply by revolution. The moral order cannot ever be righted by reform alone. All righteousness is founded in man's love of God, and his loyalty to God's commandments. It is conceivable that a man may achieve morality without religion, but it is inconceivable that man could ever achieve righteousness, love, and a peaceful world until that man and that world "observe all things whatsoever I have commanded you to do."

The answer to all our needs is God! The answer to all the needs of all the world is God. The church has God. It is our task to preach Him to the world. To all the world.

ALLERGY

What is registered on the
Libido or Id
Doesn't bother me much
And never did;
My subconscious desires
Provoke immunity—
What I'm allergic to is
Concrete impecunity.

—Carol Clinton, in the American Hebrew.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

CHRISTIANITY UNTRIED

Bernard Shaw's caustic remark that Christianity has never been tried is not wholly true, but it is truer to a far greater extent than many of us are willing to admit. Individuals here and there have tried Christianity and found it workable to a degree that quite transformed them and their surroundings. But these have been the exception. As yet, no nation has been Christian save in name.



Mr. Jones

It is easy to utter pious phrases, hard to practice the rudiments of what Jesus taught. The word "brother" trips readily from the tongue, but to act brotherly in all circumstances requires patience, courage, and a self-forgetfulness that is rarer than radium.

What an acid test of living are the words of John: "Hereby we know that we have passed from death unto life because we love the brethren." Looking about us it appears that some have paraphrased these verses to read: "We know we have passed from life to death because we hate the brethren."

If a hamstrung, institutionalized, creed-bound Christianity has to its credit so much that is excellent and permanent, what might it not have accomplished if Christians had always been Christians? It is pleasant to contemplate what might have resulted had the millions of words spoken and written in behalf of the symbols of our faith been directed to what is symbolized, namely, justice, mercy, goodwill and peace.

That prophetic soul, John H. Hutton, writes: "Where on the whole face of the earth, or when, in history, did this world-upturning idea ever get a welcome, and men smitten on the one cheek turn the other to the smiter? Where was the Utopia of the soul in which men loved their enemies and did good to those who did evil to them: where was that Utopia which gallantly attempted this holy way and failed?"

Yes, where? The one hopeful thing in this mad world is that Christianity has not been tried. Everything else, it would appear, has been experimented with and found wanting. It remains for a brave new world to try Christianity.

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

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THE BEACON PRESS

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BLIZZARD

By Rev. Vivian T. Pomeroy, D. D.

Benjamin Bennington, Junior, was a very smart boy. He was thirteen years old and he had seventy-three dollars in the bank. Everybody said he was the image of Great-grandfather Bennington, who started with nothing at all and then made a fortune. Sadly enough, Great-grandfather's son, to whom he left the fortune, lost it all when he moved from Boston to Baltimore. What connection there is between losing a fortune and the mistake of leaving Boston I do not know; but there it was. However, Benjamin the Fourth was of a very saving disposition, and Mother said he would retrieve the family fortunes. Benjamin sometimes thought that Mother was laughing at him; but then Mother had her weaknesses. She often bought flowers instead of a new hat. As I have said, Benjamin had seventy-three dollars; he was also big and strong and good at ice hockey.

During the February blizzard Benjamin was very cheerful. He had plans. When the storm was over, he took a shovel and went off. He called at several houses and dug a number of people out. For this he got some praise and one dollar and seventy-five cents. Several people said: "I like a boy who likes work."

Benjamin Bennington came home pretty tired but very satisfied. "I now have," he said, "seventy-four dollars and twenty-five cents."

"Good enough," said Father, "but what about our path? I've done what I can, but I have to get to the office early."

Benjamin said: "What do I get?"

"My very warm thanks," replied Father.

"But," answered Benjamin, "I can't put that in the bank."

Father looked at Mother. Benjamin never liked those secret looks passing between Father and Mother.

The next morning Benjamin started off

again. He must make all he could, for he intended to indulge in ice hockey pretty soon. The rink would soon be cleared of snow, and by doing a few favors he got in free. Benjamin worked hard, and he came home with one dollar and thirty-five cents. It was getting dark when he put his foot on his own path. There had been some sun, a little melting and then freezing. Without any warning at all Benjamin Bennington found himself on the ground, his feet in the air and his shovel flying. He scrambled up. No bones broken; but quite soon his wrist began to swell. It was extremely painful. There was no doubt about it—Benjamin had sprained his wrist. Well, of all the bad luck. No justice in this world! No ice hockey now! Think of the boys who won't work. Benjamin brooded. A chap does his best, works hard, and then falls on his own doorstep.

Father was decent enough; but fathers are fathers, and he said: "Well, Benny Boy, it looks as though the best of us come a cropper at home. Wiser to start there, eh?"

Benjamin looked at Father; but he said nothing. What was the use? But he felt like thunder.—Reprinted by special permission of the author and The Christian Register (Unitarian).

NORTH MISSISSIPPI CONFERENCE

(Continued from page 11)

be invaluable. We have scores of women who have these as well as many additional qualifications. May divine guidance be recognized in all of these important nominations.

We are grateful for the splendid cooperation evident, and encouraged by the fine fellowship experienced in these provisional meetings.

Yours loyally,
MRS. J. D. Bragg,
National Chairman, Provisional Set-Up.

St. Louis, Missouri.

Liberty is worth whatever the best civilization is worth.—Henry Giles.

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IN MEMORY OF REV. W. W. WOOLLARD

Whereas, we, the members of the Methodist Woman's Missionary Society, of the Benoit church, have lost our beloved guide and mentor, Rev. W. W. Woollard; and

Whereas, the passing of him, whose beneficent influence, whose spiritual and beautiful example have been the source of encouragement and strength to all of us in our daily living and our concerted tasks, so that we are left with deep and genuine grief; and

Whereas, his beloved family has sustained so great a loss; therefore be it

Resolved, that we tender our deepest sympathy and assurance that our hearts are one with theirs in this sad hour.

Respectfully submitted,

Mrs. Edgar Poe, Mrs. W. O'Bryan, Mrs. Chas. Patterson, Committee.

CHRISTIAN EDUCATION INSTITUTE AT HAZLEHURST

The Christian Education Institute of the Brookhaven District, was held at Hazlehurst, March 12th.

Rev. R. H. Clegg, district superintendent, conducted the devotional, and Rev. R. E. Case led in prayer. Bro. Clegg then announced the goals as set by the district staff, and urged that we work to these goals.

Rev. I. H. Sells then took charge, and after emphasizing the goals that had been set, he presented the following visitors and district workers: Rev. O. W. Moerner, Mrs. L. W. Alford, Mrs. J. C. Burrows, Mrs. J. L. Carter, Miss Robbie Lee Leggett, Rev. W. S. Cameron and Rev. Murray Cox. The workers were then divided into four groups, with the following leading in the discussions: Rev. O. W. Moerner for the pastors and general superintendents; Rev. Murray Cox for the adult workers; Miss Robbie Lee Leggett for the young people; and Mrs. J. C. Burrows for the children's workers. After an hour's discussion, the groups re-assembled in the auditorium. A count was taken from the charges of the district, which showed that eighty-six were present. We were then led in a very helpful worship service by Rev. O. W. Moerner.

At the noon hour, the ladies of the church served a delightful plate lunch in the basement of the church.

At one-thirty the workers went back to their various groups for another hour's discussion, after which all came back to the main auditorium for the closing session. Reports were made from each group, which showed that the discussions were very helpful.

Rev. J. B. Shearer made appropriate expression of appreciation to the pastor-host and his people for the splendid way in which we were entertained for the day.

We were led in the closing prayer by Rev. E. E. McKeithen.

T. E. NICHOLSON,
Reporter.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: The Oxford-Holly Springs Young People's Union met in Holly Springs, Thursday evening, March 14, with a good attendance. The churches represented were: Oxford, Waterford and Holly Springs. The meeting opened with the singing of the hymn, "Are Ye Able," after which Bro. J. A. George, of Oxford, led in prayer. Before

a short devotional, given by Miss Rubye Sigman, of Holly Springs, the hymn "Must Jesus Bear the Cross Alone," was sung. Bro. Torrence Maxey, president of this union, introduced the speaker of the evening, Mr. Hugh Clayton, of New Albany. Mr. Clayton gave a most inspiring talk on "The Methodist Advance." A short business session was conducted by Bro. Maxey. The Holly Springs young people served a delicious spaghetti supper. Many songs and contests were enjoyed. Out-of-town guests for the evening were: Bro. Luther Nabors, pastor of the Methodist church of Paris, Miss.; Mr. and Mrs. Hugh Clayton, of New Albany; and the superintendent of the Church School of the Oxford University Methodist Church. The next meeting will be in Abbeville, April 18. **We want all of the Methodist youths of this union to attend these meetings.**

Sincerely,
RUBY SIGMAN.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Declaring that "there is no doubt on the whole that football has been a major handicap to education in the United States," Dr. Robert M. Hutchins, president of the University of Chicago, gave his views on this sport at a meeting celebrating the abandonment of football by the University. He further said: "It is time-consuming and the time consumed is just when the player ought to be devoting himself to the new course begun with the opening of the academic year." Now, what are the football enthusiasts going to do with that?

* * *

There is an inexorable rule that one clearly demonstrable fact is sufficient to disprove the most plausible theory. The principle of Atavism and the law of Biogenesis are not one, but two, clearly demonstrated facts. What then becomes of the evolutionary hypothesis?

* * *

The personal pronouns, referring to the Deity, should be spelled with a small initial letter when the name of the Deity has already been mentioned. They are to be spelled with a capital letter only when the name of the Deity has not been mentioned, or at the beginning of a sentence. So says my grammar, despite what editors, printers, scribes, and modern teachers of English may say or think about it.

* * *

PRESERVING THE BEST IN AMERICA

In the belief that every institution committed to the propagation of the Christian faith should redouble its efforts in the terrifying days through which the world appears scheduled to pass in the year 1940, the American Bible Society, following a successful test in 1939, offers for the second year, to be used as a Lenten observance, its "Read the Bible" seals.

Under the caption "A Positive Answer to the World's Despair," the seals this year are printed in red, white and blue, and bear the legend, against the background of an open Bible, "The Truth That Makes Men Free." The principal concern of the Society, which was instituted in 1816, and has grown up with the nation, is that America shall not forget that it was from the Bible that her founding fathers derived those principles of justice, mercy and freedom, which

have preserved her ideals and made her great. Those ideals are in jeopardy today. Many forces would weaken them, at the very time when they should be strengthened. The day is coming when the United States will be called upon to help bind up the wounds of shattered nations. In that day Americans must be sure of their democratic convictions, and this they cannot do without a knowledge of the Book which is the nation's cornerstone.

It is to this end that the Society offers its "Read the Bible" seals. They are designed to serve in a two-fold way. Their appearance on personal and business correspondence draws the attention of all who see them to their own need of the Bible, and the funds secured by their sale will enable the Society to increase its distribution of the Scriptures to those who do not now possess them.

There is an appalling dearth of Bibles in the United States. On the one hand are thousands upon thousands of persons who know and love the Bible but do not have one. Such persons the Society regards as having a principal claim upon its services. They are found in hospitals, homes for the aged, prisons, penitentiaries, and other institutions of concentrated need. There are uncounted others eking out a living in the Southern mountains, the Mississippi delta, the dust bowl and other impoverished areas. Besides these is another still larger group who will never know about the Bible unless it is taken to them with loving persuasion—hundreds of thousands, and among them many of the youth of the land to whom the nation must sometime look to carry on the blessed tradition of justice and human freedom. Many of these are the lads enrolled in the CCC camps, to whom already the Society has distributed over 250,000 New Testaments. There are also the enlisted men of the Army, the Navy and the Air Force. Beside these selected groups are the restless masses, many of them speaking foreign tongues, huddled city dwellers, migrants following the harvests, American Indians, neglected Negroes. They are all fellow Americans who should possess and become acquainted with the Book that carries the message of freedom.

For almost a century and a quarter the American Bible Society has been developing its capacities and perfecting its techniques to serve these strategic though often neglected groups. With increased support the Society is prepared to expand its present services. The lenten sale of "Read the Bible" seals puts within the reach of every thoughtful citizen the chance to help.

For the promotion of the sale of the 1940 seals, Adult Bible Classes, Sunday School Departments, Missionary Societies, whole churches and communities may enlist.

Many interesting methods were devised and adopted in the 1939 Campaign which were found most productive. Any who are interested may write to the Secretaries at the Bible House in New York, for these and other plans that have produced results.

All persons who buy one or more sheets of seals at \$1.00 will receive the Society's monthly magazine, The Bible Society Record, for one year. Groups may designate the recipient. Orders for the seals should be sent to the American Bible Society, Park Avenue and 57th Street, New York City, or to the Society's nearest office.

"My wife can drive nails like lightning."
"Really?"

"Yes, she never strikes twice in the same place."—Stray Stories.

THE GREAT TEACHER

Picture to yourself a teacher who is not merely under the official obligation to say something, but who is morally convinced that he has something to say. Imagine one who believes alike in the truth of his message and in the reality of his mission to deliver it. Let his message combine those moral contrasts which give permanency and true force to a doctrine, and which the gospel alone has combined in their perfection. Let this teacher be tender, yet searching. Let him win the hearts of men by his kindly humanity, while he probes, aye to the quick, their moral sores. Let him be uniformly calm, yet manifestly moved by the fire of repressed passion. Let him be stern, yet not un-loving; and resolute, without sacrificing the elasticity of his sympathy; and genial, without condescending to be the weakly accomplice of moral mischief. Let him pursue and expose the latent evil of the human heart through all the mazes of its unrivaled deceitfulness, without sully-ing his own purity, and without forfeiting his strong belief in the present capacity of every human being for goodness. Let him "know what is in man," and yet, with this knowledge clearly before him, let him not only not despair of humanity, but respect it, may love it, even enthusiastically. Above all, let this teacher be perfectly independent. Let him be independent of the voice of the multitude, independent of the enthusiasm and promptings of his disciples, independent even when face to face with the bitter criticism and scorn of his antagonists, independent of all save God and his conscience. In a word, conceive a case in which moral authority and moral beauty combine to elicit a simultaneous tribute of reverence and of love. Clearly such a teacher must be a moral power; and, as a consequence, his claim to teach must be scrutinized with a severity proportioned to the interest which he excites and to the hostility which he cannot hope to escape provoking. And such a teacher, or rather much more than this, was Jesus Christ, our Lord.

—Liddon.

IN GOOD HUMOR

When King George of England and Queen Elizabeth visited France in 1938, the French people wished to be very hospitable. They could think of nothing more pleasing to the royal couple than to sing the British national anthem in English. However, as you know, the letters of the alphabet do not sound the same in French as they do in English, so the French people had to invent what is called a **phonetic** arrangement. That is, they published the words of the anthem in a form, that when read by the French, would sound as similar to English as possible. And this is how it looked:

Godd saive aour grechieuss Kinng,
Long laive aour nobeul Kinng,
Godd saive ze Kinng!
Saind him victorieuss,
Happi and glorieuss,
Ionng tou reign oveur euss,
Godd saive ze Kinng!

—The American Hebrew.

The sad-looking contractor scanned the menu card with a hopeless air. "You may bring me a dozen fried oysters," he said at last.

"Ise awfully sorry, boss," the colored waiter apologized, "but de fact is, we's outer all shellfish 'ceptin aigs."—Exchange.

RESOLUTIONS ON THE DEATH OF MRS. LIZZIE JOHNSON

Whereas, death has ended here the faithful service of our devoted friend, Mrs. Lizzie Johnson, on Jan. 19, 1940; therefore be it resolved,

First, that by the translation of "Aunt Lizzie" (as she was affectionately known) from her earthly labors to her heavenly reward we, the members of the Woman's Missionary Society of Gilbert, La., have lost one of our most loyal members, notable for her faithfulness, her brotherly love for each of us and her cheerful Christian spirit;

Second, that our personal appreciation of her, and our fond memories of our association with her in Christian fellowship, constitute a treasure which enriches our lives and inspires us to greater efforts in doing our best for our Master;

Third, that as we bow in submission to our Father's will, we feel the loss of one whose zeal in the service of our Lord exceeded her strength, and that we have the serene belief that she is now in a better land, and her passing over has strengthened the drawing power of heaven;

Fourth, that we extend to her lonely daughter and to all to whom she was endeared by ties of mutual devotion, the assurance of our deep and heartfelt sympathy.

We cannot tell who next may fall
Beneath Thy chastening rod,
One must be first, but let us all
Prepare to meet our God.

Resolved further, that a copy of these resolutions be spread upon the minutes, a copy sent to the Christian Advocate, and a copy to the bereaved daughter.

Mrs. C. E. Scott, Mrs. Alice Kelly, Mrs. J. S. Chennault, committee.

MRS. CLARA BELLE HARMON COPE

News was received week before last of the passing of Mrs. Clara Belle Harmon Cope, widow of Mr. S. S. Cope, many years a resident of Paulding, Miss., where both were active in church activities. She was born in September, 1856, and died February 10, 1940, aged 84 years and 5 months.

In girlhood and young ladyhood, fourteen years were spent as a resident of New Orleans.

In the passing of Mrs. Clara B. Harmon Cope, at the home of her daughter, Mrs. Wm. Budd, in Oxford, Ga., many here in Mississippi and Louisiana will recall with pleasure and pride this native of Mississippi soil. The second daughter of Dr. John Wesley Harmon and Frances Stuart Harmon, she early in life yielded herself unreservedly to God, and carried through all the vicissitudes that came her way, a radiant spirit.

A nephew, Francis Harmon, in a letter to the daughter, Mrs. Budd, wrote thus: "Our Heavenly Father was so near and dear to your mother, and heaven such a reality that I know death to her was nothing more than passing from one room in her Father's house into another made with hands eternal in the heavens. When I think of her life and her faith, I want to repeat the words of the old Methodist Hymn, 'How firm a fountain, ye saints of the Lord.'"

There were six children in the Rev. John Wesley Harmon parsonage home: William moving to Texas in young manhood; Mollie Betty Harmon Brown (first wife of L. P. Brown, of Meridian, Miss.); Rev. Nolan B. Harmon, who survives, a resident of Vicks-

burg, Miss.; Duncan S. Harmon, Gus S. Harmon (the two last named likewise preceding her to God's House). A number of children and grandchildren survive her: John Wesley Cope and Duncan Cope, of Hollandale, Miss., and Mrs. Wm. Budd (Clara Belle Cope Budd), of Oxford, Ga., whose five sons arise to call her blessed for the godly life and influence upon the formation of their characters; four grandchildren in Hollandale, children of Duncan Cope; two sisters-in-law, Mrs. D. S. Harmon and Mrs. G. S. Harmon, Hattiesburg, Miss.; nieces Mary Staurt Harmon and Frances Gale Harmon; nephews Francis Harmon, of New York; and Andrew Harmon, of Hattiesburg, Miss.

For some years Mrs. Cope was a resident of Meridian, Miss., where she gave herself unreservedly to city mission work, visiting among the mill groups, and holding Bible classes wherever possible. As I write, the picture on memory's wall of "the little pony and buggy" carrying the worker hither and yon on her errands of mercy (she being employed by the Central Missionary Society before the days when the Wesley House was established), comes to the forefront. Truly her "works do follow her."

She served the parsonage and Home Mission Society in various capacities officially, in city and state. Later when the missionary activities were merged into one group the same devotion to the Woman's Missionary Society was manifested.

"Her faith in God and in the essential goodness of mortal man was unshakable," was said of her by her nephew, Francis Harmon, in which children, grandchildren, nieces, nephews, together with friends, can acquiesce, adding thereto that she wore the shield of faith by the daily cultivation of companionship with her Lord.

These words are penned in a loving tribute by her niece and namesake.

(Mrs.) MARY CLARE B. LIPSCOMB,
(Daughter of Mollie Harmon Brown).
Meridian, Miss.

RESOLUTIONS IN MEMORY OF JOE A. HERNDON

Whereas, God, in His wisdom, has called from this earthly life Joe A. Herndon, Chairman of the Church Board of Stewards, President of the Men's Bible Class, and a loyal and devout member of the Okolona Methodist Church; and

Whereas, the said Joe A. Herndon gave freely of his worldly effects, and devoted much of his time and effort toward the advancement of the teachings of the Holy Scripture, the advancement of our church and the Kingdom of God; and

Whereas, he has by his noble and unselfish Christian life, inspired us and many others to lead a better life in the service of God; therefore be it

Resolved, that the Second Quarterly Conference of the Okolona Methodist Church, duly assembled on this the 17th day of March, A. D., 1940, go on record as expressing our sincere appreciation for the valuable service which he has rendered his fellowmen, his church and his Master, and further expressing our profound regret in the loss of a most beloved brother; be it further

Resolved, that these resolutions be spread upon the official minutes of this body, that copies thereof be delivered to the bereaved family, the Okolona Messenger and the New Orleans Christian Advocate.

Unanimously adopted,
N. J. Golding, District Superintendent;
S. B. Dottery, Secretary;
A. Y. Brown, Pastor.

ARCADIA, LA.

Dear Dr. Duren: This is Good Friday, a gray, coldish day, but the sun did shine long enough for us to call our early assembly a sunrise service. As requested by the General Board, our newly reorganized young people's department put on the "Fellowship of Suffering" service, with communion this morning at seven. (Mrs. Loy Jordan, Mr. Searce McGuire and I are the teachers). We received \$17 for war sufferers. The service was led by Raymond Mad-den, Jr.

As a project, the department sponsored the entire week's services.

My husband has just finished taking subscriptions to the Nashville Advocate, with twenty-two being secured. He expects, after Easter, to begin a campaign to secure his

quota for the New Orleans Advocate. The time limit is set for June first.

Of course we don't want to exaggerate, but we do think we are serving one of the most pleasant places in our Conference.

With best wishes for your continued success, I am,

Sincerely,
MRS. ROBT. M. BROWN.

Conference to pay their assessment in full. I may also state that since that report was made, Greenville has raised its quota in full, with a 10% margin. I am sure other charges have done likewise, but the second quarter's report has not yet reached me from the Conference Treasurer.

A. T. McILWAIN,
Treasurer, Board of
Conf. Claimants.

A CORRECTION

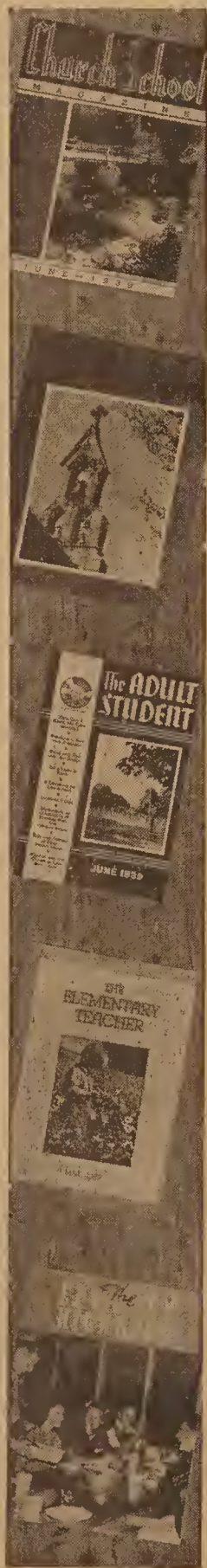
Dear Dr. Duren: Please state through the columns of the Advocate, that when I sent in a list of the charges from North Mississippi, that had paid the superannuate 7% assessment in full, I failed to list Byhalia. Brother H. P. Lewis, the pastor, and his good people, were among the first in the

Customer (pointing to laundry parcel): "Is that my name in Chinese?"

Laundryman (hesitatingly): "N-No."

Customer (curiously): "It is some kind of identifying mark. What is it?"

Laundryman: "Just description. Means li'l fat man, clooked nose, no teeth."



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"No workman can build a beautiful and substantial house without the proper tools. And no Church school teacher can build a worthy personal character in the pupils without the proper literature. The literature used in a Church school is next to the character of the teacher, the most important single secret of success."—Bishop Paul B. Kern.

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If there is any question in your mind as to the lesson material which your Church school should use, we suggest that you write us about your particular problem. We will gladly offer suggestions which we believe will be helpful to you.

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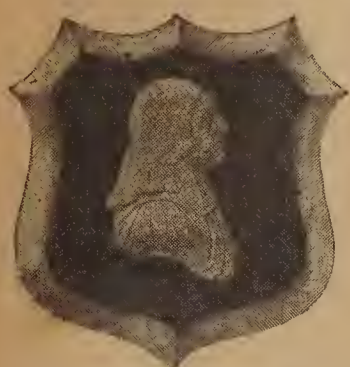
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NASHVILLE, TENN. ✦ DALLAS, TEXAS ✦ RICHMOND, VA.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Those fruit-trees bear most fruit that stand in the sun. So do the souls that stand in the sunlight of divine love, praising God. Fear and selfishness are winter.

—Exchange.

THE PRAYER-ROOM TODAY

O Lord God, we pray that we may be inspired to nobleness of life in the least things.

May we dignify all our daily life?

—Henry Ward Beecher.

Rev J B Cain
Oct 40

The Christ of Common Folks

I love the name of Christ the Lord, the Man of Galilee,

Because He came to live and toil among the likes of me.

Let others sing the praises of a mighty King of kings;

I love the Christ of common folks, the Lord of common things.

The beggars and the feeble ones, the poor and sick and blind,

The wayward and the tempted ones, were those He loved to find;

He lived with them to help them like a brother and a friend,

Or like some wandering workman finding things to mend.

I know my Lord is still my kind of folks to this good day;

I know because he never fails to hear me when I pray.

He loves the people that he finds in narrow dingy streets,

And brings a word of comfort to the weary one He meets

My job is just a poor man's job, my home is just a shack,

But on my humble residence He has never turned His back.

Let others sing their praises of a mighty King of kings;

I love the Christ of common folks, the Lord of common things.

—George T. Liddell.



WALLET OF THE WEEK



MRS. BERTHA PALMER, of the Woman's Christian Temperance Union, is scheduled to give a short course of twenty lessons on Alcohol Education at the Winona Lake Assembly, Indiana, July 1-12. The course is designed particularly for public and church school teachers, ministers and leaders of youth. She will give a course of thirty hours at Chautauqua, New York, from July 15 to August 3. The latter course will be accepted for a two-point graduate credit at New York University.

* * *

"TIN CAN MAIL" is not a phrase invented by some wag as might be supposed, but it is as true to fact as "Air Mail" or "Registered Mail." The mail for some of the Friendly Islands is placed in air-tight tin cans and at Niuafou is dropped over the side of the steamer into the sea. An "outrigger" canoe stands by while a man swims out and retrieves the container and returns to the canoe. The mail is then taken out of the tin can and dispatched to the various places for which it is destined.

* * *

THE CLOSING OF EUROPE TO AMERICAN TRAVEL is said to be responsible for the greatest tourist activity in Alaska, and for giving the Territory the greatest publicity since the days of the "gold rush." Steamship lines are already booked beyond expectation, and hotels and roadhouses are being swamped with advance reservations for accommodations. It is not a case of "seeing America first," but rather an instance of seeing America because they must. Perhaps a better understanding of a too little known chapter in American life may be an advantage.

* * *

THE MAGNIFICENT ARCHITECTURE of the ancients, now known through glorious ruins scattered over the earth, was largely inspired by religious devotion plus an element of royal vanity. In Egypt the temples pay tribute to the Pharaohs, whose names are recorded high on the great pylons. In Greece, the Parthenon, the Erechtheum and the Theseion had a similar inspiration. In Palestine and Syria, where religion was less an emperor cult, the element of personal vanity is overshadowed by the religious impulse, especially in the Temple at Jerusalem and in the gorgeous and massive Temple of the Sun, whose ruins are at Baalbec.

* * *

THE JAPANESE DYNASTY, with 2600 years of unbroken history and 124 emperors, is doubtless a patriotic myth propagated to bolster the pride of the Nipponese. The actual beginning of Japanese history is said to be 552 A. D., and the date 660 B. C., attained by adding a Chinese Great Cycle of 1260 years to the first true calendric date, 600 A. D. The purpose of the addition is alleged to have been to find a place for many picturesque but otherwise dateless legends. The story of the origin of the emperors is defended on the ground that any other assumption that its truth would make it "ridiculous and incredible." It is a fantastic oriental variation of the "divine right" of European sovereigns.

THE EDWIN MARKHAM MEMORIAL to be placed in All Souls Church, Brooklyn, New York, is probably the first recognition to be given the distinguished poet whose death occurred a few weeks ago. A check for five thousand dollars was given by an unnamed friend of Mr. Markham, and this will be used for the placing of a bronze plaque to be engraved with quotations from "The Man with the Hoe." Rev. Cornelius Greenway is the pastor of the church where the memorial will be placed.

* * *

ICEBERGS IN THE NORTH ATLANTIC, on an average of about four hundred and twenty, annually break off from Greenland glaciers and drift into the Atlantic Ocean. At certain seasons they drift far enough south to imperil vessels on the northern route to and from Europe. The average height which an iceberg projects above the surface of the ocean is about one hundred and fifty feet, but they sometimes project to a height of five hundred feet. Their danger to shipping is increased by the fact that they are usually enveloped in fog.

* * *

THE FLIGHT OF TIME is eloquently told by the changes which have been wrought in ocean travel. In the eighteenth century sailing ships required months for an Atlantic crossing; in the nineteenth century the use of steam reduced the time to weeks; but in the twentieth century the famous "Clipper Ships" wing their way over the Atlantic wastes in fewer hours than the number of days required two hundred years ago. Who will dare to say what the years ahead hold in store for the human race?

* * *

REVEREND HEWLETT JOHNSON, Dean of Canterbury cathedral, the official church of Archbishop Lang, the English Primate, raised a furor by his recent utterances in derogation of England and in praise of Communist Russia. His latest offence was to praise Russia for the practice of Christianity which England merely professed and to charge that Russia had been betrayed by the British Empire. Such defiant speech could scarcely be tolerated in one occupying such a responsible place, and it is likely that Parliament may take steps to relieve him of his important post.

* * *

SOME PHILIPPINE MARRIAGE CUSTOMS in Aklan, Capiz, are interesting. Before the marriage the father of the groom builds the couple a house. On a Sunday at noon he goes out and marks the layout of the structure on the ground. Three nights later he inverts a half coconut shell on the spot, and if it is unmolested, he builds, otherwise the site is abandoned. A house built during the moon's first quarter is lucky, during the last quarter unlucky. Window shutters, the door-ladder and the stove are not placed until after the wedding, lest evil spirits come and make the place unlivable. The groom brings two pillows, a mat, a blanket, a book and a bolo, and spends the first night alone. Then comes the bride and their first three days in the home "condition" the marital journey.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH IN AN AGE OF PESSIMISM

At no time in a generation, perhaps, has pessimism so dominated the life of the world as at the present moment. It is reflected in the business and social life of all nations and it reaches its climax in international relations. No great nation dares to speak confidently or hopefully of the years beyond the blackout of the war now in progress, and the situation of the small nations and the dependent peoples may be aptly described in the words of Jesus to the daughters of Jerusalem, "Weep not for me, but weep for yourselves, and for your children." None but a man with the gambler instinct dares to fare forth on the highways of commercial enterprise, and only the shallow and the superficial person ventures to prophesy the dawning of a better day for the world.

It is perfectly natural that the soldiers of warring nations should feel very deeply on the subject of their wrecked plans and hopes for life, and the widening circle of devastating influences tends to arouse in all others the feeling that their souls are not their own and that tomorrow's turn of the wheel of international fortune may draw even those who are not at present involved in the conflict into the maelstrom of war. Publicists of all lands contemplate the diplomatic jockeyings of the nations with manifest impatience and grave apprehension. Who can think of the rape of Ethiopia, the blotting out of Czechoslovakia and Poland, and the mutilation of Finland, and still believe that the sanity of force and the appeal of democracy as such offer any great promise for the recovery of a war-torn world? Pessimism is the logical answer upon the lips of nations and peoples dominated by material and selfish ends and aims, and any revision of world status based upon force must be a downward revision.

The church itself moves timidly in the shadows of human circumstance. There was a time when its voice carried a note of authority not found in its deliverances now. In Russia religion is an outlaw, in totalitarian states it is almost the slave of autocratic power and race hatred, and even in democratic countries its message is largely confined to social and economic adjustments. The church needs to recover the revolutionary tone of its message in the first centuries of the Christian era. It cannot afford to compromise issues which are vital to its life. It cannot afford to barter principle for a temporary prestige. And, of all forces in the world, it must not become pessimistic, for in such a mood it would confess the hollowness of its own faith and assurance, deny its high and holy allegiance and lower the flag of the heavenly kingdom. Christianity must stand firm and its message must be a courageous and a confident challenge to a warring and a war-ruined world.

DEMOTED BUT—

In the first nine verses of the sixteenth chapter of St. Luke's Gospel is one of the most human incidents of the New Testament record. It is so very modern as to seem like yesterday's leaf out of the diary of an unscrupulous servant. The story is that of a steward who, though demoted, had lost none of his selfish initiative and cunning. He was faced with an income reduction which was tremendously real, but he proposed to land upon his feet. So he resolved to have the records falsified as a means of laying tribute upon the friendship and the gratitude of those who might be the sharers and the beneficiaries of his crookedness. "I cannot dig, to beg I am ashamed." I'll place an easy-chair in the chimney-corner of my friend in selfishness, I'll secure a meal ticket from one whose larder I have enriched, and I'll secure a bed made by hands which have reason for gratitude, that when I am expelled from my comfortable position they may receive me into their habitations. The steward had lost his job, he wouldn't work and he proposed to lay his associates under obligation by further misuses of his trust. Such reasoning has a strikingly modern cast and such conduct does not belong exclusively to any far away time. It illustrates the course of perverted morals in all ages.

This is a very difficult parable to interpret because it is both easy and natural to run ahead of the record. Jesus did not commend, as so many think, the criminal conduct of the demoted steward. He simply records the master's cynical admiration for the employer, who in humiliation refused to surrender the objective which he had pursued to his downfall. Jesus uses the incident as a picture of a process and a spirit which Christians may use to their eternal profit. He means to say that if worldlings in desperation are willing to risk all for ease and comfort and material satisfactions, it stands to reason that saints to whom the Kingdom of God is a living reality will not be less aggressive in the quest to possess themselves of its unfailing riches. The age-long question mark has been at the point of the Christian's apprehension of the solid reality of spiritual things. The story of the Unjust Steward emphasizes the fact that men pursue aggressively and without compromise the things which are first in their audit of values. So Jesus intimates that in the school of life, there are worldlings at whose feet we can afford to sit and learn wisdom as to the passion and the method for deepening the spiritual life. The parable may teach other lessons, but this is certainly one of its primary meanings.

GENERAL AND JURISDICTIONAL CONFERENCE EXPENSE FUNDS

Word reaches us from a number of quarters that the levy for defraying the expenses of the General and Jurisdictional Conferences is not being collected and that those very vital sessions are likely to be seriously handicapped by a lack of funds. We consider the collection of these apportionments very important—an obligation which goes to the very roots of our denominational connection. In our opinion, no Conference will have a more important bearing upon the Methodism of the next quarter of a century than the one to meet at Atlantic City this month. Our representatives should be able to go and stay until the task assigned them is properly done. We sincerely hope that all our churches will pay these apportionments **immediately and in full**. We do not see how any church can afford to do otherwise, for failure would mean that other Conferences must share the expense of your delegates.

THE BUILDING TRUST

On last Friday one hundred and two persons in the plumbing industry were indicted at Cleveland, Ohio. This brings to a total of nine hundred and eighty-five the number of persons named in such Federal prosecutions. At first the Government sought to break up building combinations by attacks upon local contractor and labor groups, but apparently without the desired result.

As we see it, this is a very unfair and vicious form of combination. It is a form of rake-off indirectly protected, in many cases, by municipal trade licenses, and we believe that it is militating against legitimate and necessary building expansion. The man who would build a home for himself has no way of escape from the toils of such an industrial combine. To be sure, the individual tradesman is benefitted, but the practice destroys the meaning of markets and takes away from many workmen the opportunity to earn a living by open competition and honest labor. We are opposed to any such practice, no matter whether it involves such public construction projects as have figured in recent criminal prosecutions in Louisiana, or whether the lone victim seeks to build a modest shelter for those whom he loves.

UNHAPPY PALESTINE

Ever since the legions of contending civilizations first deployed on the plains of Esdraelon Palestine has been the football, the pawn, the victim of international conflict. In the last great war, the forces of Allenby pursued the beaten armies of the Ottoman Empire over its hills and the camel-mounted Arabs under Lawrence completed their defeat and demobilization. At the present time, no hostile armies march and countermarch within its borders, but the shadows of war have again thrown its social organization and prospect into confusion—it is once more the victim of international strife. We do not enter into any criticism of England's conduct of the war. It is her war and we do not know what her difficulties are. We do regret the opening of the old sores which threaten the peace of Palestine. We admit very frankly that we have never been fully convinced that the Balfour Declaration was altogether just, but that is water which has passed the mill. The one thing that we feel is that Palestine, the homeland of the Prince of Peace, is en-

titled to respite from the turmoil and strife from which it has suffered for literally thousands of years. Surely it is time that the Golden Gate were opened for the entrance of the spirit of the Carpenter of Nazareth who ascended Calvary and the cross that the world might have peace.

DEAD LINE

Our dead line is Saturday morning, and we cannot be responsible for material received after that time.

Editorial Miscellany

By Dr. H. T. Carley

CONFLAGRATIONS AND FIRES

We have heard that one of the hardest things a newspaper editor has to do is to teach his young reporters to use short words instead of long ones, and simple words in place of hifalutin ones. It seems that it is especially hard to get the young writer to say, "a bad fire," instead of, "a disastrous conflagration." Perhaps one reason for this is that the editor's home never caught fire.

We had a fire at our house not long ago. Even a cub reporter would not have called it "a disastrous conflagration," and a hard-boiled news-gatherer would probably have given about three lines to it as "a small blaze." But they wouldn't have been living in the house that is approximately a hundred years old, that played a part in some historic episodes, and that has some of that ancient and honorable furniture in it that people travel hundreds—maybe thousands—of miles to Natchez to see. It makes a lot of difference whether the fire is at your house or the other fellow's.

As a matter of fact, it wasn't such a bad fire so far as actual damage is concerned. It happened about two of the clock in the afternoon. A keen-eyed neighbor across the street discovered it and gave the alarm; in almost less time than it takes to tell it, the bucket brigade was on the scene with buckets, tubs, and ladders, and a mind to work. Everybody lent a hand. Both white and colored friends and neighbors, and even the strangers who happened to be within the gates of the city, toted water, climbed ladders, tore off boards, and put out the fire—"extinguished the flames," in reportorial language. It is worth a whole lot to find out how good people can be to you when you are in distress.

Fortunately, we have insurance on the house; and the insurance office, adjusters, and all concerned were very prompt and courteous in making satisfactory settlement.

During the past week we have been undergoing the process of repairs. Carpenters, bricklayers, painters, and plasterers have had possession of the premises. We have been somewhat cramped in reduced living quarters, but the worst is about over. "Pat," the Boston terrier, has had the time of his life, poking his nose into everything, as inquisitive as a child about what was going on. He'll probably be disappointed when all the workmen leave.

So the old house still stands, thanks to the bucket brigade and a favoring providence.

The conflagration was extinguished; but the fires of gratitude still burn in our hearts.

RELIGION FACES THE FORTIES

By Rolland E. Wolfe

This Lenten period finds the church taking her first cautious steps on the portals of a new decade. The thoughtful Christian is impelled to ask what this decade will do to the church? Or what will the church do to life in the forties? What will be the position of the church ten years hence in 1950? Will it be dead, fossilized, just alive, or will it be a power in meeting the challenge of those days? Now is the time for the church to answer that question.

As we face the decade of the forties, it must be recognized that the church is on trial. We know how Christianity has been banished in certain nations, while in other countries it is very uncomfortable. In America the church is simply passed by and ignored. This is true not only of the laboring masses who seldom darken her doors, but also of the philosophers, historians, and other people of influence. An attendant at the 1939 twelve-day Canadian conference on politics and international questions said, "Religion was considered, but not a single person present had any faith that religion would be able to do anything." Even children have caught the spirit of the age, for a girl was heard to say, "The preachers, the Sunday school teachers, and the church have been trying to find God, for a long time, but—do you know—I believe the scientists will be first to find him."

The two early decades of this century were decades of victory for the church. She had remarkable effect upon the national life, especially in social reform. It was an era of ecclesiastical expansion. But there is nothing so hard to bear as success. The result was that the decades of the twenties and thirties marked an era of stagnation and retreat. During this period, many substitutes for religion were tried. Government was hailed as the new savior of America. But these voices are being silenced by the accumulating evidence of graft, inefficiency, and mounting public debt. Many, looking to education, have worshiped it in the years following the World War as the all-sufficient god. But the results of our high educational expenditures have been disappointing. Education, as administered, often has dissipated rather than fostered the fundamental moralities of life. Educated fools are greater menaces to society than ignorant fools. Business also has been tried. In the decade of the twenties, business was regarded as the great civilizer. But look what happened in 1929! Science also has been worshiped in recent years as the light of better days. But now it appears that science is being perverted into an agency of human destruction which promises to plunge us into a bloody age of neo-savagery. Many have looked to communism, with its promise of heavenly equality on earth, as the last answer. But this hope too has faded. One after another, these movements have been weighed in the balances and have been found wanting. None of these has been able to supply that spiritual impetus which is so sorely needed in our times.

With the swing of the pendulum, the spotlight of attention again is being focused on the church. Today people are looking to the church. True, they are not moving much in her direction yet. But they are looking, wistfully watching to see what the church will do to see if she will merit their support. The green light is on with its call to the church to go forward. People are looking to see if she will go forward or if she

is stalled in her tracks. In face of the popular mentality of the present day one is made to exclaim with Jesus, "The fields are white unto harvest."

The Forward Together Movement in the Universalist denomination comes at a strategic moment. The signs of the times all point in the direction of a religious renaissance. College students and officials are taking renewed interest in religion. Social groups in the communities are beginning to search their hearts and conclude that they ought to become interested in the church. Golf players are deserting the green to attend the services of worship, for they say America cannot get along without the church. Any church that has any signs of life is registering an increasing attendance at the morning services. These movements back to the church are not very pronounced as yet, but they are hopeful signs for the future.

When the Israelites were stalled by the

ADVOCATE CAMPAIGN REPORT BY DISTRICTS THROUGH APRIL 1

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Ruston District.....	52
Shreveport District.....	40

Mississippi Conference

Brookhaven District.....	47½
Hattiesburg District.....	27
Jackson District.....	51
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Vicksburg District.....	34

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Corinth District.....	61
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Red Sea, there came the impelling command, "Speak to the children of Israel that they move forward." And today, I can hear God speaking these same words to the church. But before there can be much action, there must be a renewal of faith and vision. Lent, with its invitation to meditation, to draw aside from the distractions of the world, is a fitting time for the church to regain her own soul. This is a day of hope. But before the church can draw men and women in any great numbers, she must generate within herself more spiritual power. So Lent in 1940 brings to us a great challenge.

As we face these possibilities we should feel like Moses before the burning bush. He removed the shoes from his feet because he felt he was standing on holy ground. We also need to draw aside into the presence of the holy. If the saints of the Bible had not done this, their accomplishments probably would not have been possible. After Moses was irritated by the clamors of the children of Israel so that he did not know what to do with them, he climbed Mount Sinai. There, away from people, in company with sun, stars, clouds, thunders, lightnings, and the spirit of the Creator, Moses regained his poise and

dreamed new dreams for the future of his people. When he returned from that mountain, his face shone with such a radiance that the people were certain he had seen God face to face. It is that radiance which the church needs today, and when people see it they will flock to her because they too will know she has been with God.

In recent years the church has been about as cowardly as Elijah. When Jezebel tried him out, he became frightened. He had achieved great triumphs, completely vanquishing the prophets of Baal. But in his hour of victory, he was frightened into inactivity by a woman. He fled for his life to the most southerly village of Palestine. Still afraid that she might find him, he fled a day's journey farther into the wilderness. There he sat down under a juniper tree and wished that he might die. Then he journeyed forty more days to the inaccessible regions of Sinai in search of safety. At last he came to Mount Horeb and crawled down into the innermost recesses of a cave. Soon a storm arose with its thunder, hurricane, and lightning. As the thunders shook the mountain, Elijah came out and stood in the door of the cave. And there Elijah became converted. As the still small voice from within his own soul spoke to him, he came to see that his methods had been all wrong. His courage revived and, seeing new possibilities for service, he resolved to return and make the future of Jehovah religion secure. In this Lenten season every church and every church member would do well to withdraw a while and listen to the words of the still small voice.

Isaiah had his experience of awakening while worshiping in the temple at Jerusalem. As the service progressed, he felt himself lifted up into heaven. There in the heavenly temple, he beheld God Himself. So powerful was the inspiration of that hour that it impelled him to go out as a prophet. That spiritual experience was the driving force which kept him active for more than forty years in the prophetic task. Jesus spent forty days in the mountain before he began his public ministry. I wonder if the multitudes would have flocked about him if he had not spent those forty days of preparation in meditation and prayer. The mountain of transfiguration served the same purpose for the disciples. Though they had been with Jesus on all his journeys, they had not begun to appreciate him until on that secluded mountain top. I wonder how much of the power and heroism which they displayed in the days following Easter was due to the new insights on that night. Paul, after his dramatic experience on the Damascus road, fled into Arabia, where he remained in seclusion for a period of three years. Here he grew from a narrow bigot into a full-grown Christian. In those days he generated such personal power that he was able to go out and, almost single-handed, overthrow the religions of the Greek and Roman world and establish Christianity in their place.

There was great variety in the religious experience of these leaders. But they all had two things in common. First, they had to draw apart in meditation, prayer, and communion with the spirit of God before they could achieve any effectiveness. Second, they all received power therefrom to go out and accomplish miracles. The challenge of Lent in 1940 is that we should achieve this spiritual regeneration and new perspective so that the decade of the forties may be made a decade of power and action.

Ezekiel compared the Hebrew nation in his day to a valley of dry bones. And he

(Continued on page 12)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

WISHFUL THINKING

By Rev. Ernest J. Barson

(We had hoped it was He that should have redeemed Israel.—Luke xxiv, 21.)

A phrase has come into common use recently to describe a certain attitude to life and to contemporary events. It is known as Wishful Thinking. A more familiar phrase denoting the same attitude to life is when something is declared to be a wish that is father to the thought. In each case that which is thought springs more out of man's desire that certain things or events should be so than from a true reading of the facts of the situation.

* * *

At first glance it may seem that the meeting of Jesus with the two friends on the road to Emmaus is an example on their part of wishful thinking that was pathetically helpless and wrong in its interpretation of facts.

* * *

They had hoped, they said, it was He who should have redeemed Israel. Instead of which He had died the death of a common criminal, with no one to raise so much as a finger on His behalf, nor He Himself able apparently to protect Himself against His enemies. Instead of all that they had dreamed they were confronted with what in the language of today would be called "the tragic realism of the Cross." Against their wishful thinking there stood the wilful doing of Christ's enemies. The realists were those who saw the Cross for the dark and ugly thing it was: the end of an absurd dream. "If wishes were horses, beggars would ride," says a popular proverb, and these two had had hopes of riding into Jerusalem when Jesus should come into His Kingdom. Had they not seen the multitude casting branches before Him as He made one triumphal entry into the Holy City?

* * *

Wishful thinking is not, then, a modern invention, however new the phrase may be.

* * *

Does this reveal a trick of the mind which has a way of deceiving itself into believing what it wants to believe rather than what the facts themselves suggest? The psychologists would have us believe it so. Religion, many of them say, is the projection of human desire which creates something in its own mind and proceeds to project it into the world of reality, but without power to make it real. Instead of God creating the world, it was the world which cre-

ated God. The wish was formed that it might be so, and behold man saw it and it was very good. He surveyed the universe and said to himself, Let us make God in our own image, and in the image of man created he Him, inventing the idea to meet certain felt needs of his own life which the illusion satisfied.

* * *

So his belief in immortality is said to be the projection of his own egoism that desires to prolong his days, which desire finds no confirmation outside religious belief. Belief in immortality, it is said, is but another illustration of wishful thinking. The truth of the Resurrection of Jesus Christ from the dead, which to the believer is established beyond question, brings no sort of proof to the unbeliever. Without faith it is impossible to please God, so without faith there is no future life nor any Easter morn. What then is faith but wishful thinking, projecting into the world of fact the world of make-believe, because it is what we want to believe? Is the fair prospect of immortality but a mirage after all? Let us go to Christ Himself and read His words in the light of fact. When He said, "And I, if I be lifted up from the earth, will draw all men unto Myself," does it require the testimony of history to convince us that what looks like wishful thinking was a truer reading of events than the realists of His day had any idea of? Was it wishful thinking only that made Him say to His disciples, with the Cross already casting its shadow before Him, "Be of good cheer; I have overcome the world?" Is it wishful thinking that makes us say today, despite the facts, that the future belongs to Christ and that the kingdoms of this world will one day become the Kingdom of our Lord and His Christ?

* * *

"This is the victory that overcometh the world even our faith," wrote the Apostle; faith, which is the evidence of things hoped for, the proving of things not seen. Is faith, then, but wishful thinking after all? I do not think it is necessary for us to deny the considerable element of truth in the description of this attitude to life as wishful thinking. Indeed it is part of our case, and a very important part. . . . What is there in the heart and mind of man that causes him to oppose to the world of fact a greater and nobler world of faith? What was it in the mind and heart of the prophet which caused him to announce the fall of Babylon years before that event took place in history? There is something in this attitude to life which is of great value to truth. Is it not a significant thing that wherever man is found, there also, in some form or another, is found a conception of God which commands the obedience and awe of the worshipper? Why is it that man is "an upward looker?" If man has projected this conception of God on to the canvas of history, and if that was the expression of a desire in himself to create an image in his mind which answered to a deeply felt need in his own soul, is not that wish, which was father to that thought, itself the expression of a Reality which did not begin in the mind of man, but was itself projected into his mind by a Greater than himself? Is not the practically universal belief in a future life itself the most convincing evidence of the

truth? How else can we explain these deep desires of the human spirit than as the revelation of hidden capacities which this world is incapable of fulfilling? Have we improved upon Augustine's famous saying, "Thou has made us for Thyself and our souls are restless till they find their rest in Thee," when we say it is a case of wishful thinking, because we are not concerned to deny that it is so? What remains to be explained is what sort of being is man that he should desire such things in order that the deepest needs of his soul shall be satisfied? Yet man is born to trouble, as sparks fly upward. What kind of wishful thinking is it that sends him on wings as eagles when it might be supposed by the realist that the earth is his proper resting place? It is just because he cannot rest there that he forms within his mind a purpose and a resolve that causes him to beat his wings against the skies. Whether, therefore, it is winning the war, or the building of that better world of man's dreams that the ages have sought with unceasing persistence, is not the wish that things shall be, when it passes from wishful thinking to resolute doing, the equivalent of the faith that overcometh the world?

* * *

There are many people today, Christian men and women among them, who, in face of the terrible things that are happening, are beginning to lose heart and speak in the language, not of wishful thinking, but of hopes that have perished, who in their hearts are saying regretfully of the faith itself: We had hoped it would have saved the world; saved it from war, saved it from self-destruction, saved it from sin. We have believed that it was in accordance with the will of God that all men should be saved and come to the knowledge of the truth. Instead of which we see the world, or a large part of it, given over to such evils as we had thought the human race had put behind itself for ever. Instead of the world getting better it is getting worse.

* * *

That it behoved Christ to suffer before entering upon His glory was too great a truth for those two friends on the way to Emmaus to believe themselves. Yet who was right? The hopes that until that moment had seemed mere wishful thinking buried in disillusion were being fulfilled before their eyes, as foretold by prophets and fulfilled in Christ, in ways they had never dreamed. Their eyes had been holden that they should not see, and now when their eyes were opened they saw Jesus vanished out of their sight. At that moment wishful thinking became a living faith. With the evidence of their senses gone they were left with the conviction that they had been right after all, only more gloriously right than they had ever dreamed. What they had hoped was come to pass in ways undreamed of. They knew now that it was He that should redeem Israel: that had redeemed Israel. The Cross was not the end, as the realists thought. It was only the beginning. If it was only wishful thinking it was the sort of wishful thinking that was to change the history of the world.

* * *

What, then, shall we say to these things? If God be for us, who can be against us? Wars, persecutions, unbelief and the end of all things? Nay, in all these things we are more than conquerors through Him that loved us and gave Himself for us.

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Rev. J. Noel Hinson, pastor at Blue Mountain, Miss., reports a good meeting at that place during the week preceding Palm Sunday. Report of the meeting is published elsewhere in this issue.

Rev. J. S. Noblin, pastor at Collins, Miss., sends an encouraging message regarding his work. At the time of his writing he was engaged in what promised to be a very successful revival.

Rev. J. W. Ward, district superintendent, writes that the Greenville District Conference will be held at Clarksdale on April 18, beginning at 9 o'clock in the morning and continuing through the day.

A card from Rev. W. C. Beasley requests the change of his paper from Shannon, Miss., to Boyle. This we take to mean that he is replacing Rev. W. W. Jones, who was changed to Rosedale to fill the vacancy there.

Rev. Otho M. Brantley, pastor at Fannin, Miss., has had a good beginning, the weather considered, and he reports that his people are enjoying the Advocate very much. For himself, he says he feels that it is doing unspeakable good in many ways.

Dr. G. F. Winfield, pastor at Broad Street, Hattiesburg, says that things are in shipshape in that city, regardless of the ominous sound of the personals which we carried recently regarding ministerial casualties. We appreciate Dr. Winfield's racy letter.

Rev. E. H. Cunningham, pastor at Amory, Miss., reports a good pre-Easter service and nine accessions for the quarter, four of which were on profession of faith. Bro. Cunningham, as is his custom, issued a very beautiful folder program for his Easter services.

We regret to learn of the serious illness of Rev. J. W. Raper at his home in Paris, Miss. Bro. Raper is a retired member of the North Mississippi Conference, and has not been in robust health for some time. We hope for a better report from him in the near future.

Bro. Homer L. Hunt, layman from Harpersville, Miss., writes us a commendation of our editorial utterances in the issue of March 21. Such words of commendation from layman friends encourage us to go forward in the effort to make the paper worth while to all our readers.

Rev. John J. Rasmussen, pastor at Mansfield, La., sends us a copy of his calendar and of the program for a cantata given by the united choirs of Mansfield, under the direction of Mrs. A. A. Kidd. Bro. Rasmussen's calendar announces the reception of sixteen new members into his church.

Rev. Walter M. Hester, pastor of New Albany circuit, had an excellent pre-Easter meeting at Ecu, Miss., where he was assisted by Rev. Rudolph R. Scott. The services were inspiring and there were a number of additions to the membership of the church.

Rev. W. C. Westbrook, of Wesson, Miss., says that he has had acquaintance with the Advocate for fifty years, it having been introduced to him by his Grandfather Wood, a local preacher at Auburn, Miss. We appreciate his enthusiastic commendation of the paper as it is today.

We regret to learn of the illness of Rev. J. B. Cain, Hazlehurst, Miss., from a rather stubborn attack of influenza. We are glad to know, however, that he is better. During his illness Rev. M. M. Black and Dr. M. L. Smith, of Millsaps College, took care of his services, and the work has not suffered because of Bro. Cain's enforced absence.

Friends of Mr. J. H. Johnson will be rejoiced to learn that he has so far recovered his health as to feel better than he has for three or four years. Recently he attended a meeting of the directors of the George Washington Masonic National Memorial Association, in Washington, D. C., of which board he is a member.

Rev. Virgil Morris, pastor at Lafayette, La., has received fifty-one members since Conference, twenty-six of whom came by baptism and vows. Bro. Morris is making good progress in the effort to liquidate a debt of over \$12,000 on the church, and he expects to carry it through to success in the early part of April.

Dr. A. T. McIlwain, pastor of First Church, Greenville, Miss., reports a great Easter service, one of the largest congregations since he became pastor, with thirty-eight additions to the church and thirty-six of them on profession of faith. This makes a total of eighty-one members received this year and forty-two of them have been by profession.

Rev. Alton A. McKnight is giving a good account of his stewardship at Amite. This is particularly true with reference to his Advocate solicitation. He expects to close his Advocate campaign with a completed quota within a short time. We trust also to include him among the honor-roll churches, all of whose stewards are readers of the Advocate.

The Commercial Appeal, of March 24, carried a notice of the approaching marriage of Rev. N. J. Golding, district superintendent at Aberdeen, Miss. We understand that the Miss Owen, of New Albany, to whom he is to be married, is an excellent young woman, and the Advocate joins with their many friends in congratulations and best wishes.

Rev. W. J. Cunningham, pastor at Sardis, calls our attention to an error in listing J. W. Robertson and Sardis as a quota church instead of Senatobia as it should have been. The fact is the error was corrected the first week after it occurred, but the printers overlooked it and so it continued. We are sorry for the error and the proper correction is now made.

Rev. J. H. Felts, Fulton, Ky., says that he is as well as a youngster and as happy. We regret an error which found its way into his "Wise and Otherwise" contribution of two weeks ago which made Bro. Felts institute a comparison between himself and Dr. Hutchinson which he did not make. We do not know how the change occurred, but we sincerely apologize to Bro. Felts for the misrepresentation which resulted.

Rev. H. L. Creech, pastor at Mt. Pleasant Methodist Church, Mt. Pleasant, N. C., was the speaker for Religious Emphasis Week at Wood Junior College, Mathiston, Miss., during the week of March 11-17. Rev. Mr. Creech gave a splendid series of sermons and was one of the most popular and in-

fluential speakers ever to visit the campus. The meeting is reported to have been a great success.

Mr. Joe Caldwell, long-time member of the choir and secretary of the Church School, died at his home in Starkville, Miss., recently. In his will he provided for fifteen hundred dollars to be applied to the liquidation of the church debt, and through the generosity of a bondholder, this amount will pay off two thousand dollars of the bonded obligation. Dr. J. R. Countiss is the pastor of the church.

Rev. Rex Squyres writes from Sibley, La., that the work is coming along very nicely and that he is preparing for a big summer. The charge recently sponsored an egg shower, which netted the Orphanage at Ruston seventy-five dozen eggs. This was in addition to a good Easter offering on the charge. Bro. Squyres had an impressive candlelight communion service at the Sibley church on Good Friday.

APPOINTMENT CHANGES

Dear Dr. Duren: Bishop H. M. Dobbs authorizes the following changes in appointments:

W. W. Jones from Boyle and Pace to Rosedale.

W. C. Beasley from Shannon to Boyle and Pace.

J. W. WARD, D. S.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Mr. J. H. Johnson, treasurer of the North Mississippi Conference, calls attention to the fact that up to March 28, he had received only \$305 of the entire amount assessed for General and Jurisdictional Conference expenses, and that very few churches have made their contribution to this fund. Whitmore and Smith, treasurers of the General and Jurisdictional Fund, urge that all amounts be in their hands by April 10. In order to do this remittances should reach the Conference treasurer not later than April 5. There is no more important matter than this, and the pastors are urged to see that this expense money is forthcoming. Send remittances to J. H. Johnson, treasurer, Clarksdale, Miss.

WOOD JUNIOR COLLEGE

The construction of the new \$20,000.00 gymnasium at Wood Junior College, Mathiston, Miss., is nearing completion. The construction of the gymnasium is of brick and steel, and is a wonderful addition to the already modernistic plant. Wood Junior College is owned and operated by the Woman's Home Missionary Society, of the former Methodist Episcopal Church. It was founded in 1882, and since that time has had as its sole purpose the Christian education of young men and women. Mr. Edward W. Seay is president of this thriving Junior College. The College is named in honor of Dr. and Mrs. I. C. Wood, of Omaha, Nebraska, whose interest and generosity have made possible the fine buildings and equipment that are to be found at the institution today.

CORINTH DISTRICT CONFERENCE

The Corinth District Conference will be held at Baldwyn, Miss., April 25th. The membership of this conference will be composed of all the church school superintendents, charge lay leaders, all preachers—traveling, superannuated, supernumerary and local; exhorters, district stewards, district trustees, district lay leader and associates, also district secretary of Woman's Work, Young People's Work and Adult Work. In addition to the above there are thirty-five elected members. This will be a ONE-DAY conference.

W. R. LOTT, D. S.

A SUCCESSFUL REVIVAL AT BLUE MOUNTAIN

A very successful revival closed at Blue Mountain Methodist Church Palm Sunday night. The Rev. Jeff Cunningham did the preaching. His powerful message and his pleasing personality caught the attention of the people from the very beginning.

The congregation grew each service to the extent that our building would not accommodate the people. The Baptists very graciously invited us to hold services in their church Sunday night.

We had two additions to the church, one, a college girl, on profession of faith, and the other, a business man, by letter.

The church members were greatly revived, and Sunday afternoon at a church conference the members voted unanimously to begin working immediately to bring the church from a quarter time church to half time. This of course means an increase in the church budget. They voted also to change the method of paying quarterly to the weekly budget system.

Another sign of advance during this meeting was the fact that the offering for the visiting preacher was more than twice as much as has ever been raised in this church, so far as I am able to find on record. While success is not measured in terms of finances, it is a fact that people contribute to the church in proportion to their interest in the church. Had Bro. Jeff not aroused the interest of the people in the church and in religion, they would not have volunteered their gifts so beautifully—there was no finance committee working.

Fortunate, indeed, is the pastor and the church that are able to get Bro. Jeff for a meeting!

J. NOEL HINSON,
Pastor.

FIRST CHURCH, BATON ROUGE, LOUISIANA

Intensive evangelistic efforts of the church, beginning with special services from February 25 through March 1, and ending Easter Sunday, resulted in the accession of 87 persons to church membership. Forty-nine of this total entered on profession of faith. Fifty-nine of the eighty-seven were received into membership on Easter Sunday, in two services—reception of children and young people who had attended classes in the meaning of church membership conducted by the pastor and director of Christian Education previously, at 10 a. m., and the regular morning service. Forty-five of the 59 joined on profession of faith.

A challenging and inspiring Easter message was delivered by the pastor, Dr. J. Richard Spann, at the eleven o'clock serv-

ice, to a congregation which filled both the main auditorium and balcony, including chairs in all aisles. Unusually beautiful music was furnished by the choir. Following this service, three infants were baptized by the pastor.

The Easter offering for the Ruston Orphanage totaled \$300, an increase of thirty-three and one-third per cent over last year's offering.

MARY SEARLES.

BISHOP DOBBS IN CHARGE

My Dear Bishop Dobbs:

I am this day writing Rev. W. B. Jones, of Meridian, Miss., who is the Secretary of the Mississippi Conference, asking him to notify each district superintendent in said Conference that because of the indisposition of Bishop W. T. Watkins I am, as the Senior Bishop of the Southeastern Jurisdiction, asking you to take full Episcopal Supervision of the Mississippi Conference.

I have in the same mail written Rev. W. R. Lott, who is the Secretary of the North Mississippi Conference, the same statement as touching that Conference. I hope that will be sufficient and satisfactory.

Hope you are ready for action.

Your Brother,

U. V. W. DARLINGTON.

DISTRICT CONFERENCE NOTICE

To the pastors of the Columbus District of the North Mississippi Conference: Please send me the names of the delegates elected to the District Conference from your respective charges as soon as possible.

J. N. HUMPHREY,
Pastor-Host.

SIMSBORO CHURCH TO BE DEDICATED

Dear Dr. Duren: I wish to announce the dedication of the Simsboro church on the third Sunday, April 21st.

We have planned a program for the day, with the dedication in the afternoon.

J. D. HUFF.

ADDITIONAL PERSONALS

The Methodist church at Bucatunna, Mississippi, was blown down during the storm of last week. News dispatches do not record the facts as to insurance—only the fact of the loss.

Charles Lane, little son of Rev. and Mrs. J. H. Midyett, of Oakdale, La., was baptized by Dr. R. H. Harper, the District Superintendent, on Sunday, February 25. Dr. A. M. Shaw assisted in the ceremony.

Press reports indicate that quite a little damage was done at Coldwater by the some-

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

what eccentric wind and electric storm which visited scattered settlements of Alabama, Mississippi, Louisiana and Texas on last Friday.

Rev. R. G. Moore adds to a business note the message that he and his people at First Church, Water Valley, Miss., are making good progress in carrying out the program of the church, and that there is a steady increase in attendance upon the services of worship.

The little fishing village of Pierre Part, in Southwest Louisiana, seems to have been the heaviest sufferer in the cyclonic wind which struck this section last week. The town was demolished, but fortunately there were fewer casualties than were first reported.

Bishop A. Frank Smith was the preacher at First Methodist Church, New Orleans, on last Sunday morning. He was greeted by a large congregation who were not disappointed in his splendid and helpful deliverance. In an afternoon service, he formally dedicated the new Aldersgate church, which is located beyond the Industrial Canal. Rev. Wm. B. VanValkenburgh is the pastor.

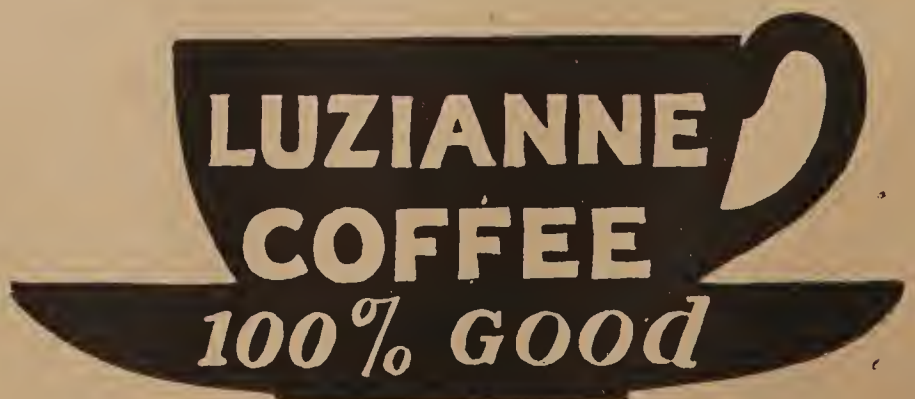
A DELIGHTFUL VISIT

I was called to Oxford recently to dedicate a new Phi Delta Theta chapter house, which the young men and their friends have recently cleared of all debt. It was an occasion of very great pleasure and satisfaction to those who belong to that fraternity and to their friends. A number of prominent people from various sections were there to take part in the exercises.

While there I had the pleasure of seeing a large number of former friends and fellow-workers in the church. I was pastor there some years ago. Brother J. A. George is the present pastor. He insisted that I preach at the 11 o'clock hour which I was glad to do. A splendid congregation heard the message that I tried to bring. Brother George is doing well in that fine field. He has as fine people to work with as can be found anywhere.

We had a fine Easter service at Durant. A great congregation gathered for the morning service and it was an occasion long to be remembered.

E. S. LEWIS.





H. N. McTyeire



C. C. Gillespie



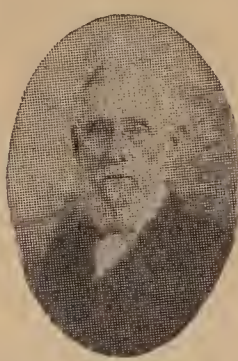
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

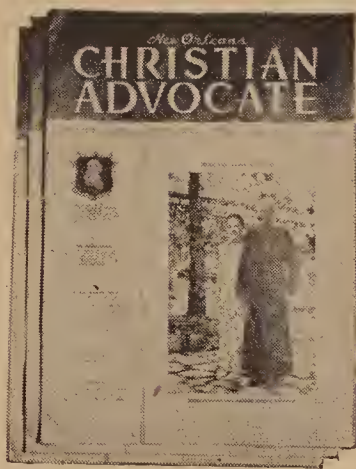
In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—Rev. J. W. Robertson..	12	16

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "

Suppose

The **Philippine Magazine** for January carried a page advertisement which read: "Believing that the Philippine Magazine fulfills the need of an independent monthly, devoted to Filipino and American interests and to cultural development in the Philippines, and that such a publication should be supported by all, we donate this page. Having nothing to advertise, however, this firm prefers to remain anonymous."

Suppose that our 500 pastors and our quarter of a million Methodists were as loyal to the New Orleans Christian Advocate. Like Nancy, we'd go places. We ask no donation—only your enthusiastic support that we may do month by month a better job for Louisiana and Mississippi Methodism. Give us four hundred subscriptions from every district and we promise to make still greater progress in building the Advocate.



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

WILL THEY SAY THE SAME OF US?

By Chapin D. Foster

Every layman ought to read the story of Nehemiah and get ready for action. That story, if applied to 1940, will give each churchman a challenge he cannot sidestep.

Nehemiah, the captive, was a layman who had an easy job with Artaxerxes. He was cupbearer to the king. Having received word of trouble back in Jerusalem, his was a sad countenance; but going about his daily duties, he did not lose his courage when the king asked the cause of his worry. As a result, Nehemiah asked and received a vacation with expenses paid.

In Jerusalem he learned the stories were too true. The gates were down, all of them; the walls in bad condition. Foundation of national security in Jerusalem, the walls were the bulwark of national defense. With these down, Jerusalem could be an easy victim of invasion.

Did Nehemiah write a letter to the papers, make a few speeches before clubs? No. He went to work as a lay organizer. He persuaded the citizens—farmers, perfumers, goldsmiths, merchants, professional men, and all the rest—to work on the wall in front of their own homes.

There was one exception—Sanballat, the chief knocker. There are men of his type all about us today.

Victory shouts from that sixth verse in chapter four—"So built we the wall; and all the wall was joined together . . . for the people had a mind to work." Not part of the wall was repaired, but all of it. It was a complete job, and was accomplished by laymen.

What would happen if those answering to the name of Christian would decide that Nehemiah's organization of Jerusalem is the way Christ would lead them today? How long would today's baffling problems last?

Make your own list to find the gates that will not yield:

War? The causes would be removed.

Labor troubles? They would vanish because the causes would be removed.

Relief? We would probably wonder why it took so long to solve it.

Abundant life? It would be fact and not fancy.

Honesty, unselfishness, love, and justice would rule.

These victories would not come easily. It was not an easy task that Nehemiah faced. Today we hate to look at the breaks in the wall facing us.

But Jesus laid out our work. He drew the plans. Cannot a united Methodism be the Nehemiah to lead the greatest wall-building job on earth today and earn the same tribute?

Laymen have the answer.

—Christian Advocate (N. Y.).

God's ways seem dark, but soon or late they touch the shining hills of day.

—Whittier.

Great minds react on the society which has made them what they are; but they only pay with interest what they have received.—Macaulay.

BOOKS

Psychology and Pastoral Work, by Eric S. Waterhouse, M. A., D. D. Cokesbury Press, Nashville. pp. 316, price \$2.50.

In our opinion this is one of the most sensible and practical books dealing with the pastoral task that has come to our attention. Its author is Professor of the Philosophy of Religion in the University of London. He was engaged in ordinary pastoral work for a number of years before he gave himself to teaching psychology and to psychological experimentation in his ministry. The book is divided into five parts: I. The Psychological Standpoint; II. The Daily Ministry; III. The Ministry of Worship; IV. The Ministry of Healing; and V. The Forward Outlook. The psychology is practical and untechnical except in the discussion of its historical aspects. It seems to be the idea of the author that psychology in the pastoral task should be made a connecting link between theology and medicine. He holds that there is a definite interaction between the mental, the physical, and the moral in the problems which a minister often meets in his work. The book insists that a practical use of psychology may be made a mediating influence between material medicine on the one hand and the all too common charlatanry of faith healers on the other, that it may be made a means for the discovery of causes which lie back of certain obscure types of illness and that the minister may render a constructive service in directing patients to sources of help which he may not supply. We believe that any minister who desires to have a better understanding of his task and to make his ministry more effective, will find here a wisdom and counsel to be had in but few books which deal with the delicate responsibilities of his calling. The book is sane, courageous, has a great outlook and bears a great message.

How Green Was My Valley, by Richard Llewellyn, The Macmillan Company, New York. pp. 494, price \$2.75.

A recent writer observed: "It is rare nowadays to read a novel that does not dwell with unrestrained detail on the various immoralities of its characters, few of whom represent people we would care to meet in the flesh." This beautiful Welsh story runs the whole gamut of family and village life—the interests and the incidents of the folk of a little mining village fifty years ago—but without surrendering to the common fault of lionizing impurity and vice. It does not seem to us to capitalize a morbid psychology, but rather to give virtue a romantic setting, to glorify the simplicities rather than the abnormalities of life. It is the story of the Morgan family and their friends as told by Huw, one of the younger of the many children, out of memories in later life. The author combines with rare felicity and charm the whole story of comedy and sacrifice, love and heroism as it was unfolded in that lovely Welsh valley in the days ago. The characters are not so overdrawn as to make the story grotesque, and the father, the mother, Bronwen, Rev. Mr. Gruffydd, Huw and the rest will live long in the memory

of those who follow their course as told in the pages of this volume.

The Road to Certainty, by Clovis G. Chappell, Cokesbury Press, Nashville. pp. 211, price \$1.50.

A new book by Dr. Chappell, containing sixteen sermons on popular and practical themes. The very announcement of such a volume is sufficient to create wide interest in the book. Dr. Chappell is one of the most widely known preachers of the day, and this new series of sermons is in his very best style. It would be difficult to select any volume of his sermons and say that it is best, for anything that he sends out is a finished product. It is nothing short of remarkable that the interest in his published sermons should have been so well sustained. This newest volume will not subtract from the fame of the preacher whose books hold a first place in modern sermon literature.

My Pilot, by Ella Kellum Bennett, Pegasus Publishing Company, New York. pp. 152, price \$1.50.

This volume is only indirectly an interpretation. It is a re-telling in rhymed prose of the incidents in the life and ministry of Jesus, and that of itself involves the assignment of values to the incidents retold. It is particularly interesting as rhymed prose. The book is divided into two parts. The first has to do with the parables and the incidents in the life and ministry of Jesus, and the second part consists of a collection of more conventional poems on a variety of religious themes, all of which are directly related to Jesus and his mission. The arrangement of the poems in the second part makes it more interpretative than is the first part. It is well told in simple language, is devotional in style, and is intended to exalt the Saviour.

"I'M NOT LISTENING"

Radio executives are said to be worried by the growth of the "I'm not listening" movement among housewives. About four months ago members of the Woman's Club of New Rochelle, N. Y., reached the limit of their patience with the sort of stuff which the radio chains dish out during the daylight hours. According to a survey made by *Variety*, that bible of the amusement world, 84.92 per cent of the daylight hours on the radio are devoted to what are usually listed as "dramas and serials," but what the radio industry knows as "soap tragedies." . . . The whole business is an insult to the intelligence of American women, since it shows that business and the radio regard the nation's homemakers as being little above the moronic level. The women of New Rochelle, accordingly, banded together in an "I'm not listening" pact. Without meaning to do so, they seem to have launched a national movement. Now there is a Woman's National Radio Committee, with headquarters at 113 West 57th Street, New York, pledged to make a comprehensive study of the whole matter and, when the facts are all in hand, to lead a national demand for better daytime programs. We still don't see why, with more than one hundred stations broadcasting, it is not possible to arrange the chains so that there may be soap tragedies for those who want them, and something better for those who don't.—The Christian Century.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

On the opening night of the Woman's Conference in Rayne Memorial Church, New Orleans, Miss Mary Culler White was the guest speaker. In introducing her Mrs. Sexton said: "Miss White has given thirty-nine years to China, and is frequently referred to as the 'Bishop of China.'"

The subject of Miss White's address was "The Phoenix Rises in China," and she explained, "I chose this subject because the phoenix, a mythical bird, typifies China. According to legend the phoenix dies once in every five hundred years, each time lighting its own funeral pyre; but always out of the ashes there arises the new phoenix, younger, stronger and more able to soar aloft than was the last."

She continued, "Today China is in ashes. Homes are burned, schools destroyed. The people have been turned into a nation of refugees—40 million homeless people—25 million on the verge of starvation. This is the picture of the ashes from which the phoenix will rise."

She named the following reasons why the phoenix will rise: Their unified condition, the spirit and thrift of the Chinese people, new opportunities for missionaries, and native Christians to witness for Christ."

She said, "Christian people everywhere can help the phoenix to rise by prayer, financial help (\$5 will keep a Chinese from starving for a year), stop buying Japanese goods, and by opening the eyes of blind pacifists."

So stirred were the women that a request was made the next morning to take a collection for Chinese relief. This was done and \$150 was given, which was sent to the Church Committee for China Relief, in New York, 105 East 22nd Street.

The following letter of appreciation has just been received:

My Dear Mrs. Sexton:

Today I am sending to Mrs. Carver receipts for the generous contributions received from the Louisiana Conference Woman's Missionary Society, but I wish to send a personal note of gratitude to you, telling you how greatly we appreciate the splendid way in which your group is responding to the desperate need in China.

Cablegrams have recently come, saying that the situation is even more desperate than it was in the early winter. The price of food commodities has greatly increased, and until the harvest of winter wheat, which usually comes toward the end of June, there is bound to be wide-spread destitution.

The gifts of your Society will be forwarded with similar contributions by cable, and will immediately be used in the merciful work of supplying food to those who would otherwise starve.

Please accept the hearty gratitude of this Committee for your fine cooperation.

Sincerely yours,

MABEL M. ROYS.

(Mrs. Charles Kirkland Roys)
Director.

Old minds are like old horses; you must exercise them if you wish to keep them in working order.—John Adams.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The twenty-eighth annual North Mississippi Woman's Conference will convene at the Methodist Church in Kosciusko, April 9-11, with Rev. Sam E. Ashmore as pastor-host.

Mrs. Z. O. Graham, president of the local auxiliary, is making arrangements for the entertainment of more than 200 delegates. Many visitors for both day and night services are expected, but only the official delegates can be entertained because of crowded home conditions.

Mrs. Paul Arrington, of Waynesboro, president of the Mississippi Conference, will be an honor guest.

Tuesday evening, April 9, Mrs. W. M. Alexander, of Nashville, Tenn., Council guest, will make an address on "Missionary Challenge to Methodist Women."

Wednesday evening, Mr. Thomas Neblett, of New Orleans, will be guest speaker.

Every day at ten-thirty the public is invited to worship with the group as they are led by Mrs. B. W. Lipscomb.

The Executive Committee is expected to arrive in Kosciusko, Monday afternoon, April 8. The Conference, however, will not convene until Tuesday afternoon at 1:30.

A Provisional Conference will be held Tuesday morning at 10 o'clock, under the direction of Rev. L. P. Wasson, District Superintendent of the Columbus District.

Tuesday afternoon will be given over to the messages and reports of the President, Vice-President, Conference Secretary and District Secretaries.

Wednesday will be a very full and interesting day. During that time delegates will hear the Council message. The Boards of Christian Education and Missions will bring greetings. The Mission and Bible report, the Spiritual Life and Message, and the Christian Social Relations reports, followed by their respective sessions committee reports, will be very helpful to delegates and visitors in their year's work in the local auxiliary. The afternoon program will be concluded by a C. S. R. number, a talk on "Health and Housing," by Dr. Gallo-way.

Wednesday afternoon will bring the ever interesting finance features of the auxiliaries. Life Members, Supplies and Sessions Committee reports will lay plans for the 1940 budgets. At this time Mrs. Dan Comfort will conduct a forum on "Women in the New Church." If you have any questions about plans for 1940, bring them at this time.

Thursday morning will be devoted to activities of the auxiliaries and will present the work of the children's department. A program that you will not wish to miss will be that devoted to rural work, a part of which will be a "Message from the Federal Council of Churches," by Miss Katherine Gardner.

The afternoon of this last day will begin with a worship memorial service and include various committee reports.

Gone: Filed in Columbus, O., was a birth certificate listing only the mother's name. In the space reserved for the father's name, this was written: "Gone With the Wind."
—Selected.

WISHFUL THINKING

(Continued from page 6)

Let us not say, "We had hoped." Let us believe that the best is yet to be, and is the more sure to be because we wish and will it so. Let there be more of that wishful thinking which shall build its Jerusalems in England's green and pleasant land and in many other lands also, which shall build its cities of God, though war holds us in its thrall, that shall here and now in thought and word and deed not hesitate for a moment to claim the world for Christ. Let us not be slow of heart to believe, and as our hearts warm within us let our eyes be open to see the Lord Christ breaking the bread of life and renewing us once again to the faith that overcometh the world.

—The Christian World.

REBUKING THE WIND

Read Matt. 8:23-27

By Mrs. Irvin Rowland

Last night the wind was boisterous, the rain came in whirling sheets, the lightning was almost a continuous flash, and the house moaned and popped under the strain. Such a satisfaction when the elements began to calm and we felt the apparent safety of life again enveloping us. Sleep became sweet, once more.

Oh, the numbers who are in life's sinful storms with no protection and no hope of safety! But when they awake to their plight, and seek Jesus as their Savior, then the calm and peace which He will bring to their souls will surpass all understanding.

"Father, help us who know of Thy love, to seek those sinful, storm-tossed victims and lift up Jesus to them; He will rebuke life's winds and waves, bringing the calm. Amen."

MRS. I. C. CHANDLER TAKEN

Dear Bro. Duren: On January 17th, the angel of death came into our home to claim our beloved mother, Mrs. I. C. Chandler. God, in His infinite mercy, had spared her life many times when she had gone down into the "valley of the shadows." Time and again when He called, she prayed, "Yet a little while, if it be Thy will." It was her desire to live long enough to raise her children and to see them started on the upper road. Such was the attitude of this angel-mother, who raised a large family to know and to love God.

We wanted you to know how much she loved to read the Christian Advocate. She eagerly awaited the postman's arrival each week when he was to bring "her little paper." If he happened to be a day late she became a little worried about it. She loved to read it and to learn the whereabouts of her former pastors. As long as I can remember our home has been made a welcome place for the preachers of the Methodist Conference. Through the Advocate she renewed her friendships with many of her friends of long ago, whom she had entertained in her home. To her, the Christian Advocate was a joy and a blessing.

RUTH CHANDLER.

Fame is a vapor; popularity, an accident; riches take wings. Those who cheer today will curse tomorrow. Only one thing endures—character.—H. Greeley.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 7, 1940

By Rev. W. C. Newman

AMOS PLEADS FOR JUSTICE

Lesson Text: Amos 5:1, 10-15, 21-24

Golden Text: Hate the evil, and love the good, and establish justice in the gate. Amos. 5:15.

Tekoa, the early home of Amos, was a small town on the edge of the wilderness six miles from Bethlehem. It was in that rugged hill country, for the most part uncultivated, and sloping away rapidly to the Dead Sea, where the herdsmen and shepherds led their cows and sheep.

Amos, himself, belonged to that famous school of the prophets, who received their training in the solitude of the wilderness and desert. It was not by accident that so many of them came from this desolate country. Theirs was the heritage of the desert clansmen who were bound together in the tradition of brotherhood and morality. Theirs has always been the unpleasant duty to speak plainly to the people of their sins, to arouse their dulled consciences, to protest against the wickedness and injustice of the ruling classes.

It is small wonder, then, that the city-dwelling society of Israel, with its gaudy immorality, living in the most prosperous days it had known, scorned this son of the wilderness on whose coarse clothing still clung the odor of the sheepfold. His rigid morals, his fearless condemnation of injustice, his prophecies of disaster were as distasteful to them as his rustic manners and his irritating assertion that God had sent him to prophesy to them.

The very name, Amos, was significant. It meant "burden," or "burdensome." Perhaps it implied both that the weight of the nation's sins lay like a burden on Amos' heart, and that his message was "burdensome" to the people who wanted to be left alone with their splendor and pleasure, their ivory couches and their debauched revelry, which

they enjoyed at the expense of the exploited poor. It was a time and a nation where "riches increase and men decay." To such a people Amos thundered his message.

People Rise or Fall Together

An American statesman once said: "No people can exist half slave and half free." His words were prophetic. But the truth is even larger than he suspected. No people can be cultured if it persists in holding a large part of the population in ignorance. No people can be healthy as long as its social and economic system forces thousands to live in squalid huts with poor sanitation and social diseases prevailing among them. No people can have real prosperity so long as their prosperity is built upon the poverty and exploited labor of other people and lives side by side with destitution. This is not simply a message from Amos to Israel. It is a message from God to us. We in Louisiana and Mississippi are all bound up together in a common destiny. Black and white, rich and poor, we are going to share the same fate in the end. We will either rise or fall together. There is no such thing as prosperity and freedom for one and poverty and enslavement for the other.

No Private Morality Without Social Responsibility

To Amos goodness meant not only abstaining from personal sin, but the doing of justice in society. The God he preached was the Jahweh of brotherhood. Righteousness and justice were inseparable companions in his religion.

How foolish we are to try to separate the two. How easily we fall into the temptation to talk about kindness, and charity, and faith, and hope, and keep silent about the oppression of the poor, unfair trade practices, unchristian attitudes and the like. One of the most striking sentences in our lesson is the thirteenth verse: "He that is prudent shall keep silence in such a time." But Amos and his kind never did keep silence in such a time. They well knew the consequences of their preaching. But they could not but cry out. Not even yet is it popular to plead for justice. There are prudent prophets now, all sweetness and light, who dare not speak in such a time. But their voices will not carry beyond their own day. Only he who speaks for justice, like Amos, deserves to be heard down through the centuries.

The Love of God Is the Basis of All Goodness

While Amos was, perhaps, an untaught prophet, he was by no means an unlearned one. His eloquence, his earnestness, his strong oratory are all obvious to any who read the book discerningly. And his words rise to their height in the fourth chapter, where he recounts to the people in vigorous language God's efforts to bring them back to Him. He climaxes each paragraph with the yearning words: "Yet have ye not returned unto me, saith the Lord."

Amos rightly argues that all that we know of right living springs from our love of God. Goodness without God is unthinkable.

able. Righteousness without worship is impossible. National greatness without great religion is a vain imagining.

It is not a light and worthless thing we do when we strive to make religion a vital, powerful force among us. It is the most important thing that goes on in the world. Let none of us dare be "at ease in Zion."

RELIGION FACES THE FORTIES

(Continued from page 5)

emphasized the fact that they were very dry. But after a time he saw them begin to move and take on flesh and sinews and again come to life. The church in recent years may likewise be described generally as a valley of dry bones. The church has been entombed these two-score years. May we hope that there will be a resurrection at this Easter season. I can hear God saying, "Speak to the Christian Church that she move forward."—The Christian Leader.

MRS. C. E. FRENCH

A courageous and valiant-for-truth-life was ended when Mrs. C. E. French laid down her armor on Feb. 8, 1940.

The Woman's Missionary Society of the Rose Hill church, Rose Hill, Miss., records thanks for her faithfulness, which inspired every department of the church's work.


We extend our sympathy to her sorrowing relatives.

Faithfully submitted,

MRS. T. F. GRAHAM,
MRS. H. A. PORTER,
MRS. C. W. SMITH.

The right way to resist tyranny is not to kill the tyrant, but to refuse to co-operate in his tyranny.—A. Fenner Brockway, M. P.

The only people who really enjoy hearing about your aches and pains and troubles are doctors and lawyers—they get paid for it.—Ezra.



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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WHY THEY GO TO CHURCH

After a good many years experience and observation, I continue to be amazed that so many people go to church. Year in and year out, men, women and children congregate in the churches over the land, all the way from the cross-road meeting-house to the large city parish with imposing edifice. True, these places of worship are seldom crowded, but every man who stands in the pulpit is assured of an audience.

A great actor or a gifted singer can crowd a theatre or a spacious auditorium; a successful play can "pack them in" for hundreds of successive performances. But the churches are not places of entertainment or amusement, and however able he may be, no preacher can be a brilliant orator fifty-two times a year. People do not go to church for the same reason they go to the theatre, political rallies, and lectures.

People go to church for some profound reason, not merely or solely because of custom, habit or tradition. They go because of the hunger for God implanted within the soul; the longing for something better than they have ever known, "a yearning upward toward the leaning Face." Or, as the psalmist has it, "As the heart panteth after the water brooks so panteth my soul after Thee, O God."

"Take me to hear a preacher who can tempt me to do the impossible," said Rubenstein, the famed pianist. "I do not care to listen to a preacher under fifty years of age," exclaimed Schuman-Heink to a friend, which is a novel way of saying she preferred to hear a man who had tested out in experience the truths he proclaimed from the pulpit.

Instead of bemoaning the fact that more people do not attend church, it is in order to register amazement that so many do, considering conditions. Able and well-trained preachers are scarce. Comparatively few churches are adequately equipped, with the surroundings for worship uninspired and uninspiring. Wasteful overlap-

Women! Help ward off functional periodic pains by taking Dr. Pierce's Favorite Prescription over a period of time. Helps build physical resistance by improving nutritional assimilation.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS

25 Beacon Street

Boston

ping and foolish rivalries are also in the picture.

Yet on any given Sunday there is no church anywhere without its company of worshippers. The only explanation of this phenomenon is the basic nature of man's hunger for God.

(c) 1940 by Religious News Service.

THE KISS

By Rev. Vivian T. Pomeroy, D. D.

Luke is a very great friend of mine. Of course, his name is not really Luke, for, although I tell you much, I cannot tell you everything. Luke helps me out of many troubles. In the fall he gathers up leaves with me. In the spring he comes to see my garden and never says discouraging things. When I say, "Luke, the lilacs are budding, it is spring," he never replies, "Oh, but don't be too sure. We shall have snow again." But he says, "Yes, spring is nearly here."

Luke is eleven years old. He is always pleased to ride in my car, and he never, never, says, "Shall you be getting a new car soon?" He says, "She goes well." When I forget my books, Luke always remembers where he saw them last. When I am not quite ready to go to places where Luke is going too, he never says, "It is late already." He says, "Well, I think our clock is a bit fast. I expect I am early."

Luke is a comfort; and that is the long and short of it. I don't know how good he is at lessons. I've never asked him; never asked anybody. I hope he isn't too good, because nobody can be quite perfect.

It happened that I was sitting very quietly one day, thinking about the coming Easter Sunday. I was thinking of the story of the Lord Christ, who lived so long ago and who cared so much that people should be both good and happy. I was thinking how angry some people were with Him, because He loved God more than kings or palaces or great power; and how He was caught and killed, and taken from the lonely hill at night and buried with tears by those few who loved Him. And I was also thinking how the Lord Christ was greater than any grave, so that He lived in people's hearts forevermore. And I wanted to tell children how to keep this love alive in the world, and I didn't quite know how to tell them well enough—

When the front door opened, and someone came into my house, and I heard this story about Luke.

It was the birthday of the mother of Luke. Everybody in the family was saying: "Happy Birthday! Happy Returns of the Day!" Luke came down to breakfast. He, too, kissed Mother a happy birthday. He stood by her chair. Mother reached up and kissed Luke. Then Luke raised his hand and slowly, carefully, scrubbed his cheek which Mother had kissed.

"O Luke!" said Mother, "you're rubbing off my kiss."

Luke stopped, and looked at his mother, and said: "Why, Mother, I'm not rubbing it off; I'm rubbing it in."

When I heard that, I said in my heart: O God, teach me the deep truth of that which this child of Thine has said, so that I, too, may take that which cannot stay long, is too lovely to stay long, on the face

of the world, and to hold it within so that it may enrich the heart forever.—Reprinted by special permission of the author and The Christian Register (Unitarian).

Christianity is the good man's text; his life the illustration.—Anon.

ABINGDON

The Faith by Which the Church Lives

GEORGIA HARKNESS. The background of this book is greatly enriched by the author's participation in the four recent ecumenical conferences. She presents a faith, not a body of creedal formulations; the faith of the Church, not the beliefs of an aggregation of well-meaning persons; the faith by which the Church lives, not that by which it argues. \$1.50

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JAMES R. HOUGHTON. Conductors of male choruses, glee clubs, and quartets will be interested in this collection. There are hymns for all occasions of the Christian year—Advent, Christmas, Carols, and Memorial hymns. The new harmonizations bring out the beauty of the original melodies, which are left unaltered, and will arouse new interest in many of the standard hymns of the Church. 75 cents

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BRANDON AND PELAHATCHIE CHARGE

Brandon Church Historical Sketch

By Rev. J. B. Cain

The year 1836 was an epochal one in the history of Methodism in Rankin county. Rev. John G. Jones was presiding elder of the district, which was called Choctaw, and according to the records of the church Conference historian, the Brandon Methodist Church was organized on June 12, 1836, in the Court House, and the present lot was purchased in 1864, with the church building erected three years later. Many prominent people in the state have been members of this Methodist Church, and ministers of wide reputation have served the church.

About twenty years after the organization of the church at Brandon, the Mississippi Annual Conference was entertained by the church. The session opened on the morning of November 18, 1857. Bishop John Early presided, and Henry J. Harris was secretary, with T. W. Brown as his assistant. This was the first session of which we have a printed Journal.

During the war the first building was destroyed by Sherman's Army, and this resulted in the erection of the present building. The Annual Conference met twice in this building in succession, in 1872, and again in 1873.

The record of the pastors of the church from its beginning up to the present is as follows: A. T. M. Fly and D. M. Wiggins, 1836; A. H. Holcomb and H. Mullins, 1837; Isaac Taylor, 1838-39; R. W. Kennen and T. Meyers, 1840; Hardy Mullins and Enoch Whatley, 1841; H. J. Harris and R. D. Smith, 1842; Benjamin Jones, 1843-44; B. F. Impson, 1845; R. R. Truly and W. H. Germany, 1846; R. R. Truly and D. W. Fry, 1847; Joab Evans and Henry T. Lewis, 1848-49; Josiah B. Daughtry, 1850; Andrew Day, 1851; J. R. Thomas, 1852; James McClennan, 1853-54; J. M. Turner, 1855-56; James A. Godfrey and K. A. Jones, 1857-58; William Price, 1859; Archibald Nicholson, 1860; Joseph W. Ard, 1861; Hardy Mullins, 1862; Richard T. Hennington, 1864; John

som J. Jones, Jr., 1883; Joshua T. Heard, 1884-85; F. M. Featherston, 1886-88; Isaac L. Peebles, 1889-91; W. H. Huntley, 1892-93; W. J. Roberts, 1894-95; R. F. Witt, 1896-97; B. F. Lewis, 1898-99; J. A. B. Jones, 1900; Robt. Selby, 1901-02; R. D. Norsworthy, 1903-04; Jno. A. Moore, 1905-06; C. F. Emery, 1907-10; O. S. Lewis, 1911-14; R. P. Fikes, 1915-18; J. W. Chisholm, 1919-20; J. G. Galloway, 1921; W. J. Dawson, 1922-25; J. D. Ellis, 1926-27; Rolfe Hunt, 1928-30; S. F. Harkey, 1931-34; M. K. Miller, 1935; J. E. Williams, 1936-38; G. P. McKeown, 1939-40. Dates not mentioned were supplied pastors.

List of officials as given appear as follows: S. L. McLaurin, G. C. Harris, J. C. Murray, W. E. Darnall, B. T. Morris, J. O. Cox and W. G. Barnes.

The membership is well organized, and a spirit of loyalty and cooperation prevails in the various departments of church activity.

Pelahatchie Church Historical Sketch

By Mrs. Robert Pennington

Pelahatchie began with the building of the A. & V. Railroad, but this was a thickly settled community and Methodist services were held in the home of Capt. Seymoure, three miles south, where Lee Knight now lives. Rev. Mr. Hardy, a local exhorter, preached extensively over the country. These two men promoted the organization of Lodabar and Shiloh churches, after preaching under a brush arbor for many

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years, but with the building of the town of Pelahatchie, a Masonic Hall was erected and used for all religious services when the people did not attend church at Lodabar and Shiloh.

In about 1878, a Methodist church was organized and built at Pelahatchie. It was then on a mission, composed of twelve or fifteen preaching points. Rev. C. McDonald was pastor, and lived at Pulaski, and Rev. A. D. Miller was Junior preacher, living at the Providence church, seven miles north. This church has been combined with Pelahatchie. Rev. J. W. Tucker was assigned to this charge, and Mr. Hiram King gave land for a parsonage and church. The present site has been the same throughout these years. Mrs. H. H. Watts planned the work, and the ladies had a great part in the building of this substantial church. Only about forty members constituted the organization. At this time, the Fergusons, Stokes, Warrens, Melvins, Williams', Kings, Rhodes and Meyers were active members. Jno. B. Williams hauled the first load of lumber ten miles with an ox team. Miss Maggie Johnson has been the most outstanding member and her name is first on the church roll. She has served as church school teacher, and at this time is active in all departments of the church. Her devotion and fidelity to the Lord's work has been an inspiration and blessing to this community.

After a few years, we find the following families active in the church life: Summers, Hesley, Taylor, Simms, Bounds and Baker, who were among the officials for several years.

A new era of prosperity came to our church with the building of a large saw

mill in the vicinity. Rev. C. McDonald, who superannuated in 1910, moved into our midst. Prof. Rundles served as church school superintendent. The families of Simmons, Ross, Lockwood, Shotts, Sanders, Phillips, Jones, McClanahan, Lindsey, Murray, Till and



PELAHATCHIE METHODIST CHURCH

Munsterman, were numbered as workers most loyal. In 1914, to provide more adequately for increased growth in membership, a most modern auditorium was constructed adjoining the old building, which was converted into a church school annex. New members active were the Browns, Wilsons, Gammill, Penningtons, Kings, Rives, Beckes, Shroders, Baskervilles, with many others who proved valuable supporters, and membership increased to near 400.

One great revival, the Kelly meeting, was abiding and fruitful in results. The church has always been favored with able and good preachers. In 1917, Pelahatchie church was joined with Brandon in Jackson District. With removal of the mill in 1935, many members transferred elsewhere, however, a complete organization, with a splendid graded church school, Epworth League and Woman's Missionary Society, are going forward with the united church program.

Church officials for 1939-40 are: J. A. Lindsey, W. H. Till, R. M. Mayo, T. D. Buchanan, Mrs. Ola S. McLaurin, T. P. Beckes and Josephine Murray.

Rev. J. H. Foreman, an honored superannuate, makes his home in Pelahatchie, and has proved a blessing to the church and community.

Mrs. J. S. Munsterman is President of the Woman's Missionary Society.

Rev. Allen Lindsey, son of the church school superintendent, is a student at Duke University, and Miss Mary Lindsey, a daughter, is attending Scarritt College.

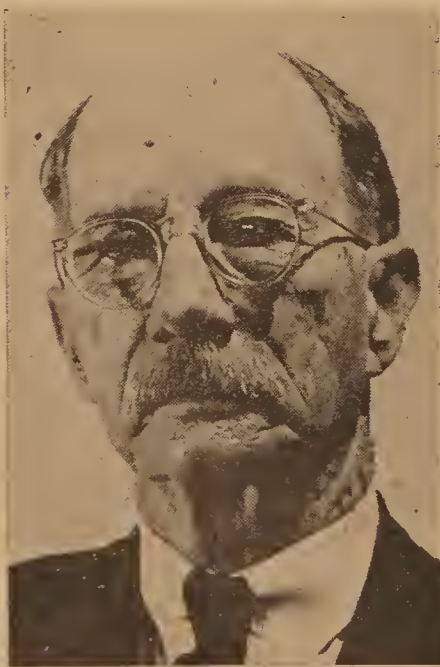
Rev. G. P. McKeown is our faithful and beloved pastor.

Gulde Church Historical Sketch

By Mrs. Irene Speer Fore

In January, 1876, four families, the Williams, Klines, Speers and McGuffees, met and organized a Sunday school, known as Mt. Carmel. For several months services were conducted each Sunday in one of the homes, and then a log cabin school house was built and services were held there. Mr. S. R. Williams is the only living charter member of this Sunday school. In later years a frame school building was constructed and this was where the Mt. Carmel church was organized, in October, 1899, by Rev. B. F. Lewis, then pastor of the Brandon church. The following were the charter members: Mr. and Mrs. T. B. Carson, Miss Maggie Carson, Mr. and Mrs. W. M. Corley, Mr. and Mrs. W. P. Darnall, George Darnall, Mr. and Mrs. J. F. Purvis, Misses Olivia

(Continued on page 16)



REV. G. P. McKEOWN

J. Wheat, 1865; J. A. Ellis, 1866-68; G. W. Chatfield and G. Jackson, 1871; George F. Thompson, 1872-73; Wm. H. Leith, 1874-75; Robt. S. Woodward, 1876; Beverly Caridine, 1877-80; Wm. R. Sims, 1881-82; Ran-

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BRANDON AND PELAHATCHIE CHARGE

(Continued from page 14)

and Mary Purvis, Mrs. Effie Speer, Mr. and Mrs. S. R. Williams, Mr. and Mrs. P. H. Williams, S. R. and P. H. Williams, and Mrs. Maggie Carson Srite are the only ones now living.

In December, 1899, Rev. W. A. Terry was assigned as pastor of Mt. Carmel with several other churches, known as the Thomasville Circuit, and during the four years of his pastorate, fifty members were added to the church.

In 1926, owing to population changes and consolidation of schools, the church was moved to Gulde, and services were held in the school building. In 1934, under the leadership of Rev. S. F. Harkey, the present church was built and name changed from Mt. Carmel to Gulde. With liquidation of all debt, the church was dedicated in June, 1939, by Revs. Harkey and McKeown.

The organization now has fifty-two members enrolled. Mr. S. R. Williams has served as steward since the church was first organized. G. A. Fore, T. J. Rodgers and S. E. Williams are the trustees. R. R. Rhodes is superintendent of the church school. Since organization, the church school has not been abandoned or gone into "winter quarters."

Gulde is now served by Rev. G. P. McKeown, pastor of Brandon-Pelahatchie charge. Space will not permit the listing of his faithful and worthy predecessors.

SOME STUBBORN FACTS

J. B. Burns, Pastor, Belmont Charge

Did you know: (1) That a bill is before the legislature in Jackson, Mississippi, now, to legalize the sale of hard liquor in the state? (2) That we have strong "Friends of Temperance" living in the town of Jackson who are trying to defeat that bill if possible, and they need our help? (3) That large and long figures are given to show the income to the government by the sale of hard liquor in Mississippi? (4) That no nation, no state, no county, and no individual ever drank themselves rich? (5) That 83 per cent of all deaths in the United States in 1939, were due to heart disease of some kind, and that whiskey and tobacco are factors in heart diseases? (6) That 93 thousand persons were accidentally killed in 1939; 8,800,000 were injured and the damage was estimated at 3 billion dollars, and much of that was due to the effects of whiskey? (7) That 32,600 persons were killed in motor vehicle accidents last year, and that most of these accidents were due to drunken driving? (8) That the National Crime Bill has increased since repeal from 13 billion dollars to more than 15 billion dollars, and that arrests for drunkenness, where whiskey and beer are sold, increased to more than 800 per cent in places. (9) That legalizing the sale of whiskey does not make it less intoxicating, and that men and women still get drunk on it and turn themselves into beings equal to or a little lower than hogs that wallow in the mud, then come out to associate with clean people? (10) That if the state treasury is to be filled and the "Old Age Pensioners" are to be paid, then more men and women, boys and girls, must drink enough to bring in that revenue and my boy or my girl might happen to be one of these addicts to the drink habit, never to be cured of that dreadful disease of alcoholism? (11) That whiskey deceives you in many ways;

(a) it makes you feel strong when you really are very weak, for any small boy or woman might push you over and you could not even get up by yourself; (b) it makes you feel wise and smart, when you are really worse than a fool, because babbling, disconnected foolishness, vulgarity and profanity are about all you hear; (c) it makes you feel rich, when you might have only one thin dime in your pocket, and worse than all, you might owe it for groceries for the family, or for medicine for a sick child, or for books and other school supplies; (d) it makes you feel warm when you are cold, for it has been tested in making trips to the North Pole that those who drink whiskey freeze first, and lately they refuse to take anyone who drinks whiskey with them on such trips; (e) it makes you feel good when you are rotten morally, indecent, dangerous, uncontrollable, disregarding even your own best friends, and you often abuse them and yourself.

Then why be deceived by lovers of whiskey, money and bad women, who want to legalize it in Mississippi? Where can a habitual drinker be used to any advantage? You could not risk him to run your car for you. They could not risk him in the bank. You would not risk him as a doctor to give you medicine. You would not risk him or her to teach your child in the public schools. You could not risk him to plow your cotton, for he might plow up the cotton instead of plowing around it. You would not risk him to check your lumber nor run the planer, nor fly an airplane, nor run a railroad engine, nor to fill the office of Governor or the President of the United States. Then where can you risk the drunken man? Poor fellow, nobody wants him. Since we cannot use him in the bank, as a doctor, as a clerk, lawyer, teacher, farmer, lumber checker, engineer or husband, where can he serve? He certainly could not preach the Gospel, for no drunkard can enter the King-

dom of Heaven. Oh, you say, "I know when to stop." Every old sot said that at the beginning. If you take one drink and it takes five such drinks to make you drunk, then you are just one-fifth drunk. I cannot see how four-fifths of a man could go into the Kingdom of Heaven and one-fifth go to hell. I am persuaded that if any part of a man goes to hell, that the whole man goes there. You might be able to take one drink at first and stop, but the next time you might risk two, and the next three drinks. Step by step you move on toward that condition which you did not intend to befall you. You do not become a habitual drunkard in one day or one month. One drink will start that awful disease of alcoholism in your system and two makes it worse. Any drunkard may stop and repent of his sins and get forgiveness, but look for that old alcoholism to assert itself on you as long as you live. Nothing but the grace of God will conquer it. It is a daily and hourly fight. It may be kept under. It has been done and all things are possible with God. If we do not want a rattlesnake to bite us, then let us keep him out of our place of business. Mississippi is our place of business. Why not keep him out?

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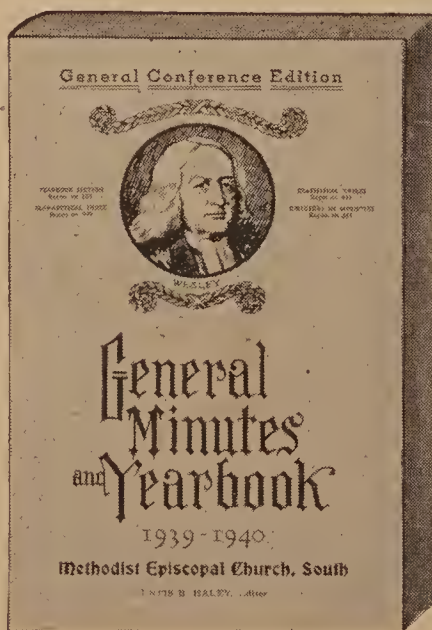
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THE LIVING CHURCH

"Ye will not get leave to steal quietly to heaven, in Christ's company, without a conflict and a cross. . . . It is not the sunny side of Christ that we must look to, and we must not forsake Him for want of that; but must set our face against what may befall us, in following on, till He and we be through the briers and bushes on the dry ground."

—Samuel Rutherford.

THE PRAYER-ROOM TODAY

"From homes of quiet peace
We lift up hands of prayer,
And those Thou gavest us to love
Commend, Lord, to Thy care."

Rev J B Cain
Oct 40

Christianity

The obligations which the world is under to Christianity never can be fully known. As the riches of Christ are unsearchable, so the advantages of Christianity are incalculable. The poor and the weak are peculiarly benefited by the protection and assistance it affords them.

Its foundation is laid deep—at the bottom of the heart. While the other systems only regard the outward forms and acts of life, this regards the motive—the inward thought. While other systems seek to sweeten the streams, this changes the fountain and purifies all the streams at once.

Who can compare the advantages secured and the privileges enjoyed in Christian lands, and fail to thank God that he is so highly favored in his lot? Who would not dwell in a Christian country? Who would not be a Christian? . . . Were less attention paid to the mint and anise and cummin, the more to judgment and mercy and the love of God, it would be favorable to the cause of Christianity and better for those who are designed to be benefited by its holy principles.

—Selected.



WALLET OF THE WEEK



"SPIRITUAL MOBILIZATION" is the term used by the National Preaching Mission in launching its "year of preparation" in Kansas City recently. At the initial meeting, ten thousand persons are reported to have enlisted. Dr. Ralph W. Sockman described this as the stormiest weather faced by the Christian Church since it became a world enterprise, and America as the one land that offers the most in security. A world-wide communion service is planned for October 6, next.

* * *

THE RESIGNATION OF TWO MISSIONARIES of the Methodist Church in India, has been announced by the Board of Foreign Missions, in New York. They are reported to be resigning because of conscientious inability to live up to the terms of the declaration which the British government requires every missionary to sign before he is permitted to enter India. The practical effect of the declaration is said to bind the missionary to acquiesce in any policy which the government may choose to inaugurate.

* * *

FOUR DODGE TRUCKS of one and a half tons capacity, are being used to transport Gospel literature and supplies from the China Bible House to the interior of Western China. These trucks recently made the long and hazardous journey from the port of Haiphong, in French Indo-China, to Chungking. The caravan made the eleven-hundred-mile trip in six days and one night, and without the slightest mechanical trouble of any kind. Each truck carried a load of almost four tons, including a supply of gasoline and oil for the entire trip.

* * *

BERTRAND RUSSELL, philosopher and mathematician, whose appointment to the faculty of the City College of New York, was announced recently, has become the center of a storm of opposition. Among those resisting the choice is Bishop Manning, of the Diocese of New York, Protestant Episcopal Church. Some organizations have gone so far as to demand that the Board of Higher Education reconsider and rescind the action. They allege that Mr. Russell's defiance of accepted standards of morals and decency threatens the home and imperils the well-being of childhood.

* * *

THE ANNUAL REVIVAL which grew out of the evangelism inaugurated by Mr. Wesley and his helpers two centuries ago in England, has lost its preeminence as a means for reviving the church in the land where the Wesleyan Revival began as well as in America. Of course there are still instances of such revivals, and in rural communities especially the method has not been altogether abandoned, but the evangelistic method of the church today is largely educational and it functions through the Church School. The Church School is an increasingly important asset in the program of the modern church, and it is likewise an ever increasing responsibility of the church.

SOME FORMS OF BUSINESS are under investigation for possible violations of anti-trust laws. We have in mind the investigations of the medical profession, the electrical goods business and the more recent inquiry which relates to the manufacture of plyboard used in building. While investigations are being made we think it would be well to investigate the plumbing business, which we believe is using the licensing regulation to practice an iniquitous form of graft upon a helpless public.

* * *

THE FEDERAL REVENUE from the sale of cigarettes, in 1939 amounted to more than five hundred million dollars, which is a little more than eighty-six per cent of the total revenue derived from the tax on tobacco. According to the estimate of the Department of Agriculture, the tax collected by the government is more than twice the sum paid to the growers of the crop. During the last forty years, the consumption of tobacco has increased almost twice as much as the population has increased.

* * *

RELIGIOUS FAKIRS who make a practice of demonstrating their faith and piety by handling poisonous snakes before a credulous public are said to be scheduled for other difficulties in old Kentucky. A new law imposes a fine of from fifty to one hundred dollars upon any person convicted of handling snakes in a religious ceremony, says an exchange. If such a person should escape the venom of the serpent, he must still reckon with constables and courts of the uninitiated who may not be easy to convince that the handling of a mountain rattler is conclusive proof of spiritual power.

* * *

S. S. AHMED, a forty-year-old Muslim pilgrim, left New Delhi, India, seven years ago to walk to the holy city of Mecca in Arabia. He walks from seven to eleven o'clock in the morning and stops after every five steps to pray. In the seven years since he set out on the pilgrimage, he has covered a little more than a thousand miles of the journey, and he expects to arrive in Mecca in about forty years, at which time he will have reached the age of eighty years. To those outside the pale of Muslim faith, it would be difficult to imagine a more useless investment of one's life.

* * *

IN HOUSTON, TEXAS, there are said to be four hundred and fifty taverns located within three hundred feet of a school or church—zones in which drink places are prohibited under Texas law. It is said that these unlawful places are largely patronized by high school students of both sexes and some of the dens are said to give free beer to school children. It is stated further that these places are notorious resorts of prostitution. Under the leadership of Mrs. Ruth Horner Godbey, State Superintendent of Young People's Work of the W. C. T. U., fifteen-minute prayer services are being held in some of these outlaw places.

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H. T. CARLEY, D.D., Associate Editor

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EDITORIAL

SHALL THE LOUISIANA SALES TAX REMAIN?

This question has been raised indirectly by those who seem to be trying to create hysteria in the interest of perpetuating at any cost a system which, as we see it, needs to undergo a radical re-adjustment. It has been raised directly by the New Orleans chapter of the American Association of Social Workers, who feel that the sales tax should be retained until its equivalent in revenue possibilities has been found. We understand the thought and interest of these social workers, and we are uncompromisingly opposed to the proposed amendment to be voted on in a few days, but we are not able to agree with their contention. We think of the whole question as a matter of public honor and political morality.

In the first place, we think that the new administration is under contract obligation to repeal the sales tax. No pledge of the campaign is more definitely fixed in the minds of the people than that, and to do less would be a fatal blunder. The confidence of the people in our State government must be restored, and the very best place to begin is in the fulfillment of campaign pledges.

In the second place, we do not favor the retention of the sales tax, nor do we favor the finding of its revenue-producing equivalent. According to press statements a few days ago, the 1939 Louisiana tax total was something over seventy million dollars. No person who went through the recent political campaign needs to be told of the extent to which tax monies were used to corrupt the electorate and to besmirch the character of Louisiana. In our opinion, if the duds, deadheads, duplications and diversions were ended there would be enough left for every legitimate use without the part produced by the sales tax. We believe also that if a fair proportion of the money earmarked for social uses, state and national, actually reached the individuals whose necessities are to be relieved, a much smaller sum might be made to do a better job than the millions spent in the past have accomplished. We believe, further, that the whole matter of public employment and relief should be in the hands of an agency interested in the people who suffer, and that it should never be committed to those who have political ends to serve. We will not consent to the use of tax money to promote the interests of a machine, defeat the will of the people, and besmirch the good name of the State. We are sick and tired of election-time rat catchers and every other vote-getting misuse of public funds. We believe in a course of political conduct which will re-establish the confidence of every citizen of Louisiana, and the officeholders in particular, in the doctrine that **public office is a public trust**, and that it is **not a political racket**. We stand for doing away with, once and for all, the use of official prestige or public funds

for the promotion of political ends. We take this position because we are opposed to a dictatorship of any kind and especially a petty despotism. We have confidence that the new administration will keep faith with the people, and that it will do so without losing sight of any legitimate social interest or obligation. In comparing the days ahead with the past, we are thinking in terms of opposites, not equivalents.

A LAYMAN ADDRESSES PROTESTANT MINISTERS

"It is time for the clergy to come out and stand for God, not only in church, but in public life." Thus spoke Major James E. Crown, editor of the *New Orleans States*, in an address before the Protestant Ministers Association of the city on Monday of last week. Major Crown is the son of Rev. James H. Crown, a minister of the Virginia Conference from 1856 to 1890; and as editor of *The States*, he undertook and carried through to success a political crusade for the restoration of honor and righteousness in public life, in every way worthy of his personage upbringing. During his incumbency as editor of this influential daily, his voice has rung true and clear in its emphasis upon the importance of religion and upright living. He is entitled to be heard, therefore, for what he is as well as for his fight for clean government.

We did not have the privilege of hearing Major Crown's address, but we do heartily approve his demand for a courageous and prophetic type of ministry backed by a consistent citizenship. There was never a time when the world had greater need for a ministry not typed by slogans, programs and temporal emphases, but a ministry standing fearlessly against every enemy of righteousness and truth. His attack upon a "pussyfooting," a time-serving type of ministry was not more graphically described than it is lamentable as a fact. Ministers are not physical cowards, but they too often seem to have a distorted and an erroneous conception of their apartness from life—they are monks without knowing it. Major Crown's assumption that they are true to the holy implication of their vocation was a polite and considerate gesture in some cases. Witness these themes which we took from the front of a church: "Hen-pecked Husbands," "Happiness in Married Life," "Divine Healing," "Christ and Spiritism," "Christ and Communism," and "Raised Window Shades." The messages themselves may have been wholesome and they may have exalted Christianity, but in the subjects Christ is edged in by suggestion only. As ministers, we need to preach in a manner worthy of our high calling, on themes worthy of a great God, and we need to carry our religion into every public relation—to be worthy citizens as well as fearless prophets of truth.

LOOKING THINGS OVER

We would not be so rash as to assert that surveys are without definite value, but neither would we be so unwise as to ignore the fact that there are intangible and inspirational factors which cannot be blueprinted—indeed they cannot be subjected to any standard of measurement. Evidently the Lord puts emphasis upon consecrated personality rather than storehouses of material supply. More than once He discouraged surveys of the military possibilities of the Hebrew nation, and such measures of caution were usually resorted to against His counsel to the leaders. It will be recalled that when the Children of Israel reached the borders of Canaan in their flight from Egyptian bondage, they insisted upon sending a fact-finding expedition into the land toward which the Lord had directed them. The entire commission saw the luscious grapes, figs and pomegranates and they observed that it was a land flowing with milk and honey, but ten out of the twelve saw also the giant sons of Anak in whose presence Israel dwindled into the insignificance and the powerlessness of grasshoppers. Only two of them, Caleb and Joshua, were able to keep God in the inventory. You know the rest of the story.

Two and a half centuries later, according to the conventional chronology, another incident occurred. It is a part of Gideon's deliverance of Israel from the Midianites. God had Gideon send soldiers home until numbers had no meaning and only a handful of devoted men and God were left. The story is that, "The Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea for multitude," but, before the blasts of Gideon's torch-bearing trumpeters and shouts of "The sword of the Lord and Gideon," they fled the land in a panic and left their princes, Oreb and Zeeb, to give their names to a rock and a winepress where they were slain.

Perhaps a survey is not bad, but let us not forget that God makes a mighty good ally in the battle against the enemies of righteousness.

RITUALISM AND CONSECRATION

We confess that we are not a ritualist either by temperament or training. It follows, therefore, that the pronounced trend toward religious ceremonials is not very heartening to us. The Methodists have come to a time when every conference or unusual gathering, great or small, must be opened with the celebration of the Lord's Supper, and in some quarters we cannot even take a collection without it. We cannot escape the feeling that we are, perhaps unconsciously, changing a very sacred institution into a fetish and that we have made of our evangelism an instrument to conjure with. We do not discount any means of grace and we would not deny to any person the appropriation of any strength to be had from religious ceremonials, but we do not like a conventionalized approach for every church activity.

Somehow it creates in us the impression, "Now you just watch our smoke," or that we are submitting to a mechanical shriving for some religious or ecclesiastical function. Many years ago we were greatly impressed by a story of Dwight L. Moody at Northfield. A band of young people were returning from a sunrise prayer service and, seeing Mr. Moody in his garden, they hailed

him with, "Mr. Moody, can't you see our faces shine?" To their innocent boast, the great man quoted: "Moses wist not that the skin of his face shone while he talked with him." Personally, we do not enjoy shriving by wholesale, nor consecration by ceremonial proclamation. We are a child of the country church where, as we thought of God, we lifted our face to a sky of limitless blue and we knew little of ritual poses.

THE WAR IN EUROPE

At no time since the beginning of the war have the reports had a more ominous note than now. The Allies are clearly planning a blockade which would crush Germany. On the other hand, Germany appears to be intending to measure swords with England and France in a naval battle which might end the war, almost certainly so if the German navy should be crushed. In any event it seems that the Scandinavian countries may not be able to escape becoming involved in the struggle. At this moment it seems likely that some decisive step may be taken by the time this paper reaches our readers. The signs of the last twenty-four hours point that way.

Editorial Miscellany

By Dr. H. T. Carley

LIFE IN A HOG-PEN

Down on the farm we have a big Poland China hog that we keep in a pen. He's not a champion of any kind—he's never contended for any prizes—but he is a pretty good animal. The blood of royalty runs in his veins, he's as big as a hog ought to be, and he has a fairly gentlemanly disposition.

The pen he lives in is too high for him to climb over, and too strong for him to break through. The pen is covered, to protect him from the winter rain and the summer sun. There are big cracks, which furnish ample ventilation and through which he can see.

All in all, the hog seems to be reasonably happy. He has plenty to eat, all the water he wants, and enough litter for a comfortable bed. Probably some other hogs that have to root for a living envy his comfortable living quarters and his never-failing supply of food. They probably say snippy things about him as they pass his pen and see him taking life easy.

But we confess we feel sorry for him sometimes. True, he has all he needs—but he lives in a pen. He can't go anywhere and he can't see anything except what passes his door. His outlook upon life is extremely limited. There's not a chance for him to go down to the lake and wallow in the mud, or tear up a potato patch, or break down a lot of corn. He can't look forward to hunting for crawfish in the sloughs this summer or rooting on the ridge for acorns next fall. He doesn't know what is going on in hog circles on the adjoining farm, and the fact that the hog market is extremely weak doesn't affect him one way or the other. He's spending his life in a pen.

Perhaps "Sam" (that's his name) is perfectly satisfied and perfectly happy. And that's the tragedy of it—just a hog living in a hog-pen, seeing nothing, going nowhere, and not caring a rap what happens in the world.

That may be all right for a hog, but we hate to see some people living the same way.

METHODISM SHOULD DARE TO PUBLISH A GREAT CHURCH PAPER; A PAPER THAT IS NEW, DIFFERENT IS NEEDED BY CHURCH

Real Need for Conference Papers Also Seen
By Silas Johnson, General Conference
Delegate

The Church Press question is the biggest question facing the General Conference at Atlantic City. The action on this question will greatly affect the rate of growth of united Methodism. Almost every sizeable organization depends to a large extent on its official publication to further its cause. The Church, more than any secular organization, needs a paper which will be in demand, will influence the thinking of its readers, and, thereby, further its cause.

The Church has not been keeping abreast of the times through its printed ministry, the Church Press. For evidence of this, look at the circulation figures of today and 18 years ago. Bishop G. Bromley Oxnam and others in recent articles in various church papers, have quoted reliable figures to show that the circulation of the Church Press has declined. The writer has done some checking himself and learned the same. The Church membership has been growing, but not the Church Press. The circulation of the Secular Press has been growing, but not the circulation of the Church Press. Is the printed word becoming outmoded for the Church? Shall we no longer rely on it as a means of growth? Must it serve the Church less ably than it serves others?

This first General Conference of united Methodism is the time to re-think the Church Press, and to act. The three great bodies of Methodism which have become one have felt that the old ways of separation were not the right ways, that a united front is needed. Methodism has dared to unite for the purpose of moving forward. Methodism should dare to do something new in the way of a church paper! No longer should we "cry" and place blame because our people are not subscribing to a church paper. The hour has come for this new church of ours to publish a paper and papers which our people will feel they must have. It is time to realize that we cannot have a successful printed ministry by relying chiefly on church loyalty and a pastor's duty. We must put before our people a paper and papers that they will want.

(Lest the statement about church loyalty and a pastor's duty be misunderstood, let me say that I know that in introducing a paper to church members the appeal to church loyalty and pastor's duty is quite in order, but also I would have you remember that there should come a time when no more sales effort should be required to renew subscriptions to the church paper than is required to get a renewal to a good secular publication.)

The first move toward a great church paper for the church as a whole is up to the General Conference. It is unthinkable that this body will call for the status quo or anything approaching it for the General Organ. At Kansas City there were few members of the Uniting Conference who spoke in the sub-committee on the Church Press who did not think that some change should be brought about. But what should this change give to us?

The Co-ordinating Committee of the Board of Publication was appointed by the Uniting Conference to bring to the General Conference a recommendation for the

Church Press. No announcement has been made concerning the recommendation of this Committee if it has perfected its recommendation. Let us hope that a thorough study of this question by this Committee will be revealed in its report, that a good foundation for the recommendations will be evident.

I have no plan to suggest other than one which went to the Co-ordinating Committee from the Uniting Conference. After three years of study of the Church Press I am convinced that this is the best plan. It calls for one great church paper under the direction of the Church, as a whole, and approves "local papers supported by a conference or conferences. It places the election of the editor of the great Church Paper in the authority of the Board of Publication, where it rightfully should be.

First, it encourages "local" papers, or

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

Louisiana

Rev. Carl Lueg, Hammond.....	1
Miss Helen McCants, Baton Rouge.....	2
Rev. Briscoe Carter, Leesville.....	2
Rev. A. A. McKnight, Amite.....	5
Rev. C. W. Lahey, Boyce.....	1
Miss Louise Crawford, Pearl River.....	1
Rev. D. W. Poole, Tallulah.....	1
Rev. T. F. King, Ida.....	1
Mrs. Florence Leake, Lake Charles.....	4
Rev. W. T. Gray, Indian Bayou.....	1
Rev. A. T. Law, Ponchatoula.....	10
Rev. A. M. Martin, Springfield.....	1
Rev. W. A. Cross, Baker.....	3
Mrs. W. O. Campbell, Monroe.....	2
Rev. Ira W. Flowers, Gilbert.....	2

Mississippi

Rev. W. M. Hester, New Albany.....	1
Rev. O. M. Brantley, Fannin.....	2
Rev. G. A. Baker, Verona.....	5
Rev. W. O. Sadler, Woodville.....	3
Mrs. N. E. Cunningham, Vicksburg.....	5
Rev. R. G. Moore, Water Valley.....	13
Rev. V. C. Curtis, Louisville.....	2
Rev. P. F. Luter, Batesville.....	2
Rev. B. D. Benson, Derma.....	2
Rev. W. C. Newman, Indianola.....	22
Rev. S. B. Potts, Sallis.....	1
Rev. W. B. Baker, Leland.....	2
Rev. W. L. Pearson, Minter City.....	1
Rev. A. T. McIlwain, Greenville.....	17
Rev. T. A. Filgo, Dumas.....	2
Rev. J. T. McCafferty, Belzoni.....	3

Conference Organs. These papers are as necessary in annual conferences as are weekly newspapers in the smaller cities. They build interest in programs and movements, they strengthen connectional Methodism. They give news of the churches and individuals in their Conferences as the weekly newspapers give news of persons and organizations and movements within their areas. These things, so important and interesting to many Methodists, could not be carried in a General or Jurisdictional organ. They would be of no particular interest to the majority of readers of one of the larger papers, and if a General or Jurisdictional organ sought to do a job that is worthwhile in this kind of coverage, the paper would be so bulky that no one would want it, and then too, the cost would be prohibitive. Further, local or Conference organs present articles written on an interest level which their constituency appreciates; they make strong appeal to a homogeneous group.

Conference organs, as they are now published, in many instances are doing splendid work; they can do more. Here, as in the weekly newspaper field, area and management are important factors in the success of a paper. I do believe, however, that any homogeneous group of Conferences anywhere in the United States can successfully publish a paper. There are thousands of Methodists in the United States who will subscribe to and read a Conference paper, who will never subscribe to a General or Jurisdictional organ. These people should be reached by our ministry of the printed word.

Second, the plan calls for the issuance of one great church paper by the Church itself. This is sorely needed. This paper would go to the leadership of the Church in the four corners of the United States. It would be a great unifying influence, and this is something that Methodism needs in the days of adjustment ahead. But more than that. It can and should be a paper of such force that its voice would sound a positive note to the forces of evil in all realms of life and awaken potential Christian leaders to the task of the Church. Under the direction of the best religious journalist in all of Methodism, and this man should be sought and brought to the editorship of the paper, there should come in modern dress and appealing style news of the day in every realm that the Church should be expected to touch. A skilled assistant editor should condense in interesting style the best articles of each week. The art of photography should be seen at its best in stories of Methodism's progress and need for progress. Through its printed pages, America of the East and of the South and the North and the West should come to an appreciation of each other's problems, and have born in themselves determination to cooperate in the solution of these problems.

Methodism needs a paper of this type and one which can exert this needed influence. It will of necessity be different from what we now have. The General Conference can make it possible and I am satisfied that it can be done at less cost than is now spent in support of the General organs of the united church.

One editor and a competent staff, all elected by the Board of Publication—a body more competent to make the selections than a large General Conference—would cost less money than the present staff of several editors of the present General organs. A paper of the type proposed should in reasonable time become an advertising medium of merit and a financial asset to the Church. The present papers are costly.

Methodism should launch in the fall of 1940 a church paper that will meet the needs of 1940, that will be in demand by Methodists and members of other churches, that will do much toward making America Christian. Let us make a forward step in our printed ministry. The General Conference of 1940 provides the setting.

SILAS JOHNSON.

Macon, Georgia,
March 28, 1940.

—From the Wesleyan Christian Advocate, April 12, 1940.

DISTRICT CONFERENCE CHANGE

You may announce in the Advocate that the Ruston District Conference has been changed from Thursday, April 18, to Wednesday, April 17.

D. B. RAULINS, D. S.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

JESUS PASSETH BY

By Rev. V. D. Morris

"... A certain blind man sat by the wayside begging: And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by." Luke 19:35-37.

Jesus, with the twelve, is going to Jerusalem. In preparation for the trip Jesus reminds them of the Scripture concerning Himself—how the "Son of man . . . shall be delivered unto the Gentiles, and shall be mocked, spitefully treated, spitted on." How He shall be scourged, put to death, and rise again. In their customary manner they "understood none of these things."

The journey led through Jericho. On the highway outside the city a blind man, his attention attracted by the passing of the multitude who followed Jesus, asks for, and receives, his sight from Jesus. As Jesus proceeds through Jericho a man named Zaccheus is invited to be Jesus' host, and in so doing is brought into newness of life.

The group proceeds to Jerusalem. To His disciples it was but another opportunity to keep the Passover and to thrill to the sights of the city. But to Jesus it was the means of His accomplishing His goal in life. Toward that goal—the fulfilling of God's plan of man's salvation—Jesus was constantly moving. And because of His steadfastness and loyalty in attaining that goal, He attracted others, gave them purposes in living, and set them on the road to their own goals in life.

I.

From the time Jesus stood in the temple as a lad of twelve, reassuring His mother's concern for His safety with the query: "Wist ye not that I must be about my Father's business?" until He took unto Him the twelve and said unto them: "Behold, we go up to Jerusalem, and all things written by the prophets concerning the Son of man shall be accomplished," there was a growing consciousness of His goal in life. God had sent Jesus into the world for a specific purpose. The fulfilling of that purpose constituted His goal in life. It caused Him to live a life tempted in all points like as we are, yet without sin. It enabled Him to teach as never man taught before. It caused Him to bless, and heal, and help and lift. It leads Him now to Jerusalem to die on the cross, to exemplify the matchless love of God for a world lost in the trespasses of sin. Jesus' goal in life was the salvation of mankind, which was the Father's will for Him.

As Jesus of Nazareth passed by, and as men came in contact with Him, they, too, found a new purpose in living, a goal for their lives. The blind man outside Jerusalem found it so, for the blind man was changed from one who sat by the wayside begging from men, to one restored to sight and following Jesus "glorifying God: and all the people when they saw it, gave praise unto God." Zaccheus, as Jesus passed through Jericho, found it so, for Zaccheus was changed from a greedy, unscrupulous business man, who took things by "false accusation," to one who made restitution fourfold, and who gave five-tenths of his goods to feed the poor. He had been given a goal in life.

Men today, as in all times, must have this goal, else life is vain.

II.

In the attaining of His goal in life, Jesus was constantly in action. Jesus of Nazareth passeth by. He had a goal, continued progress toward it was necessary. So must we all "press forward toward the mark." Dr. Ralph W. Sockman expresses the idea as he challenges men to "Live For Tomorrow," by saying that life must have its "growing edge." United Methodism and the present Methodist Advance movement constitute at once an illustration that Methodism realizes that life is not static, and a challenge to make life and faith dynamic.

Methodism through the years has emphasized an Experimental Religion. The term takes on new meaning when we realize that any experiment starts with known elements, and through the use of those elements produces desirable change. So it is in Experimental Religion. An experience of the saving power of Jesus Christ is the starting point in the experiment. As this element is applied to conditions as they exist, personally and socially, interesting changes result. The individual grows into the likeness of God, racial prejudice becomes brotherhood, international strife becomes international amity and cooperation. Religion must be experimental to be Christian, for Christ passeth by and changes things and men—blindness becomes sight, and a greedy publican becomes a public benefactor.

III.

If we are to attain the Christian goal we must demonstrate our worthiness. Christ's faith enabled Him to demonstrate the power of God. Faith was required and inspired in those whom He helped by God's power. Faith is not a set of creedal statements, it is a vital, dynamic confidence in the ability and willingness of God to change things from what they are to what they should be. Faith must be demonstrated by His followers today, and such demonstration cannot fail to bring forth fruit. Failure to demonstrate—to show forth—the Christian life and faith is sure to bring failure.

The text and context both tell us that as "Jesus of Nazareth passed by" a multitude followed. The blind man knew because of those who followed Jesus, of the presence of the Son of God. The crying need of today is that even the blind shall be made aware of the presence of the Savior because of those who follow in His train—Christians who demonstrate by their lives that they are new creatures moving toward a worthwhile purpose in life. Jesus said:

"And I, if I be lifted up, will draw all men unto Me." May we lift Him up.

"MERCY ON THE POOR"

By Mrs. Irvin Rowland

Read Prov. 14:20-31

I went into my wash-woman's house yesterday to carry some dresses. The atmosphere of this home is so carefree and happy, but such a miserable lot that is theirs—only one chair in sight and an old lard can to sit on. There are nine in the family, and they enjoy only the bare necessities of life, but this doesn't mar their happiness for they have seen much worse days.

After returning home, I was thinking of their meagerness, and suddenly I wondered how many people are well provided for materially, but whose spiritual riches are as scant and meager as this poor family. Are not the latter much more to be pitied?

"Father, let us be merciful not only on those poor in worldly goods, but on those who are lacking in heavenly riches. Amen."

"CRIPPLING REPEAL"

By Ethel Hubler

"The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward." Proverbs 11:18.

Get out your handkerchiefs, dries, and be prepared to mop up the flowing tears of the wets, for from the "Tap & Tavern Washington Bureau" comes the wail that you are trying to "cripple repeal." You prohibitionists are charged with "crippling repeal" . . . oh, dear me, isn't this terrible? . . . by "seizing control of youth education."

One organization is named by this "damp" organ which is guilty of this unforgivable charge of trying to "cripple repeal." They tell us that the Methodist Board of Temperance "spreads its propaganda through officials, professors and instructors in Methodist colleges and universities and through the sizeable Methodist proportion of the 900,000 public school teachers, and the Board displays its 'lurid' pamphlets in most of the 17,500 high school libraries, 1,500 college libraries and 7,000 public libraries . . . more than 150,000 boys and girls in 400 high schools were reached by prohibition speakers." And this, according to the wets, is "crippling repeal." To which we most heartily agree, for the young people reached will be our future voters.

May this "crippling" process continue until every boy and girl and adult in America knows the effects of alcohol and the power it has over the mind and body when once an individual is in its grasp, and may they then rise up and eliminate it from our midst.

"Crippling repeal." The wets say that there is a "threatening return of prohibition."

May the "crippling process continue."

The following notice was lately given in an English pulpit: "The service on Sunday morning is at 10:30 a. m. The supposition that it is ten minutes later is a mistake. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation."—The Open Door, Universalist Church, Haverhill, Mass.

CONFERENCE NEWS AND PERSONALS

Rev. R. P. Neblett, pastor at Main Street, Water Valley, Miss., attended the Cole lectures and Pastors' School at Vanderbilt University last week, according to a statement carried in the North Mississippi Herald.

Bishop and Mrs. Hoyt M. Dobbs are very happy on account of the arrival of another little grandson, Hoyt McWhorter Bain, at Shreveport. Both the mother and the babe are doing nicely.

Rev. J. N. Humphrey, pastor at Weir, Miss., speaks in high praise of the people of his charge and of the missionary society at Weir in particular. He says a more loyal group of women cannot be found.

Friends throughout the church will be rejoiced to learn that the condition of Bishop W. T. Watkins, of Atlanta, Ga., continues to be encouraging. The prospect of his early recovery will bring joy to his many friends in the Advocate constituency.

Dr. V. C. Curtis, pastor at Louisville, Miss., and a veteran member of the Publishing Committee of the Advocate, encourages us by his gracious words of appreciation in appraising the progress of the paper.

Mrs. A. A. Boulton, Sr., Route 3, Newton, Miss., writes that she finds great pleasure in the Advocate for whose coming she looks forward from week to week, and naturally we appreciate the commendation of such friends.

The Eastern section of the Ecumenical Methodist Council is contemplating a new venture in Methodist journalism, the **Christian Commonwealth**. Its purpose will be to link Christian thought in England to other parts of the world.

Rev. W. C. Newman, pastor at Indianola, Miss., claims for his church a place on the Honor Roll, having secured the subscriptions of all the members of his board to the New Orleans Christian Advocate. We accord him the place with our sincere thanks.

Rev. Carl F. Lueg, pastor at Hammond, La., and district representative for the Advocate is doing a magnificent work in that progressive church. He is preserving the history of the church and is leaving nothing undone that his successors may have worthy achievements to record.

Mr. Theron Brown, whose wife is the daughter of Dr. and Mrs. W. W. Holmes, of Rayne Memorial Church, New Orleans, has been promoted to the management of the Ford automobile agency in Baton Rouge, La. Bro. Brown was formerly located at Shreveport.

On Easter Sunday Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans, received a group of fifty members into the church, bringing the total membership of that historic congregation to 1,215. Bro. Wallace is also carrying forward a campaign to repair and paint the church.

Friends of Rev. James M. Lewis, retired member of the Mississippi Conference living at McComb, will be glad to learn that he is much improved from what threatened to be a serious breakdown in January of this year. Through the skill and devotion of his doctor the worst was averted.

A letter from Rev. J. L. Nabors, Jr., Paris, Miss., says that Rev. J. W. Raper, whose serious illness was reported last week, is

somewhat improved. His son, Rev. A. S. Raper, of Bay Springs, Miss., has been at his father's bedside, but was able to leave for home early last week.

The church at Paris, Miss., has experienced a serious loss by the death of Medie J. Sanders, who leaves a wife, six sons and five daughters to mourn his going. That church is doing a splendid piece of work in sending busses to bring to the church school children who are not able to provide their own transportation.

Dr. Henry F. Brooks, district superintendent, Greenwood, Miss., announces his district conference for Belzoni, April 23-24. Dr. Brooks reports the work of the district as being altogether favorable, with indications for a better year than last year. He says that his preachers and people are hopeful and encouraged.

Dr. Paul Neff Garber, of Duke University, has been elected to fill the unexpired term of the late Dr. A. J. Weeks, secretary of the Ecumenical Methodist Council, Western section. Dr. Garber is eminently fitted for this position by reason of his wide acquaintance with Methodist history and Methodist peoples.

Dr. A. W. Harrison, Bristol, England, who is secretary of the Eastern section of the Ecumenical Council, announces that the Ecumenical Conference for September, 1941, in Oxford, England, will probably have to be postponed. This postponement is of course due to the war situation now prevailing in Europe.

Rev. James Butterworth, of Clubland, Chamberwell Road, London, will probably attend the General Conference at Atlantic City. Clubland is the most remarkable social experiment which English Methodism has undertaken since the last war. No official delegate of British Methodism will attend the General Conference.

Rev. Ashley T. Law writes that the people of Ponchatoula church are in fine spirits and that the entire program of the church is meeting with a generous response. The collection for the Methodist Orphanage, \$184, was the largest in the history of the church, and the women of the missionary society are seeing to it that no comfort for the parsonage is lacking.

Main Street, Water Valley, Miss., held an Easter sunrise service recently which followed out a custom established several years ago. The leader in the service was Mr. J. H. Carroll, who had the assistance of the pastor and the adult classes of the church school. The lovely decorations were provided and arranged by a group of ladies of the church.

Mrs. S. J. Davies, of Shreveport, La., whose late husband was long a contributor to the columns of the Advocate under the heading "Safety Signals," writes us a letter regarding her family connection with the paper, which we are happy to publish in full elsewhere in this issue. It is one of the greatest commendations of the church paper and its significance in the life of the Church that we have had.

Rev. B. C. Taylor, pastor at First Church, Alexandria, La., reports a fine response on the part of his people and correspondingly good progress in his work. He has received ninety members into the church since con-

ference, has paid the superannuate apportionment in full, raised \$550 for the Orphanage on Easter Sunday, has overpaid the apportionment for Memorial Mercy Home, and has met other obligations up to date.

Mrs. C. M. Martin, church school worker and Advocate representative for East End Church, Meridian, Miss., is doing for that congregation a marvelous piece of work in the circulation of this paper. Many of her friends are on relief, but she still contrives a way to carry at least some part of the Advocate message to them. It is not hard to understand her Christian devotion when it is known that she has as a last bequest from the lips of her dying mother the words: "Bless the Lord, O my soul; and all that is within me, bless His holy name."

NOTICE: CHANGE DISTRICT CONFERENCE

Dear Dr. Duren: Will you please carry this notice in the Advocate? Because of the conflict with the Jurisdictional Conference the Baton Rouge District Conference will be held at the Istrouma Church, May 24, 1940, instead of May 31, 1940, as was formerly announced. All connectional representatives will do me a favor if they will write me if they can be present. I want to make out a program to take care of everything and I will need your cooperation. A cordial invitation is extended to any brother of the conference to attend our District Conference.

Cordially yours,
HENRY BOWDON.

NOTICE OF APPOINTMENT CHANGE, NORTH MISSISSIPPI CONFERENCE

Please announce that Rev. H. G. Wallace, a student at Candler School of Theology, Emory University, has been appointed to serve Shannon charge in the North Mississippi Conference. Mr. Wallace will serve until his conference meets.

HOYT M. DOBBS,
Bishop in charge.

PROGRAM, LOUISIANA PASTORS' SCHOOL, SHREVEPORT

The courses and instructors are as follows:

The Home In Society—Mrs. Grace Sloan Overton, Washington, D. C.

Shifting Populations—Miss Ruby Van Hooser, Ward-Belmont College.

Contemporaneous Religious Thought and Movement—Dr. Fred D. Gealy, S. M. U., Dallas, Tex.

The Church and Rural Welfare—Dr. A. J. Walton, General Board of Christian Education, Nashville, Tenn.

Christian Education In the District—Rev. O. W. Moerner, General Board of Christian Education, Nashville, Tenn.

Platform Speaker—Mrs. Grace Sloan Overton.

Date is June 10-14, 1940.

The charge is \$5 for room and board, and \$1 for registration.

With all good wishes, I am

B. C. TAYLOR,
Dean.

BRO. J. B. STREATER ILL

Word from Rev. R. E. Wasson, pastor, has just reached the office that Bro. J. B. Streater, of Black Hawk, Miss., is seriously ill. He was stricken about a week ago and the outlook is not encouraging. We stop the press to insert this notice for the benefit of his friends.

PRE-EASTER SERVICES AT ROCHELLE, LA.

A very successful series of pre-Easter services were held in the Rochelle Methodist Church, beginning on Palm Sunday morning and closing Easter Sunday morning.

The pastor, Rev. Don Harwell, did the preaching. So inspirational were his messages the congregation grew each service.

We had several accessions to church membership on profession of faith.

Beautiful music was furnished by the choir for the Easter morning service. Following this service one infant was baptized by the pastor.

Each department of the church contributed to the Easter offering for the Ruston Orphanage.

A MEMBER.

ADDITIONAL PERSONALS

In the disastrous storm which swept away the little town of Amite, La., on Saturday night, radio reports indicate that the Methodist church and parsonage were razed but none of the pastor's family were injured. Brother Knight and his people will have the sympathy of the Methodists of Louisiana, and of the entire country in their great misfortune.

We regret to learn that our good friend, Mrs. W. P. Moreland, of Powhatan, La., Advocate representative for Natchitoches church, was under the necessity of going to Highland Sanitarium, Shreveport, for surgical care recently. We are glad to note, however, that she is now back at her home, and we trust that she may soon be permanently recovered. Louisiana Methodism has no more devoted and faithful woman than she is.

MILLSAPS COLLEGE

W. S. F. Tatum, of Hattiesburg, prominent Methodist layman and philanthropist, will be honored at Millsaps College May 13, when the school will observe "Tatum Day."

Mr. Tatum, pioneer South Mississippi lumberman, established and endowed the Tatum Foundation at Millsaps in 1920. This foundation supports the Millsaps religion department, at present headed by Dr. H. M. Bullock.

The entire family of Mr. Tatum has evidenced an interest in the progress of Millsaps for many years.

Among the activities planned for "Tatum Day," at which the school's benefactor will be honored, are special chapel exercises at which Mr. Tatum will be the speaker, and the annual banquet of the Millsaps Ministerial Association during the evening, which he will attend.

Millsaps conferred an honorary LL. D. degree upon Mr. Tatum at the 1939 commencement exercises.

The Millsaps College Singers, mixed glee club group, which recently completed an extensive tour of the Southeastern and Midwestern States, were invited to present their program at the Cincinnati Conserva-

tory of Music, Cincinnati, Ohio, according to Dr. M. L. Smith, president of Millsaps.

The conservatory is recognized as one of the outstanding musical institutions in the nation, and the invitation to the Millsaps choir to appear there is considered a great compliment to the group.

Prof. Alvin J. King is director of the singers. The trip taken this year covered Tennessee, Virginia, Ohio, Illinois, Kentucky and several other states.

MY RELATION TO THE BE-NEVOLENCES

By Rev. Forney Hutchinson

In the summer of 1899, immediately upon my graduation from Hendrix College, I went to fill a vacancy on the DesArc and DeVall's Bluff charge until the Annual Conference. The charge consisted of the two above named towns, both of which were located on the banks of the beautiful White River, and both were fairly prosperous. My last appointment before leaving for Conference was at the DeVall's Bluff church. I went from DeVall's Bluff to Brinkley, where I was to catch the Cotton Belt train to Fordyce, the seat of the Conference. Between trains, in the hotel lobby, I made up my report and discovered to my dismay that I had a shortage in my Conference Claims.

It was too late to do anything about it, so I had to suffer the embarrassment of making an incomplete report. As I faced those figures, I made up my mind that however long my ministry might be, that would never happen again. For forty years now, without a single exception, I have reported "everything in full" from the various charges I have served.

Somehow, my conscience got involved in the matter, and I could not be content to do less for the interests I represented than my official boards have invariably done for me. My stewards have always paid me in full, and I have always seen to it that the Benevolences were paid in full. I have thought of myself as the steward of those sacred causes. It has pained me from time to time to hear preachers report salaries in full and shortages on Benevolences. It impressed me that the salaries had better stewards than the Benevolences.

Now, as I wait here on this mountain and watch the world go by, I have great comfort in my record, so far as the Benevolences are concerned. I have not failed to do my best, or at least all that was expected of me, for the cause of the superannuate preacher, and the other interests involved in these sacred claims. The Benevolences constitute the base line of our obligation to others. As pastors and people, we dare not do less than our best to see that they are all paid in full.

Mt. Sequoyah, Arkansas.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

LOUISIANA ANTI-SALOON LEAGUE

The annual meeting of the Board of Trustees of the Anti-Saloon League of Louisiana, was held at the Baptist Bible Institute, April 2, 1940. The following officers were elected:

Elder J. L. Neil, President, New Orleans; Rev. W. H. Wallace, Jr., First Vice-President, New Orleans; Rev. M. E. Dodd, D. D., Second Vice-President, Shreveport; Rev. Glenn L. Sneed, D. D., Third Vice-President, New Orleans; Mr. R. I. Raymond, Fourth Vice-President, New Orleans; Mr. G. A. Carlton, Treasurer, New Orleans; Miss Estie A. Dupree, Secretary, Baton Rouge; Hon. T. E. Furlow, Attorney, New Orleans; Leon W. Sloan, Superintendent, New Orleans.

The Superintendent's report showed progress. Thirteen parishes and thirty wards in the State are legally dry by option. Also a number of wards and parishes seeking elections. A progressive National and State Legislative program was outlined. It was shown that there are 6,825 places in the State legalized to sell intoxicating beverages and bootleg still flourishing. The people of Louisiana are spending for liquor and its damages approximately \$40,000,000 a year in order to get a pittance of \$4,000,000 in revenue.

The Superintendent has been authorized to purchase visual educational equipment to use in presenting the scientific and practical facts about alcohol's behavior in churches and schools throughout the State.

The "Five-Year Forward Program," of the Anti-Saloon League of America, was also discussed. This program looks toward raising \$1,500,000 to greatly strengthen the National and State Leagues in their fight against the liquor traffic.

Preliminary steps were taken towards setting up a strong law enforcement committee.

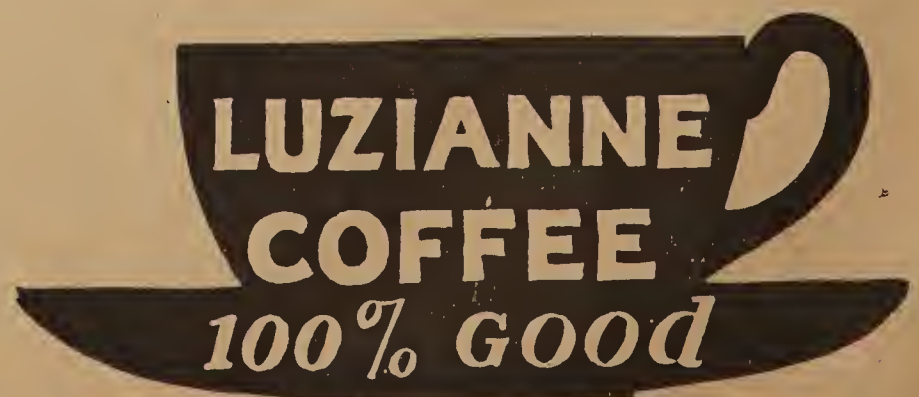
A round table discussion followed the luncheon in the Baptist Bible Institute dining hall. The meeting was sane in its attitudes and constructive in its program.

LEON W. SLOAN.

WHITWORTH COLLEGE BROOKHAVEN, MISS.

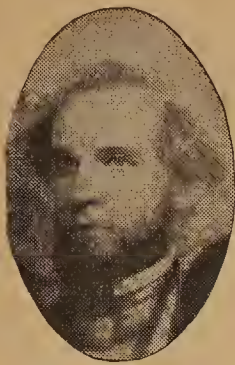
An Accredited Junior College for Women

The Classics and Fine Arts, Home Economics, Secretarial Science, Physical Education, Exceptional Educational Tours without extra charge.





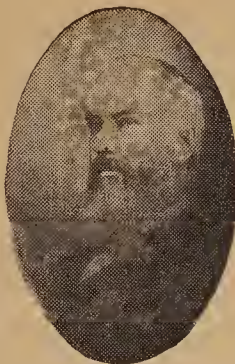
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C. C. Gillespie



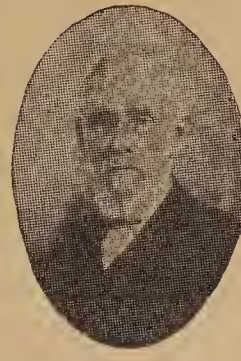
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

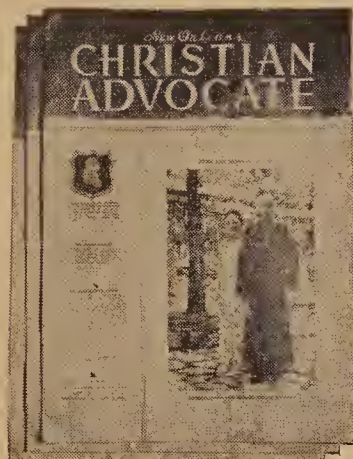
In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—Rev. J. W. Robertson..	12	16
Ponchatoula—Rev. A. T. Law.....	17	17
Indianola—Rev. W. C. Newman.....	21	23

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "
Indianola, Miss.....	W. C. Newman, "

Unsolicited Opinions

Since the last issue we have two new names in the quota list: Ponchatoula, La., Rev. Ashley T. Law, pastor, and Indianola, Miss., Rev. W. C. Newman, pastor; and one new Honor Roll name: Indianola, Rev. W. C. Newman, pastor. Keep an eye on this list.

"I am enjoying the Advocate very much. It is read with interest as soon as each issue reaches my desk. Congratulations to you upon a fine editorial job." (A connectional leader).

"You are giving us the best paper we have had since I have had any connection with it." (A conference leader).



J. W. Boswell



R. A. Meek



H. T. Carley



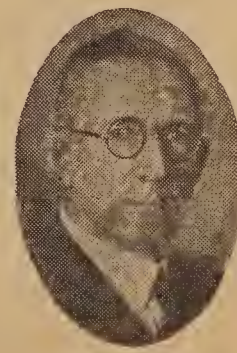
R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

THE LAYMAN LOOKS AT THE MINISTER

By Wilbur LaRoe, Jr.

Recently I sat in the lounge of a social club conversing with a prominent clergyman who happened, at the moment, to be in a somewhat pessimistic frame of mind. He was confiding to me some of the difficulties which confront a minister of the gospel today—the problem of raising money; the competition of outside attractions; the tendency of some neighborhoods to change, with disastrous results to the church; the lack of true spirituality in some of the church members; the never-ending burden of trying to devise sermons that will be interesting and helpful to a badly diversified and sometimes too critical flock.

I listened patiently and sympathetically. Although I am a lawyer and a layman, I have lived the greater part of my life in sufficiently close contact with ministers to be familiar with most of the problems that confront them. And right here let me go on record with the statement that I take my hat off to any man who devotes his full life to the cause of Christ. Certainly there is no greater cause. One has only to look across the world today to realize the tragic need of men everywhere for the Christian gospel. The crisis confronting the world is making the minister's task more important than ever, because men everywhere feel pressing upon them a conviction of the urgent need for implementing Christian principles in our social order if our civilization is to be saved. The Christian minister of today has an unparalleled opportunity. I take my hat off to him because I admire his courage and his self-sacrifice in devoting his life to the service of his fellow men. And I envy him because in this time of world chaos he is in a position to direct, as no other profession can, the thinking of men and women toward better things. What leadership will save the world if the leadership of our Christian ministers does not save it?

And so as I listened to the tale of woe of my ministerial luncheon guest (he is usually an optimist), the thought struck me that a pessimistic clergyman is an anomaly.

The world crisis and the greatness of his cause should preclude pessimism. Sailors manning a life-boat and rushing to the aid of a crew in danger of drowning do not become pessimistic because the waves are high or because their own boat leaks. They press on, with no thought in mind but to rescue their fellow men. The urgency of the task leaves no room for pessimism. Can one imagine a member of a life-boat crew on the way to a rescue pausing in the midst of the battle against the elements and saying to his comrades: "I have thought this all over and I am much discouraged. The boat leaks, my muscles are sore, the waves are high, and as for me, well, my spirits are exceedingly low?"

Discouragement on the part of a minister indicates a distorted perspective or a wrong emphasis. The average layman does not expect everything to run smoothly in a church. He is thinking more of the vital function of the church in the world than

of the perfection of the church machinery. And it is here that the minister often fails to understand the true attitude of his people and, failing, to understand, becomes discouraged.

Shall I say that the layman has a keener appreciation of the value of the church than does the minister? It would hardly be fair to state it in just this way, yet it is undoubtedly true that the minister is more apt than the layman to let the details of church management and the running of the church machinery obscure his vision of the larger purpose of the church. Often I have wished that a minister might be forbidden to think about church finances, or about discord in the church choir, or about the condition of the church furnace. To burden a minister with things of this kind is to injure his perspective and to lessen his efficiency for the vitally important task of implementing the gospel of Christ in the world.

The layman is not worried to the same extent about the details of church management, because he does not feel that the responsibility is primarily his. He is thinking, rather, of the tremendous value of the church school to his children; of the value to his family of a Christian community; of the threats to democracy; of the danger that the world may be ruled by force instead of by law and order. And he is thinking, too, more than the minister realizes, about the shortcomings of his own life and how to get better in tune with the Infinite.

The layman loves the church and the things it stands for. He contributes to the church because he feels that he is getting his money's worth. And he loves his minister because of the quality of his leadership and his great kindness to his people.

But while the layman is thinking about these things the minister is worrying about the choir, or about a leak in the roof, or about a certain committee which is not doing its job, or about a speaker for the church dinner next Tuesday night.

The average congregation is far more tolerant than the minister believes. It will forgive faults in the choir; it will tolerate a squeaky organ; it will even accept without cavil a very mediocre sermon occasionally. There is only one thing it will not tolerate: lack of a **deadly earnestness** in the preaching and in all the work of the minister.

A minister who is not on fire for the great cause he represents is like a sailor in a life-saving crew who rows indifferently.

Only too well do I know the rejoinder that may be expected from the clergy: "It is our parishioners who are indifferent—we cannot even get them out to meetings." To a large extent this is true. Indeed, it is a tribute to Christianity in that it has made such notable progress with such slothful disciples. On the other hand, enthusiasm is contagious, and vigorous leadership can shake people out of their lethargy.

Just last Sunday I dropped into a prominent church where a well-known clergyman was discoursing on "The Tie That Binds." It was a sermon on brotherhood. The minister was giving what may be described as a learned and dignified lecture on friendship. He quoted from Plato, from Shakespeare, and from Emerson. But not a word about unemployment; not a syllable about

the thousands in his own city who are near the point of hunger; not even a thought of China or of Finland, or of the millions of Jews and Negroes who suffer from man's inhumanity to man.

How long, pray, shall we continue to preach theoretical Christianity? How long shall we conduct our Christian experiments in a vacuum? When, in the name of Christ, shall we come to grips with the realities of life and with the challenge of human suffering in a badly disordered world? A minister who, in these days, excludes from his sermons any reference to Czechoslovakia, or to Poland, or in China, or to lynching, or to unemployment, or to race persecution, is either stupid or a moral coward. Nor can a minister hope to inspire an intelligent congregation, the members of which know full well the sore spots of the world and expect aggressive Christianity to lead them, if he ignores in his sermons the vital problems confronting the world. This is no time, God knows, for polite lectures on the philosophy of religion or on the theory of brotherhood.

The time has come to look upon unemployment as a moral and civic wrong, and to place it where it belongs, in the same category as slavery; and the time has come to look upon race persecution as an intolerable sin, to be placed in the same category as the Inquisition and other practices which an enlightened civilization long since rejected as inhuman.

The minister of our own church affords a perfect illustration of the kind of earnestness that is required. He preaches with an enthusiasm and a determination that usually wilts his collar in the process. But his pews are filled every Sunday. And his hearers receive a great Christian message which goes straight to the heart of present-day problems.

We laymen are more alive to the needs of the world than our ministers may think. We want to play our part in meeting the problems of the day, and we look to our ministers for earnest and aggressive leadership. Our advice to the clergy would be: "Preach as if the fate of China hinged on your words. Preach as if you could see with your own eyes six million Jews pleading to you with outstretched arms. Preach as if your sermon might result in finding jobs for ten million souls suffering the cruelty and degradation of unemployment. Preach as if a million children were beseeching to save their fathers from the curse of liquor. Preach as if your inspired words might change the color of men's skin and make them all brothers. Preach as if your eloquence had the power to cause warriors to lay down their arms and nations to give up their armaments. Preach as if a thousand men were scheduled to be lined up before a firing squad at sunrise and only your plea could save them."

If our ministers will lead, we laymen will follow.—The Presbyterian Tribune.

When an American says "yes," he means I will go ahead and do it. But when a Frenchman says "yes," he means I understand what you are saying.—Georges Clemenceau.

"The general psychology of our people today can be described in one word—spiritlessness. What manifests itself in behavior is this: no discrimination between the good and the evil, no difference between what is public and what is private, and no distinction between the fundamental and the expedient."—Chiang Kai-shek.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The annual meeting of the Advisory Board of MacDonell School was held in the Wesley House, on Tuesday morning, March 25, with Mrs. J. A. Pharr, the president, presiding. The Board was privileged to have with them on this occasion Mrs. J. W. Downs, administrative secretary of the Home Department of the Woman's Missionary Council. Other members present were: Mrs. George Sexton, Jr., Mrs. Gilman McConnell, Mrs. C. I. Jones, Dr. Elmer C. Gunn and Dr. B. H. Andrews. The annual report of this splendid work was made by Miss Ella Hooper, and plans for the future were discussed.

In the afternoon of the same day the dedication service of the new buildings took place. Mrs. C. I. Jones writes as follows concerning this:

"Downs Hall and the new Laundry Building at Houma were dedicated on March 25, 1940, with a beautiful and impressive service. Mrs. George Sexton, Jr., in presiding, spoke of MacDonell French Mission School as a lighthouse of hope for the whole community. A special hymn was sung by the girls of the school, followed by an invocation by Rev. David Tarver, of First Church, Houma.

"Dr. E. C. Gunn told of work in the New Orleans district. Mr. M. L. Funderburk, a leading banker of Houma, predicted the city's future, paying high tribute to the school as a character-building institution, and as such, a great help, insuring growth and honesty to the people; and to Miss Ella K. Hooper as the inspiration and guiding spirit of the school, and beloved by all those of the community.

"Dr. B. H. Andrews talked of the relation of MacDonell School to the French area, recognizing the quality of leadership produced by the school. A lovely solo was sung by Miss Anna Picou, a former graduate. Mr. Rathbone DeBuys, the architect, and Mr. Horace Rickey, the contractor, were both introduced.

"Dr. Gunn conducted the ritualistic dedication of the two buildings. We were glad to have Mrs. J. W. Downs, of Nashville, with us for this ceremony. She spoke of the work of the architect, the contractor, and the 375,000 missionary women of the Woman's Council and Louisiana Conference who have made these buildings possible by prayers and sacrifice. Mrs. Downs paid tribute most of all to the teachers: to their training of youth to the ideals of Christian education and to service, which will contribute to the coming of the Kingdom of God in the world."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Alligator Missionary Society

The Alligator Missionary Society was hostess to a delightfully planned program. Monday afternoon. The members entertained with a Friendship Luncheon in the hospitable home of Mrs. R. A. Butler, as a feature of the regular session of the Society.

The home, already lovely in itself, was

beautifully decorated with spring blossoms. The luncheon was served buffet style and the twenty-one guests were seated at small tables. After the social part of the meeting, the Society entered into the regular business meeting, with Mrs. J. L. Nichols, vice-president, presiding in the absence of the president.

Mrs. Nichols graciously greeted the guests and welcomed two new members into the Society. Mrs. P. W. Smith led the prayer. Mrs. H. L. Stoddard, from Clarksdale, was introduced as guest speaker. Her message was indeed inspirational as well as informative as to the scope and importance of our united missionary effort.

Routine business was discussed. Mrs. Lou Hargrave, study leader, gave a summary of the Bible study, "Songs of Zion."

The meeting closed with the repetition of the Society benediction.

MRS. J. T. OSWALL.

Alligator, Miss.

* * *

Louisville Auxiliary

As the first quarter has ended and all reports are off to the various officers, I wish to submit a brief report to the Advocate. Possibly we have not done our best, but it can be said that we tried.

We have met all requirements. We have planned or outlined goals and objectives to be reached throughout the year in order that our achievements will be inspirational and profitable.

Cultivation of new members this quarter is very gratifying. Mission and Bible Study classes show one hundred per cent attendance.

We pray for renewed interest each quarter.

MRS. JAMIE CLARK.

Supt. of Publicity.

* * *

Missionary News from First Church, Water Valley

One of the best meetings of the year was held Monday, when Circle No. 2, with Mrs. O. T. Parsons as leader, entertained the entire Missionary Society.

The devotional was given by the Superintendent of Bible Study, Miss Eliza McFarland. Our pastor, Rev. R. G. Moore, a personal friend of Bishop W. R. Lambuth, gave the life story of this wonderful pioneer missionary.

A quartette was sung by Mesdames A. A. Walker, O. T. Parsons, R. G. Moore and J. B. Cowan. Interesting news from the Council meeting in New Orleans was brought to us by Mrs. R. P. Neblett, Conference Secretary.

A social hour concluded the program.

MRS. J. B. COWAN.

Reporter.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

There was an unusually large attendance at the twenty-ninth annual meeting of the Woman's Missionary Society of the Mississippi Conference, held in the Galloway Memorial Church, Jackson, March 26-28, which followed the theme: "The Challenge to Advance."

In her message, Mrs. Paul Arrington,

president, introduced the theme. She said: "In the administrative and legislative divisions of the new Methodist Church, more recognition is given to woman's ability and possible contribution than in any other denomination. This enlarged opportunity challenges us to an intensive and comprehensive study of the Christian enterprise and the possibilities of Methodism. "To whom much has been given, much is required." Through united Methodism we have work in 43 fields and enlarged opportunities for opening new fields. Again a challenge—to give our money in a larger way and we have an immediate opportunity in the support of Sarah Bennett as she goes to Brazil.

We are challenged to enlist every Methodist woman in the service of the church; to give more thought and study to planning programs and activities in which all may share and to which all may contribute; to find young women who will answer, "Here am I, send me"; to illustrate Christianity in our daily living; to Christianize areas of living as well as geographic spaces. As missionary women we must "also be enlarged" to live in an age like this.

"By What Authority": Mrs. W. F. Mahaffey recounted the incident of the first Easter when women were instructed to "Go tell," then spoke of the Federation of Methodist Women around the world, with its membership of over four million, and the great possibilities for a spiritual advance as they join in their prayer groups.

"Monday Religion": Mrs. E. E. McKeithen stated that our community houses take up on Monday, where the church leaves off on Sunday; that just as our Saviour met the need of all who came to Him, our deaconesses try to meet the need in their community. Miss Katherine Arnold told of how the Biloxi Wesley House, having served its purpose, will be closed in September. Miss Sophie Kuntz told of the enlarged opportunity, carrying with it an increasing responsibility, coming to the Moore Community House, with the erection of a housing unit in the community. Miss Mattie Cunningham said the Meridian Wesley House, through its "Monday Religion," seeks to lead the people of the community to the church on Sunday.

"Going Forward Together": Miss Noreen Dunn, our Council guest, reminded us of the rich inheritance which will be ours as we enter the new church, also of the larger opportunity for the participation of women in its program, thus placing upon us a greater responsibility.

"Go Teach": Dr. R. L. Hunt presented the needs of "the least of these" right at our own door, and stressed our duty to see that discrimination and injustice are not practiced.

"Youth Answers": Miss Vera Daniels stated that youth has already united, and through its caravans is working—they challenge us to furnish guidance.

"Advancing Toward Security Through Study": Mrs. E. V. Perry brought the message that the only abiding security comes from a deep knowledge and understanding of the things of God—that through constant study of His word and world we may have this security.

"Clearing the Highways": Mrs. Stanley Wilson led this group, speaking of those things—greed, intolerance, race prejudice, war, strong drink, disease—which must be cleared from the highways of life, if all people are to travel unmolested and unafraid. Mrs. L. W. Alford urged the women to continue to work for the eradication of lynching, and Deaconess Lillian Pugh told

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 14, 1940

By Rev. W. C. Newman

HOSEA TELLS OF GOD'S FORGIVING LOVE

Lesson Text: Hosea 6:1-7; 14:4-9

Golden Text: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9.

The book of Hosea deserves a place in any library for its literary value alone. In metaphor and figure, in biography and allegory, in poetry and prose the author tells the dramatic story of Israel's faithlessness and of God's unfailing love. His imagery is vivid. His sentences are short and cutting. His feelings are intense. His words fairly throb with emotion.

But to Christians it is the theme which gives the book its priceless worth. More than any other of the Old Testament writers, Hosea understood God's character. And he writes of God's forgiving love as one who has felt what God feels.

Sometimes he pictures God's love as the deep and solicitous affection of a father teaching his little son to walk, taking him in his arms, healing his hurts, spreading out his food. But more dramatically he pictures God's love as that of an outraged husband whose wife has been unfaithful and gone away to other lovers.

Thus with every artifice of the poet as well as of the prophet did Hosea try to show Israel her sins and the enormity of her betrayal of God. As a prophet he hurled against her a biting condemnation. As a poet he portrays God's matchless love in ode and lyric and dirge.

• Love's Suffering

The tone of Hosea's early preaching was denunciatory. He was a prophet of doom. It was a changing society in which he lived. Under Jeroboam the nation had been exceedingly prosperous. But at his death there occurred a succession of political intrigues heightened by the general corruption of the citizenry. To make matters worse the priesthood "surrendered to the prevailing self-indulgence," causing Hosea to cry "like people like priest." He could not but denounce such a society. And he did so with vigor.

Then Gomer betrayed him. To him, as

to most other young men, love must have seemed altogether joyous. Love promised so much of happiness. Children were born to them, and he writes of his ecstasy over their birth. Those must have been years of unbounded delight.

But with the revelation of her betrayal all that was gone. In its place came the unparalleled anguish, shame and indignation that only a betrayed lover can feel. He drove her from the home. And in the awful loneliness that followed he came to know that God, too, endures unspeakable pain when we sin against Him. And he tried to show Israel God's anguish.

Love's Forgiveness

But he could not forget Gomer. He could not even hate her. He brooded over her sins; he cried out his anger; he even thought of various means of wreaking vengeance upon her. But his love never varied.

It was in that misery of being torn between love and hurt that there came to him the revelation of God's forgiving nature. As Gomer was to him, so Israel was to God. As Gomer had forsaken him for her lovers, so Israel had forsaken God. As he had thrust Gomer from the home, so God would bring Israel to humiliation.

But he found that his righteous wrath was matched by his unspeakable love for Gomer. At first this amazed him. Then he came to know that he could forgive her, even she whose sin was so shameful. And if he could forgive Gomer, God could and would forgive a penitent Israel.

Love's Redemption

Thus did Hosea begin to plan to win Gomer back.

Therefore, behold, I will allure her,
And bring her into the wilderness,
And speak comfortably to her.
I will give her her vineyards,
And the valley of Achor,
For a door of hope.

And as he went down into the slave market to bargain for her, we are made to see that it was not just the desire for her possession that moved him, but a deep yearning for her redemption. It was not to have her, but to save her that he was willing to pay so great a price.

So he came to know the persistence of God's desire for his people. To know not only that God loves greatly, and forgives freely, but that he suffers beyond measure, and purchases our redemption at a great price.

CITY-WIDE UNION, SHREVEPORT

Dear Dr. Duren: Following is report for the March monthly meeting of the Shreveport City-Wide Senior Young People's Union.

Meeting with the largest attendance on record for this year the Shreveport City-Wide Union conducted their regular monthly meeting Monday evening, March 26, at the Wynn Memorial Methodist Church, which was featured with the first plans for the two youth district camps during the business session.

Following a stirring devotional under the leadership of Roy Mouser, a ministerial student at Centenary College, Lawrence Koelemay, union president, made the announcement that the "Third Annual Shreveport District YOUTH CRUSADE ENCAMPMENT" would be presented during the week of June 17-22, with the Intermediate Christian Adventure meet to be presented the week following, June 24-29th. Site for the two meets will be a new governmental recreation project in Webster parish, located near Minden. Deans for the meets will be the Rev. H. A. Rickey, of Coushatta, for the young people, and the Rev. A. P. Smith, of Bossier City for the Intermediates.

The union put forth plans for a picnic and skating party which was presented Friday, March 29th, at the local "El-Col-Nel" Rink.

A tour will be made by members of the union of the new camp site Sunday, April 7, at which time a photography contest will open with a prize to be presented by James Stovall, district director, for the best snap made of the camp and surroundings. Palm Sunday the local union were the guests of the "Shining Light" union of the Coushatta area, which met for re-organization, with Kathryn Posey, president, presiding. The devotional for the meeting was presented by members of the Shreveport union. Rev. Mr. Rickey announced that at the next Shining Light meet guests would be members of the "Aldersgate union," which would present the program.

At the close of the meeting refreshments were served by members of the host group, and a group of piano selections were played by their counsellor, Mrs. Black.

Thanking you,
JAMES BULLOCK.

THE PURE IMMORTALITY

We shall be in the midst of some great work, when the tools shall drop from our relaxing fingers, and we shall work no more; we shall be planning some mighty project—house, business, society, book—when in one shattering moment all our thoughts shall perish. Life shall seem strong in us when we shall find that it is done. Oh, how happy they to whom all that remains is immortality; happy you who have that confidence in the Saviour, that although nature starts at the sudden midnight cry, "The Bridegroom cometh!" faith shall answer, the moment that we remember who he is, "Even so, come, Lord Jesus!"—James Hamilton.

Do FALSE TEETH Rock, Slide or Slip?

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SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE MAN OF THE MONTH

One hundred and ninety-seven years ago today (Saturday) Thomas Jefferson was born. In America his fame is exceeded only by Lincoln's and by Washington's. If Patrick Henry was the tongue of the Revolution and Washington the sword, Jefferson was the pen of the Revolution. And such a pen!

Had Thomas Jefferson done nothing else but produce the Declaration of Independence, his fame would be secure. Secluding himself in a boarding house he took twenty days to compose that immortal paper, and for two days the Congress handled it roughly; yet in the end made only eleven verbal changes and suppressed but three passages. John T. Morse, Jr., quaintly remarked: "In writing the Declaration of Independence, Jefferson acted as undertaker for the royal colonies and as midwife for the United States of America."

America can never forget the great service done the Republic by Mr. Jefferson in his Statute of Virginia for Religious Freedom. It was audacious legislation for that period. The essence of this Statute is embodied in the first amendment to the Federal Constitution. It was a wise precaution to put it there. The spirit of this noble statute we have preserved, though not without difficulty. Nor can we imagine its repeal.

Thomas Jefferson had but one fundamental political principle: He rested his case wholly with the people. He trusted the average man implicitly, provided—and this is important—that the average man was informed concerning the issues. Mr. Jefferson was a lifelong believer in education and argued for a citizenship educated in governmental facts and political issues.

The Democratic Party can no more hope to monopolize the glory of Thomas Jefferson than the Republican Party can bask exclusively in the fame of Abraham Lincoln. Both Jefferson and Lincoln belong not only to their respective parties, but to the American nation and the world. It was Mr. Lincoln who said: "The principles of Jefferson are the definitions and axioms of a free society."

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS
25 Beacon Street Boston

SUGAR CAKE

By Rev. Vivian T. Pomeroy, D. D.

Henry is not quite two years old. I have never heard of an angel called Henry, but he looks like one. Henry, however, behaves in a way not expected of angels. He loves to sprinkle powder all over the floor; then he smiles and calls out: "Snow! Snow!" There was a day when he turned on the bath water and washed several books. On the same day he baked his shoes in the oven—a thing angels would never do, for we are told that they use their shoes to walk all over heaven. But Henry is on earth, and very much so.

Now Henry, alas! caught a very bad cold; and, when he was getting better, the doctor said he must take something called Scott's Emulsion. I don't remember ever having taken it myself, but Henry thought it tasted horrid. I do know that it is white and rather thick and sticky.

When Henry had taken one spoonful he tried not to swallow it—you know what I mean. But in the end he had to swallow it, and he made the most hideous row, I can tell you. Every day Mother dreaded the moment for Scott's Emulsion. Henry would dart away and hide, and he would have to be dragged out, and then he would yell and make the most terrible fuss.

One day Henry was dressed in his new suit and leggings to go to visit his aunt. He looked very splendid. When he got there, his aunt was in the kitchen, making a most beautiful cake. When the cake was baked, she made some lovely sugar icing. Henry watched. When the cake was done, Henry's aunt scraped the last little bit of sugar icing into a spoon, and said: "See, Henry! This is for you."

Henry gave one look, and let out a yell, and tore away.

"Why, Henry!" said his aunt. "Come, it's nice. It's sugar."

"No! No! No!" screamed Henry.

"Why, whatever?" cried his aunt; and then she saw Henry's mother laughing.

"Henry thinks it's Scott's Emulsion," Mother said. "Oh dear, oh dear! It does look just like it."

And Henry would not and did not have the sugar.

He was, of course, too little to know what you and I know—that if you make too much fuss about the nasty things, you are quite likely to miss and not know a good thing when it comes.—Reprinted by special permission of the author and The Christian Register (Unitarian).

WHAT MAKES GOOD CITIZENSHIP

By Mrs. J. S. Purcell

A colored cook in a private home had a son who was succeeding in a good position as a stenographer. Several other children had grown to maturity and were noted for honesty and industry. Someone interested questioned the mother, "How have you managed to bring up your children so well that all have made good citizens?" The colored woman replied, "That was easy enough. I taught them three things—their prayers, their manners, and work."

This unlettered woman had demonstrated the very core of education in her theory of

prayer, good manners, and work. We might say the world belongs to the man who works, who shows a fine attitude towards others (good manners), and who has within the inner recesses of his heart the secret chamber of prayer and faith.

The practice of this humble colored woman in teaching her children the basic elements of good citizenship should thrill us during these troublesome and trying days when our country has a great army of unemployed, yet the best jobs almost go begging because there are not enough competent people to fill them. Our practical life, both business and political, must be tempered with idealism, and this triple principle of training—prayers, manners, work—will be a part of the make-up of the mechanic, the employer of men, the political leader, the intellectual idealist. All our citizenship in the future must be technically prepared for their work and more. They must have the plus found in this simple recipe for good citizenship.

—Florida Christian Advocate.

PARSONAGE QUEEN

Dear Dr. Duren: I have wondered if, in this day of too easy and common divorce, the mothers should train the daughters in the art of home-making and advise them in such matter, it might not bring about an improvement. When I wanted to "confer" with my wife's mother just before the wonderful day that we were hoping for, she cited me to the following poem, that I have never seen anywhere else, and in the volume of poems containing it, no author is given. Here it is.

A MOTHER'S CHARGE

Precious and lovely, I yield her to thee!
Take her, the light of thy dwelling to be!
She who was ever my solace and pride,
Glides from my bosom to cling to thy side.
Guard her with care, which must never decline;
Make her thy day-star—she long has been mine,
Lonely henceforth is my desolate lot,
What is the casket where the jewel is not?
Take her and pray that thine arm may be strong,
Safely to shield her from danger and wrong,
Be to her all that her heart hath portrayed,
Then o'er thy path will gather no shade.
Now she doth love thee as one without spot—
Dream of no sorrow to darken her lot—
Joyful, yet tearful, I yield her to thee;
Take her the light of thy dwelling to be.

* * *

AFTER 36 YEARS

We're growing old together dear,
There's been many a hope, many a fear,
There are silver threads among the gold,
And many a love-tale yet untold.
Precious and lovely, I've found her to be,
Dearer, yes dearer, than all else to me,
Life has been all that our hearts had portrayed,
And now at three-score, there gathers no shade.
She, through the years, has been my solace and pride,
Daily draws nearer—as we walk side by side,
She, the light of my home has always been.
Bright, Vivacious—Helpful—My Parsonage Queen.

"A METHODIST PREACHER."

CHANGE OF APPOINTMENTS—LOUISIANA

Bishop A. Frank Smith and Bishop J. C. Broomfield authorize the following announcement:

The Reverend Hubert A. Gibbs, of West Plains, Missouri, and Dr. W. R. Polhamus, of Napoleon Avenue Methodist Church, New Orleans, Louisiana, have, upon agreement with all concerned, exchanged appointments. The change will be effective April 15, 1940, with each pastor taking up the work in his new field May 1, 1940.

ELMER C. GUNN.

District Superintendent.

METHODISM IN COUSHATTA

Dear Dr. Duren: I would like to speak a word about Methodism in Coushatta, as we have one of the most pleasant appointments in the Conference.

We have been here since September 15th, now. We have new fences built around the parsonage property. A delightful glassed-in sleeping porch has been built. New furniture has been secured for the dining and living rooms. We have a comfortable home, with large grounds, complete with a Jersey cow and a garden!

A new pulpit Bible has been presented in honor of Mr. and Mrs. W. W. Armistead, long members of this historic church. An illuminated cross has been presented in memory of Mrs. J. B. Curry, a devoted member of this church for many years. The church school partitioning, so well begun and nearly completed under the leadership of Rev. Joe Brown Love, has been completed. A large illuminated bulletin board has been erected on the church lawn, on the principal corner of town.

The church and parsonage are free of indebtedness, due to the long, faithful work of the congregation. The attractive church was dedicated before Rev. R. H. Staples left. Mr. Clarence Edgerton, Jr., was the treasurer of the building fund, and raised most of the money.

The salary was raised this year, and the 6% for superannuates was cheerfully accepted, and over half paid out of the Christmas offering.

Our Training School for Coushatta, Hall Summit and Pelican charges opens April 21, in Coushatta, with five courses. The Vacation Church School opens June 3rd. A revival will begin June 30, with Rev. Louis Hoffpauir, beloved former pastor, preaching, at the request of the congregation. The Youth Caravan has been asked to send a team here during the summer.

There is a fine spirit of harmony in the church, and of cooperation with the other churches. The pastor meets the Methodist boys and girls at the grammar school once a week, for half an hour of Bible study, from 2:30 to 3 p. m. The schools and churches work together here well.

Our church here has many capable and resourceful leaders, who are making noble contributions to the life and work of the town and parish.

There is much to be done here for the Lord, and it is a pleasure to be at work here for Him.

Sincerely,

HENRY A. RICKEY.

ROSE HILL, MISS.

Dear Dr. Duren: The Rev. Hilary S. Westbrook, our pastor, preached the Commencement sermon for the graduating class of the Rose Hill High School, in the Meth-

odist Church, Sunday, at 11 o'clock a. m., March 31, 1940. His message was to the point and most timely, and it was enjoyed by the class and all who were present at that special service.

The Hon. Tom Bailey, of Meridian, delivered the baccalaureate address to the 1940 graduating class, Tuesday evening, in the school auditorium, at 7:30 o'clock p. m., April 2. His address was quite appropriate for the occasion, and well received by the crowd that was present to hear him.

Prof. L. W. Simons, superintendent, and Mrs. James O. McCormick, sponsor.

MRS. TOM F. GRAHAM,

Reporter.

CRADLE ROLL BABIES ENJOY EGG HUNT

Mrs. C. M. Martin, superintendent of the cradle roll department of the East End Methodist Church and her teachers, entertained the babies at an Easter egg hunt. They presented Easter baskets filled with candy eggs to the children. The baskets were made and given the department by Misses Mattie and Ethel Cunningham, deaconesses at Wesley House.

ALEXANDRIA DISTRICT CONFERENCE

The first of the District Conferences of the Methodist Church, Louisiana Conference, was that of the Alexandria District, on March 28, 1940—a one-day conference. Dr. R. H. Harper, district superintendent, called the Conference to order at 9 a. m. A well-arranged schedule, elimination of verbal reports from pastors, and a due consideration of time on the part of those who spoke, enabled the meeting to proceed without haste, and no matter of importance was overlooked.

The Conference was delightfully entertained in our lovely church at LeCompte, and the fine chicken dinner, served by Pastor F. J. McCoy's good ladies, was a real treat.

The attendance was fine all day. We have noticed that formerly a conference of several days duration will dwindle down to a very small per cent towards the close.

During the lunch period the district staff sat at a special table and had their meeting. After lunch the various committees met. Their reports read later, when the Conference convened at 1:30 p. m., were to the point, and were received with attentive eagerness.

The Board of Christian Education asked for a training school and a daily vacation church school in every charge.

Eight charges did not send in their quarterly conference records for examination.

Mrs. H. V. Dunford, District Secretary of the Women's Organization, gave the highlights of her report, which were encouraging. Mrs. J. B. Pollard reported and talked on women's work.

On request of the Committee on Christian Literature, the previous goal of 400 subscribers for the district to the New Orleans Christian Advocate was increased to 500 for this year.

The Committee on Spiritual State noted an increase of seven charges due to unification, which gives us now 33. Out of 29 reports there have been 224 additions to the church, 82 on profession of faith, and 142 by certificate. Twenty-one charges reported prayer meetings. Church attendance ranged in percentage from 35% to 90% of the membership.

On suggestion of the Committee on Hospitals and Homes, in addition to the usual efforts put forth for our institutions, the conference will make an effort to gather at least 100 cans of fruit and vegetables in each charge for the Orphanage. The day designated is the 4th Sunday in April.

The Committee on Missions recommended a continuous program of missionary education, study classes, 4th Sunday offerings and a "functioning" missionary council.

The sermon at 11 o'clock was preached by Rev. B. C. Taylor, pastor of First Church, Alexandria.

All the "new" preachers and their wives of the district were presented.

There was no change in the status of the local preachers.

Dr. R. W. Vaughan and Superintendent C. B. White spoke for the Orphanage; Don L. Harwell for the Advocate; B. C. Taylor for Memorial Mercy Home and the Pastors' School; J. C. Sensintaffer for the Young People's Work; G. W. Dameron represented the Conference Board; and H. M. Wolfe, Director of Evangelism, and his associate, Van Carter, were present and spoke.

The next session will be held in Colfax, La.

The opening devotional periods, consisting of hymns, scripture, prayer and talks, were under the direction of M. W. Beadle and Jack Midyett. Mr. W. D. Wadley presided at the piano. Two helpful solos were sung by Mr. W. B. Robinson, of LeCompte, and Mr. H. B. Moss, of Rochelle; the former sang, "In that far-away land," and the latter, "Our Father which art in heaven."

H. V. Dunford, Winnifield, was elected lay leader; R. E. Galloway and W. S. Mitchell, associates.

Rev. Lula Wardlow read the report on Missions, and H. C. Kinney that of the Committee on American Bible Society.

The following visitors were presented: K. W. Dodson, (A. M. Shaw, now a member and residing at Oakdale); Rev. W. L. Ivy, pastor of LeCompte Baptist Church; J. W. Faulk, Brisco Carter, H. M. Wolfe, Van Carter and W. O. Lynch, Logansport.

J. CUDE ROUSSEAU,
Secretary.

PILOT HUNT BELL

Sunday afternoon, March 24, 1940, Pilot Hunt Bell died after a long illness. He was confined to his bed about six months in the home of his daughter, Mrs. Carrie Irving, and he bore his suffering with patience.

He was born December 9, 1860, in Choctaw county, Miss., moved with his parents to Attala county in 1865, and has since lived in this community. He joined the Methodist Church here in August, 1892, where he rendered efficient and faithful service to his Lord and Master. He has kept the church register since 1915, and for several years served as Recording Steward for this circuit, and he attended all quarterly conferences for several years. He was postmaster here for a number of years, where he rendered efficient service. It was during his term of office the first rural letter carrier was placed on Route One.

On January 31, 1894, he married Mrs. Jinie Sweatt Tipton. She died July 21, 1899.

On December 22, 1906, he married Miss Sallie Brooks, and she passed to her reward in February, 1927.

He lived a quiet, Christian life. He was always ready and willing to give information on the history of our little town to others, remembering the exact date of each incident.

X X X

Funeral services were held at the Methodist Church, conducted by Rev. T. W. Smallwood, his pastor, assisted by Rev. R. L. Ellis, a former pastor. Interment was in Stonewall cemetery.

Surviving him are his four children and a brother.

A FRIEND.

RESOLUTIONS OF SYMPATHY

To Mrs. J. L. Cason and family: The members of the Board of Stewards, of the Tallulah Methodist Church, desire to express their sympathy with you in the loss of your husband and father. We would also like to express the deep appreciation we feel for his valuable service rendered to our church during his long membership on the Board of Stewards.

With cherished memories lingering in our hearts, we sincerely pray that God's blessing may comfort you.

THE BOARD OF STEWARDS.

Tallulah, La.

MRS. DAVIES AND THE ADVOCATE

Dear Dr. Duren: Among those into whose homes the first copies of the New Orleans Christian Advocate went was that of my grandfather, Ezekiel Mixer, at Pine Prairie, La., where he owned a large cattle ranch.

Charles Mixer, of Big Cane, later Lemoyen; Mrs. L. J. Thompson, Opelousas, my mother; and Mrs. Claud Mayo, Opelousas, mother of A. M. Mayo, Lake Charles, were married after a few years, and each home received the New Orleans Christian Advocate. Without a break it still comes into these and the homes of S. A. Mayo, Lake Charles; Mrs. Many Crawford, Franklin, La.; and Mrs. John G. Snelling, New Orleans, La. These are great-grandchildren.

I own a table made of hickory boards that was carved on grandfather's ranch and put together with wooden pegs, on which were kept only the large Bible, with its family record; the Methodist Hymn Book, the Advocate, and the lamp.

So our influence broadens, and all through the years the Advocate has been read, from the children's page to its most important articles. Because our children now have other literature, that page has been left out.

With all good wishes for you and yours and the New Orleans Christian Advocate.

Very truly yours,

MRS. S. J. DAVIES,

Shreveport, La.

WILLIAM CLARK STUART

William Clark Stuart was born near Fort Adams, in Wilkinson county, Mississippi, December 13, 1846. He died at the home of his daughter, Mrs. W. R. Whitaker, in Farmerville, Louisiana, February 28, 1940. The funeral service, held in the Methodist church, Centerville, Mississippi, was conducted by his grandson, the Rev. James C. Whitaker, assisted by the Rev. W. O. Byrd, pastor of the Farmerville Methodist Church, and the Rev. Mr. McCue, pastor of the Centerville Presbyterian Church.

In 1867, Mr. Stuart married Sallie Ellen Glass. Six children were born to this union. Three of these are living: Mrs. W. R. Whitaker of Farmerville, La., and Leon C. Stuart and Dorsey Stuart, of Roxie, Miss.

Mr. Stuart united with the Methodist Church over fifty years ago. Through those years he served faithfully as a member of

the board of stewards of the different churches where he held membership. When about seven years of age he read the first "Christian Advocate" published. He pointed with pride to the fact that it has never been out of his home since then.

He possessed an amazing "will to live," retaining up to his last illness all of his faculties. As a man 93 years of age, he was keenly alive to all that took place about him, both in the home and the world outside. Goodness was no effort to him. He was himself, and people who knew him loved him. His life was a long journey, starting as an impetuous, self-willed youth and coming through the years to a Christ-like maturity of serenity and conformity to God's will. The word of our Master can be said of this life, as it can be said of all others who die in Him, "It is finished."

J. C. WHITAKER.

METHODIST WOMEN

(Continued from page 11)

of how "Gulfside," our training school for Negro church leaders, is helping along this highway.

"The 1940 Council Meeting": Directed by Mrs. D. L. St. John, a group of women told of their impressions upon attending a Council meeting for the first time. Mrs. T. H. Fore spoke of the efficiency of the organization; Mrs. E. V. Perry, of the optimistic note sounded by each speaker in the face of present-day conditions, especially in the message of Dr. John R. Mott; Mrs. E. E. McKeithen of the messages of the deaconesses, those home missionaries who are interpreting Christ in our own land; Mrs. R. L. Lane of the foreign missionaries, who find many "little doors" which they may enter with Christ's message; Mrs. Gordon Patton of the deep current of spirituality that ran through the entire meeting; Miss Louise Tucker and Mrs. D. A. McIntosh of the consecration service, when two of our girls, Sarah Bennett and Mary Cameron, sang "Master, speak! Thy servant heareth... what hast Thou to say to me?" Mrs. St. John spoke briefly of the messages of Dr. Lynn Harold Hough.

"Ready": This one word expresses the attitude of the women of the Conference, as they draw nearer the actual consummation of the new Methodist Church. Mrs. D. L. St. John said that because we have been looking forward to this hour, we have been trying to be prepared to take our place in the greater church, realizing that every individual member must assume her responsibility if the "hour of destiny" is to mean what it should. As each district's name was called, the secretary responded with a report of the past year's work. The women of the body stood and pledged themselves as instruments to be used of God in the greater church, and Miss Lucille Williams closed the service, singing, "Ready to Go, Ready to Stay."

"New Attitudes I Observed In the Orient": Miss Hallie Buie, our Mississippi missionary to Korea, in speaking of that country, said the greatest change has been in the condition and status of women through Christian education.

"Answering the Call": Miss Mary Cameron, our newest Mississippi deaconess, told of her very definite call to service; of her struggle to answer "Here am I, send me"; of her joy in surrendered service; and of her great appreciation for the many kindnesses of the women of the Conference.

"The New Church": Miss Noreen Dunn

gave a detailed outline of plans for the new church and the interesting place of woman's work.

Memorial Service: Conducted by Mrs. W. F. Mahaffey, assisted by Mrs. T. B. Cottrell, the memorial service with a candle lighted for each departed member, reminded us that we must "take up the torch from falling hands" and lift it high.

Mrs. Ida B. Wise Smith, National President of the W. C. T. U., brought a timely message, warning us not to be deceived by the propaganda of the liquor dealers.

"Advancing Courageously": Mrs. C. C. Clark stated that a retreat from life will not answer the needs of today. Though our religion is a refuge, it is a refuge for strength, strength to advance courageously.

"Preparation Along the Way": Mrs. Jas. D. Slay urged the bringing of the little ones into the work; Mrs. J. C. Burrow stressed the importance of training the children; Mrs. D. A. McIntosh, Jr., assisted by a group of young women, offered themselves as recruits for the challenge of the new church.

"The Trial of Mrs. Missionary," a playlet written and directed by Mrs. R. E. Rollings, emphasized the need for a greater loyalty to our organization, and a more generous support of our work. This was followed by the pledge service, when the women of the Conference assumed the salary of Sarah Bennett, who goes to Brazil, making the total pledge for 1940, \$21,000.

Dr. B. L. Sutherland spoke, representing the "Friends of Temperance," stating that until we, as members of the church, practice temperance, we cannot expect to be very forceful in driving liquor out of our state. The women pledged their support to prohibition.

The worship hour was conducted by Bishop Hoyt M. Dobbs, who said that although Methodism has grown during the past 150 years into the third greatest denomination, we must not become boastful; we must have for tomorrow a well balanced Christianity; the forces of righteousness must be bound together; we must come into this new day re-evaluating all of our forces.

The grand march of Life Members was led by the little son of Mr. and Mrs. Hardy Meyers, of Electric Mills, and to the number was added Miss Mary Cameron, Miss Noreen Dunn, Rev. and Mrs. J. L. Neill, these being presented by the Conference.

Fraternal delegates were present—Mrs. Ratliffe, President of the North Mississippi Conference; Mrs. Castle, of the Louisiana Conference; Miss Bettie Ridgeway, of the Mississippi Branch of the Woman's Work of the former Methodist Protestant Church.

Social Courtesies: A drive to the Methodist Orphanage and to Millsaps College, where at the lovely new girls dormitory, Dr. and Mrs. M. L. Smith greeted the women and tea was served.

On Wednesday afternoon, through the graciousness of Mrs. Paul B. Johnson, the Galloway Memorial women entertained with a tea at the governor's mansion.

Following the suggestion of Council, the Conference voted to defer the election of officers until the fall meeting, however, because Mrs. C. C. McDonald could not continue to serve as recording secretary, Miss Bettie Ridgeway was elected to fill this place.

The October meeting, when the Woman's Missionary Society of the former Southern Methodist Church will join with the women's organizations of the other branches in forming the Woman's Society of Christian Service, will be held in Natchez. This is a very appropriate choice, since Natchez is the "cradle" of Mississippi Methodism.

W. B. CROUCH

Mr. W. B. Crouch was born in Monroe County, Mississippi, in 1872, and died January 12, 1940, after a long illness. He leaves to mourn his going his good wife and three children, Mrs. Elmer Stockton, of Aberdeen, Miss.; Allison Crouch, of Grady's Chapel community; and Geraldine Crouch, of West Point, Miss.

He suffered a long time and his people did every thing possible to restore his health, but God called him home. He was sixty-eight years of age, a brave soldier of the cross, a Christian gentleman, and a faithful church worker. He loved his family and was devoted to them.

He was a member of the Missionary Baptist Church for a number of years, but later in life joined the Methodist Church at Grady's Chapel, where he lived. He remained a faithful Christian and for some years was a steward in the church. He loved his church and was appreciative of his pastor. I often visited in his home and found him to be a good man and always ready to do his part in the work of the Kingdom.

His funeral was conducted by his pastor, Dr. Turley, of Birmingham, Ala., and Rev. Mark Owens, of Wren community. A great congregation was present to show respect to their friend. A good man has gone from us. May God's richest blessings rest and abide with his loved ones and friends.

G. W. ROBERTSON,
Pastor.

STUDY COMMITTEE ENTHUSIASTICALLY ENDORSES METHODIST MISSIONARY LEGISLATION

The Study Committee on New Missions Legislation of the Methodist Church, met in Louisville, Kentucky, March 28-29, 1940. The Committee was organized by the election of Dr. J. D. Piper, District Superintendent of the Pittsburgh District, as Chairman, and Dr. Paul N. Garber, of Duke University, as Secretary.

The Study Committee was composed of four persons from each Jurisdiction (two men and two women), and one person from each Central Conference. Representatives from the following Central Conferences were present: Southern Asia, Philippine Islands, Latin America and China.

This Study Committee was authorized by the Uniting Conference and appointed by the bishops to make a study of all the legislation of the Uniting Conference concerning Missions and Church Extension; to ascertain if there were any inaccuracies or contradictions in the legislation of the Uniting Conference and especially to study the property interests of the various Mission and Church Extension Boards involved in Methodist Unification.

After careful and detailed examination of the Disciplinary provisions concerning Missions and Church Extension, the Study Committee prepared a report to the General Conference recommending certain changes in the legislation. The basic structure of the Methodist Missionary program was approved by the Study Committee. Before adjourning the Study Committee adopted the report of the Findings Committee, which stated that the plan of organization of the new Board of Missions and Church Extension will prove eminently practicable and will provide adequately for the continuation and growth of the Methodist Missionary program. The Study Committee also found that under the new plan the property and

financial interests of the constituent organizations will be adequately safeguarded if the provisions of the new legislation are followed.

The final meeting of the Study Committee will be held at Atlantic City on April 22.

PAUL N. GARBER.
Secretary.

WISE OR OTHERWISE

By Rev. James H. Felts

It is not unusual for parents to do more for their children than they do with them.

Sick? Sorry. Want to get well? Smile. Avoid gloomy companionship. Cultivate optimism. Live temperately. Re-discover the good in mankind. Preach and practice sanity. Help others. Next in sureness to a good doctor.

And you don't like your preacher? Sorry. Most of them are good scouts. Suppose you take a look at what you sent to the legislature to represent you. Good look? Fine. Now how do you like your preacher?

"Live in such a way that you won't be afraid to sell the family parrot to the town gossip."—S. Baines. Also, live so that you will not be disturbed if the policeman knocks at your door.

If and when you nurse your sorrows, forgetting the sorrows of others, there are days ahead for you as dreary as the pall of death.

"No, I don't want a job. I don't have to work. The government owes me a living." The speaker hadn't worked in five years. He was able-bodied and lazy. If you don't know "the likes of him," where do you live?

True or false? Patent medicine is the poor man's friend.

THE ONLY EXPENSIVE THING ABOUT LIGHT CONDITIONING IS TRYING TO DO WITHOUT IT!

A NICKEL—the price of a package of gum, a soft drink or a shoeshine—will give you Better Light—Better Sight at your easy chair every night for a week . . . soft, pleasing illumination that will make several evening meals seem more enjoyable . . . a week's glareless, shadowless light in laundry, kitchen, workshop or garage. Don't risk the heavy toll of eyestrain! Sight is priceless; good light is cheap! Resolve today to improve your lighting!

IF YOU HAVE an old bridge lamp that isn't giving good light, try one of these converters. This complete unit, inserted with a twist of the wrist, consists of Silvered Bowl Mazda bulb and light-lined shade, assuring you the proper amount of light without glare or shadows. At most dealers for around \$1.00.



LABOR-**SAVING** LIGHT as well as modern appliances helps on washday, too. A white-lined metal reflector, with 150-watt Silvered Bowl is a wonderful aid in seeing stains while laundering . . . for working in garage . . . for tool room, etc. Complete, about \$2.00.

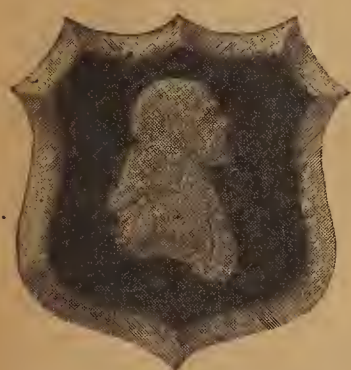


IF YOU HAVE a fixture in which bare bulbs hang downward from the ceiling here's a grand way to improve the lighting. Substitute a Silvered Bowl Mazda lamp with fitting cupshade like this to produce indirect lighting. Less than \$1.00, complete.



See These Inexpensive Fixtures at Your Dealer's
NEW ORLEANS PUBLIC SERVICE INC.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The Bible is rightfully called "The Way of Life;" not a way of life, as if there were a number of ways, but the way, the only way. When we have said this, we have presented the full logic of the Bible. To follow its teachings is to assure one of a life of satisfaction. To follow a course contrary to its teachings is to assure one of a life of dissatisfaction. The solution to the problems of the individual, of the nation, of the world, lies in this fact.

—J. L. Kraft.

THE PRAYER-ROOM TODAY

O Lord, who knowest my little strength and many weaknesses, use me this day as an agent of Thy divine purpose.

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SAINT FRANCIS OF ASSISI



—(c) Temple of Religion and Tower of Peace, Inc
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WALLET OF THE WEEK



MRS. MARY HUGHES, who died a few years ago in her ninety-second year, lived at Worthing in England. She it was who became immortal as the little girl in the nursery poem, "Mary Had a Little Lamb." The little child rhyme is based upon an actual incident. Few people, however, know that Mary was a real person. They have recited over and over again the simple verses without realizing that they tell of a little girl with a loving heart and her unconscious march to fame.

* * *

SAN JOAQUIN VALLEY, in California, holds the palm for having the deepest oil well in the world. The lure of oil caused men to bore a hole in the earth to the depth of fifteen thousand and four feet, or just slightly less than three miles. If the things of God might hold the interest and imagination of men as do the deep layers of oil-saturated sand, what hidden wealth might be brought forth from the treasure chest of the eternal Father. Spiritual treasures are more certain than are the oil-bearing sands.

* * *

WEST CHINA UNION UNIVERSITY, located at Chengtu, has for the past two years been the "host to refugee colleges and universities." According to reports in this country, "down the river" colleges have found there hospitality and shelter when it became necessary for them to flee before the Japanese invaders. The special work done by the migrating colleges is said to be aiding greatly in the development of West China by strengthening its agricultural, governmental, and health policies. It is possible that a mightier China may develop in the far interior of that land.

* * *

CIRCULATION OF "DANGEROUS LITERATURE" was the charge made against certain Christian missionaries in the Japanese occupied areas of China. It appears that an unnamed missionary circulated some Gospel tracts whereupon the Japanese authorities warned her against doing so again without furnishing the Japanese police a copy with information as to the number to be distributed, the people to whom they were to be handed, and the time when the distribution was to be made. One can imagine that they were not far wrong in the assumption that Gospel tracts are dangerous to the plans of an autocratic invader like Japan.

* * *

NATIVE PAPUAN CHRISTIANS are said to manifest an uncompromising allegiance to Christian institutions and worship. A story is told of a native Papuan church at Moresby which illustrates their loyalty. The Governor of Australia was to visit his subjects in Papua and it was proposed to entertain him with a canoe race on Sunday afternoon. The Papuan deacons held a meeting and declined to participate or to allow their canoes to be used in a Sunday race. They offered to participate on Monday or Tuesday and invited the Governor of Australia and the Lieutenant Governor of Papua to worship with them on Sunday afternoon. The invitation was accepted.

A BAND OF MERCY, organized by Irving Hart, national representative of all leper colonies of the Camp-fire Girls, Incorporated, at Manila, Philippine Islands, has grown until it has now approximately one thousand members. This is believed to be the largest Band of Mercy in the world. Practically all of those enrolled are grown people, and their ministries are directed toward the relief of one of the neediest groups of afflicted people on earth—the lepers. The story of the leper's tragic plight is as old as civilization.

* * *

MORTALITY IN MATERNITY CASES for 1938 is said to have been the lowest on record—forty-three and five-tenths for each ten thousand live births. According to the report of Dr. Edwin F. Daily, published in the *Journal of the American Medical Association*, for the first time fewer than ten thousand deaths were assigned to childbirth causes, the figure being nine thousand nine hundred and fifty-three. Such are the achievements of science in the promotion of health and the fight against death.

* * *

SULFANILAMIDE, the drug of tragedy and surprise, is being used with truly marvelous effects in the treatment of trachoma among the Indians of the West, according to the statement of Dr. Maxwell Herman, a well-known eye specialist of Philadelphia. The new drug must be used with great caution and the patient must be under the constant observation of an experienced physician, but results obtained indicate that it may be possible by its use to eradicate trachoma among the Indian population within a generation.

* * *

KENTUCKY APPELLATE JUDGES, who have served as much as sixteen years, may retire for health reasons and receive double salary for one-half the number of years served and full salary for the remainder of their lives, under a new retirement statute. This means that, following such retirement, a judge will receive ten thousand dollars a year for eight or more years and five thousand dollars thereafter as long as he may live. On its face this would seem to set a premium upon early retirement and the rule itself sounds arbitrary and discriminatory.

* * *

THE VIRGIN ISLANDS, a modification of the name originally given them by Christopher Columbus, who visited them on his second trip to America, were inhabited originally by the Carib Indians. St. Thomas, the principal seaport of an island of the same name, has experienced the whole gamut of economic fortune from extreme poverty to almost fabulous wealth. "Crystal Gade" was a street in the central part of the city which for centuries has been known as "Synagogue Hill." A matter of particular interest is the fact that St. Thomas is the birthplace of Judah P. Benjamin, of Louisiana, who was a member of the Confederate States cabinet of President Jefferson Davis.

New Orleans

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CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

EDITORIAL

MISJUDGING RELIGIOUS VALUES

One is often inclined to ask the question of this age: "Why so much education?" Or, to put it in the crude phrase of the disciples of Jesus, "To what purpose is this waste?" No individual life can be offered as a sufficient answer to this searching question, for the individual in any case is only an infinitesimal fraction of the expression of the value and significance of education. Civilization itself is the only full answer. It is the experience of the world that the more limited is a man's knowledge and perspective, the more certain, dogmatic and stationary he is. He has no conception of anything which lies beyond his personal observation, and he has no constructive understanding of that. His horizon is bounded by his personal interests and his outlook is fixed by his prejudices.

The Church in any age reflects that age's understanding and appreciation of religious values. It is the answer of a moral and spiritual civilization to protests against the element of sacrifice which makes the continuance of the Christian movement possible. Jesus did not under-rate the significance of temporal things, but He did not permit the temporal to usurp the place of the eternal. He launched His kingdom with a plea for a correct estimate of magnitudes: "Seek ye first the kingdom of God, and His righteousness." His sharpest contests arose with those religious leaders who had raised trifles to the rank of divine imperatives. "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." To use the suggestion of the Talmud. You lift the rules and regulations of the rabbis to the place of Divine commands. Jesus meant to say to these over-zealous churchmen that they spared nothing to make a show of piety, but that they lived lives of selfish excess and unworthiness.

The apostasy of a disproportionate emphasis has afflicted the church in all ages. Froude charged that the famous leaders of the Tractarian Movement at Oxford became so absorbed with the Movement itself that they failed to inaugurate a single moral and spiritual reform which it contemplated. They became religious philosophers and left the problems of the world untouched. So it is said that the Metawalies, notorious as thieves and robbers and as being the dirtiest and the most squalid religious sect of the East, will neither eat with nor touch a Christian for fear of religious defilement. After two thousand years, the Church of Jesus Christ is still fighting to overcome its prejudices and struggling to possess itself of the sense of proportion which Jesus commended to those who made difficult His earthly ministry. We have not attained perfection, but amid the din about ecclesiastical mechanics, one sees evidences of a hunger

for righteousness and feels the hearthrob of those who have a passionate yearning to know God.

J. B. STREATER—A GREAT SOUL, A GREAT SOLDIER

Press announcement of the death of Mr. J. B. Streater, on last Thursday, at Black Hawk, Mississippi, brought sorrow to many hearts throughout the Southland. He was born in Anson County, North Carolina, September 29, 1845. He had lived in Black Hawk and vicinity for eighty-seven years. In 1861 he joined the Confederate Army, where he made a good soldier, and at his death he was Commander-In-Chief of the Mississippi Confederate veterans. In September, 1866, he established a mercantile business in Black Hawk, of which business he was the active head to the end of his life, and his is said to have been the oldest mercantile business in the world under the continuous management of the founder. He joined the Methodist Church in 1868, and as a Methodist layman, he served in every relation from the humblest to the greatest. He was the last surviving member of the original Board of Trustees of Millsaps College, at Jackson, Miss., having served continuously since the founding of the College in 1891.

We had known Bro. Streater since our childhood, and he had been a close personal friend for more than forty years. On July 25, 1938, he wrote us a touching letter, which he said would be the last we would receive from him, and it was the last written in his own hand. We have lost a dear friend, the Church militant has lost a good soldier, the world has lost a pure and noble soul, and the courts celestial have sounded their welcome to one of the heroes and saints of the earth.

BISHOP MOORE AND THE CHURCH PRESS

In the issue of *The Southwestern Advocate*, Dallas, Bishop Moore has three editorials which seem to us to fall into a very suggestive sequence—"Our Bishops," "The Church Press," "Benevolences." In all that we have said about the church press, we have studiously refrained from anything that might give us the appearance of a self-seeking and a competitive purpose. We wish it to be distinctly understood now that we have not the slightest wish to promote such a thing in what we say here.

With reference to the editorship of any paper, we have said and we say again that we are opposed to editorial "duds," and we are just as violently opposed to politicalizing the press which must represent all sections and all interests. We have in our files a letter calling our attention to the activities of Bishop Moore and suggesting that we secure action from churches against his propaganda.

But we have stuck to our plan to be cooperative and not competing. Suffice it to say, however, that we are unalterably opposed to the patent objective of Bishop Moore.

We have little interest in his plea for a Jurisdictional paper, based upon a \$75,000 per quadrennium failure of the Nashville for the past thirty years, and what amounts to a confession of the failure of his own paper. That seems to us to be conjuring up a situation without even a constructive outlook. He proposes that the Publishing House finance such a venture, at the expense of the superannuate preacher necessarily, and that it be made another must in Methodist economy—sold by “the block system,” as the Church School literature is sold. This latter proposal is sugar-coating the proposition to unload it on the Publishing House. The whole scheme is a pessimistic and czaristic plan to provide wadding for a muzzle-loaded Church. We do not believe that the General Conference will pay any attention to either suggestion of Bishop Moore, who almost assumes to write in the paper and its editor, even suggesting antagonism between the General and the Jurisdictional Conferences.

WE MUST HELP THE METHODISTS OF AMITE

In the recent storm which swept away the little town of Amite, La., the Methodists were among the greatest sufferers. The Methodist church, educational building and parsonage were swept away, entailing a lost estimated at thirty thousand dollars, with no storm insurance whatever. In addition to this, of course, the Methodist people have suffered great personal losses, and they will not be able to rebuild their church without outside assistance. Rev. J. H. Bowdon, district superintendent, 1003 Government St., Baton Rouge, La., is acting chairman, and checks should be sent to him marked “Amite Church Relief.” We believe that the Methodists throughout this section will not fail their brethren in Amite in this time of their great need. Do not wait, but send them help today, be it little or much.

INVIGORATING AS A MOUNTAIN BREEZE

Judging from the highlights of the recent Mendenhall Lectures at DePauw University, the addresses were of a high order, intellectually, theologically and spiritually. The lecturer, Dr. Georgia Harkness, professor of applied Christianity at Garrett Biblical Institute, Evanston, Illinois, is the first woman ever so honored. The brief resume released to the church press shows insight, flashes of genius and a profound mastery of the currents of Christian thought. These disconnected utterances indicate that her messages were evangelically sound and invigorating.

In the closing lecture, Dr. Harkness avowed her belief in liberalism and then followed the ringing statement: “To get beyond liberalism we must at least go through it. Recovery of faith in a living God is the most crying need of our day. Religion cannot survive without faith in God.” She means that faith is fundamental and is, therefore, more important than the processes for its attainment, and that social justice and civic righteousness are Christian values, fruits, inseparably linked with faith.

In an earlier lecture, Dr. Harkness declared: “Evangelism is witness to the Gospel in any form or manner. Suburban Zion is an easy place in which the Church may go to sleep. The cure is to look upon that Zion as a mission field. Democracy and evangelism met in Christ’s

great prayer that they all may be one. Between the Christian imperative and power politics there can be no truce.”

This volume of lectures will be off the press in a few days, and Dr. Harkness is to be the platform speaker at the approaching Pastors’ School in Shreveport. We feel sure that many of our pastors and people will wish to hear her and to have a copy of this series of lectures—“The Faith by which the Church Lives.”

NEWS FROM SATARTIA

By Dr. H. T. Carley

Satartia has never been noted as a news center. From the time when the Mound Builders founded the settlement (one of their mounds can still be seen just outside the city limits); when DeSoto (according to tradition) camped here in 1542, on his journey that resulted in the discovery of the Mississippi River; when, in more modern days, it was a way-station on the road traveled by famous robber clans; when, during the War between the States, a company of Federal troops occupied the village and left, written in lead pencil on the plastered walls of one of the houses still standing, kindly expressions of interest; when the famous flood of '82 drove the inhabitants to the hills; when the big buck, fleeing from hunters, crashed into the parsonage gate (the dent is still visible), down to the present moment, when it is within hailing distance of the first commercial oil field developed in Mississippi, Satartia has nestled quietly, unheralded and unsung, on the east bank of the Yazoo River, pursuing the even tenor of its way, the center of a rich farming territory and a choice point from which to fight mosquitoes, hunt bullfrogs, and catch catfish.

The word “news” is an interesting one. It is plural in form, but singular in use. It is short, but comprehensive, including everything from the report of a two-headed calf in Alabama to the crash of armies in Europe. It is the foundation of one of the biggest industries in the world—printing. To create it, men will sit on top of a pole for days at a time, and to secure it they will travel all over the world and risk their lives in a thousand ways. To get it to you as early as possible, little boys will get up at three o'clock on the coldest winter morning to deliver the paper, and the radio announcers will even interrupt a commercial program to give a fresh bulletin.

The classic illustration of what constitutes news is that of the famous newspaper editor—“Man bites dog.”

But back to news from Satartia. A wild rabbit frequently takes an early morning hop through our back yard and into the adjoining calf pasture. One morning last week he was taking his usual hop when a visiting cat saw him. After the conventional stealthy approach, the cat made a leap—and considered the rabbit as good as in the pot. But he reckoned without his prey. The rabbit squealed, rolled over three times, broke from the clutches of his enemy, and departed hurriedly, the cat in pursuit. In his haste, the rabbit brushed the legs of a calf that was grazing nearby. The startled calf looked up, joined in the chase, and he and the cat ran the rabbit to the thorn hedge on the back of the lot. The rabbit went on—and the cat and the calf came back.

If any one doubts the accuracy of this news report, I can show such an one the exact spot where it all happened.

No place is so insignificant but that something interesting may occur in it.

CORRUPTION OF A NOBLE THING

In the winter issue of *Christendom* there is a significant statement which deserves consideration. It is made in an article, "Values of Liturgical Worship," by the Reverend John Crocker, Episcopal chaplain at Princeton. "The taint of evil in man is so deep-seated that even the noblest things are liable to be corrupted by him. So radical is man's bias to self-centeredness that he is always liable to turn worship into magic; that is, to approach God with a view to using God for his own interests instead of approaching God to be used by God for God's interests." If it were possible to compile statistics showing to what extent the idea of worship is corrupted also in our churches, there might be a salutary change in pew and pulpit. The noblest things are apt to be corrupted, worship is apt to be turned into magic. How many of our people are conscious of the glorious fact as they attend a service, that they are members of Christ's body, the organism which is continuing the work of salvation on earth? How many approach God with the intention and desire to be stimulated, encouraged, and equipped for better use by Him? Some come without having any particular purpose in mind, by habit or as a matter of form. They expect nothing in particular and are never disappointed. Others attend solely in order to have God supply instruction and correction so that their own eternal salvation may be made the more sure. They approach God with a view to using Him for their own interests.

We need to revive the idea that the assembling of a congregation of Christians is like a regular meeting of salesmen in charge of the expert manager. All have as their life's work the one business of "selling" Christ. They assemble to learn more and more about the product they are to sell, so that they may speak convincingly and from experience. The object of the meeting is to encourage the faint-hearted, the disappointed, the discouraged. Mistakes in advertising Christ by work and life must be corrected for the benefit of all. The technique of selling must be improved. The expense accounts of the travelling salesmen in other territories must be met. Always more must be persuaded to justify their presence among Christ's salesmen by giving full sway to the unfailing urge to speak of Christ. At the close of the service, the force for bringing Christ to the world must disband with new determination, increased hope and courage, added knowledge and information. The salesmen are to go out into the world as men and women who again have been completely "sold" on the product they are to offer and consider it a glorious privilege to carry the product to all men, to be walking advertisements of its results and effects, to speak of it whenever an opening presents itself. Then they have approached God to be used by God for God's interests. Then the preacher has functioned as the leader of men and women who have been separated by the Holy Spirit from the rest of the world to be members of Christ's body, members who are controlled by the Head, members who function day and night in the glorious task of salvation which brought the Son of God down to earth and which He has committed to His members as the instruments of His will.

—The American Lutheran.

From this day on I mean to do the best I can. If I am not right, ten angels swearing I am right will not make it so.—Lincoln.

BOOKS

The Story of the Old Testament, by W. K. Lowther Clarke, D. D. The Macmillan Company, New York, pp. 554, price \$2.

In twelve chapters, the author undertakes exactly what the title implies, to give the connected and true story of the Old Testament. Immaterial parts are omitted and the passages used illuminate the faith in which our Lord was brought up. It is an indirect commentary upon the New Testament. The Revised Version is used and resort is had to the Septuagint, the Apocrypha and to non-biblical sources, such as the Hymn of Iknoton and the Assuan Papyrii, in order to make clear the story upon which our Christian civilization rests. In a sense it might be called an allegorized retelling of the incidents by which their purpose is clarified and their meaning made more understandable. The first chapter deals with Early Hebrew Stories, and this is followed by five chapters dealing with patriarchal and kingly figures from Abraham to Solomon. The remainder of the volume devotes

REPORT BY DISTRICTS TO DATE

Louisiana Conference	
Alexandria District.....	31
Baton Rouge District.....	107
Lake Charles District.....	41
Monroe District.....	59
New Orleans District.....	36½
Ruston District.....	60
Shreveport District.....	44
Mississippi Conference	
Brookhaven District.....	51½
Hattiesburg District.....	27
Jackson District.....	60
Meridian District.....	37
Seashore District.....	33
Vicksburg District.....	36
North Mississippi Conference	
Aberdeen District.....	60
Columbus District.....	70
Corinth District.....	63
Greenville District.....	59
Greenwood District.....	46
Sardis-Grenada District.....	70

a chapter each to The Northern Kingdom, The Southern Kingdom, Return from Exile, Hebrew Poetry, Hebrew Wisdom, and the Greek Period.

Dr. Clarke is an Englishman and is Editorial Secretary of the Society for the Promotion of Christian Knowledge. In an earlier volume, he edited *The Story of Christ and the Early Church*, sequentially arranged as a story of historical progress. The present volume is beautifully and impressively illustrated, having eight pages of plates in color and numerous illustrations in black and white. To refer to but a single incident, The reproduction of Deuteronomy xx. 19, 20, furnishes a very striking satire upon the vain attempt to "humanize war."

Understanding the Parables of Our Lord, by Albert E. Barnett. Cokesbury Press, Nashville. pp. 223, price \$2.

Dr. Barnett, the author, is a graduate of Birmingham-Southern College, he did his theological work at Candler School of Theology, Atlanta, and he received his Doctor's degree from Chicago University. He served

for a time as pastor in the Alabama Conference, including a student pastorate at Alabama Polytechnic Institute at Auburn, Alabama. He is now Professor of Bible Literature and History at Scarritt College for Christian Workers, in Nashville.

Dr. Barnett does not follow the beaten path in his interpretations, but he seeks rather to recreate the situation to which the incident belongs and to discover its place in the thinking and purpose of the evangelist who records it; all preliminary to determining its primary meaning. In the introduction will be found a clear statement of the method and purpose of the studies, and the interpretations are simple and straight-forward efforts to discover the primary emphasis and value of each separate story found upon the lips of Jesus. The author takes no radical position and assumes none of the airs of scholarship, but seeks conscientiously to make vivid and real the message of Jesus as presented in the similes of his own generation.

Five Decades and a Forward View, by John R. Mott, Harper and Brothers, New York, pp. 133, price not given.

This volume incorporates the series of lectures which Dr. Mott delivered at Union Theological Seminary, in Virginia, in 1939. It is a discussion of missionary progress by decades for the fifty years of the author's constant connection with and consuming interest in Christian missions.

Beginning with the Student Missionary uprising of the last decade of the nineteenth century, Dr. Mott discusses successively The Laymen's Missionary Movement, the establishment of missionary comity, Liberating the Money Power and the period of recession and the recreation of the missionary program of the churches—each constituting the dominant emphasis of a decade.

Then follow two statesmanlike chapters dealing with the future of missions and the Leadership for the coming day. The last two chapters reflect the facts and feelings of the Madras Conference.

The volume embodies the vast fund of firsthand knowledge possessed by the author, but no less so his sound Christian judgment as to the whole missionary situation and problem.

WHERE THERE ARE CHURCHES WITHOUT PASTORS

Frequently in towns in the interior of Brazil one finds little Methodist churches growing and thriving without any pastor at all. Such churches are often the work of some passing evangelistic worker or maybe of some especially interested layman, and often have never had a regular pastor. Such a charge is Bauru, a growing city of 29,000 inhabitants in the State of Sao Paulo, along with Botucatu, a fine little city almost as large as Bauru and some 70 miles away.

Rev. W. G. Borchers, who was recently appointed to this charge, is the first pastor to go there regularly. This work is only five years old and was established by a consecrated layman.

Besides this regular pastoral work, Mr. Borchers takes turn about with the Presbyterian and Independent Presbyterian preachers in the city of Bauru in preaching every Sunday over the radio. He also preaches at the county jail; every first Sunday he preaches at the leper colony twelve miles out. So he is speaking four times every Sunday. This indicates the busy lives led by Methodist missionaries in Brazil.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE THREE LOST MEN

By Rev. R. G. Lord

(Scripture, Luke 15)

When Is a Man Lost?

Many great sermons have been preached picturing the eternal state of the damned. These have not been without their place and effect. But, does a man have to wait until his soul goes out into the darkness of death, eternally separated from God, to be lost? Only a casual study of human life will reveal that many souls are lost in this life. To be lost to eternal things here will lead to being eternally lost in the world to come.

St. Luke records for us three graphic pictures, that Jesus drew, in the three parables found in the 15th chapter of Luke. Each of these parables records the state of a lost man. Of course, they may be taken to represent classes of men who are lost.

The Man Who Has Lost His Sense of Directions

The lost sheep had wandered out of the flock and out from under the direction of the shepherd. No doubt but that it had fed over these same hills and valleys many times before but it was not alone. It was following the guidance of one who knew the way. Possibly this sheep thought that it could go alone, find new pasture, try out other ways to the fold. But when it lost its sense of direction it was lost. Have you ever lost your sense of directions? In such a state even old and familiar scenes appear strange. A course that we seek to go finally ends at the same place from which we departed. We find ourselves going in circles.

How often we may see men today who have lost their sense of true directions. They have no certain purpose in life; no worthy goal to gain; no joyous destiny to reach. They are:

"Just rolling along,

With the tumbling tumble weed."

The tumble weed rolls in any direction that the wind might carry it. When it may find a place of moisture, it lets down its roots, grows for a while until the moisture is gone, and then rolls up and goes tumbling along again. Such is the man who has no certain directions for his life. Jesus said, "I am the Way," and "I am the good shepherd." The true sense of directions for our life is in the Jesus-way of life. If man seeks other ways, short cuts that lead him away from the True Shepherd, he will soon be lost. There are many ways of life being

offered to man today. Often they are attractive and challenging. If they lead man out of the flock of the Good Shepherd he will soon be lost.

The Man Who Is Out of Circulation

The woman had ten pieces of silver, all of equal intrinsic value. No doubt but that they weighed the same and had equal value provided they remained in circulation. One was lost, out of touch, out of use, out of circulation. The household must be carried on, food must be bought, clothing purchased, taxes paid, obligations met, and all in terms of the value of the coin when it is in circulation. No wonder that the woman searched so diligently for the coin and rejoiced so vocally when it was found. It could be put back into circulation and made to serve its purpose.

Can a man get out of circulation? To be out of circulation is to be out of touch with the vital things of life. Each man is meant to be a sort of medium of exchange in the hands of God to be used in the affairs of His kingdom. When a man is lost from his true owner he goes out of circulation. He is out of touch with the living things. The coin must be pressed into the warm, living hand of the woman to be used of her to have any value. A man is lost when he gets out of the warm currents of love. When he loses interest in human welfare, ceases to take part in the church or organized religion and to give his life for service, he is lost. Such a life seeks always to save itself and consequently it loses itself. High up in the hills two pools were found side by side, fed by two bubbling springs. One pool said, "I will not give up my clear, sparkling water, I will hold it for myself." The other pool said, "I am going to let my clear, sparkling water spill over and run down the hill side." The traveler who heard the words of the two pools went his way. Long afterwards he returned to see the results of the labors of the two pools. The pool that gave its water had become the head of a beautiful stream that flowed down the hill side, joining with other like streams, until it was a mighty river flowing on giving life to a nation. On the banks of the pool were many beautiful flowers and ferns and on its bosom rested many lovely lilies. In its clear living waters swam many lovely fish. What of the other pool? It had not grown, but seemed to have dwindled away until it was nothing more than a poison marsh, filled with muck and slime and vermin. Lost, out of circulation.

The Man Who Had the Wrong Sense of Values

We call him the prodigal son, but he might also have been the son who stayed at home. Both of them certainly had the wrong sense of values. The younger son, who spent all his money in riotous living, must have felt that to truly live was to fully gratify every desire and passion of the body. He was a seeker after thrills, and he found plenty of them so long as he had money. A life built on mere physical thrills always leads to desperate ends. If you want to get a true picture of one lost, just take a look at the young Jew sitting in the middle of a pig pen jostled by the swine because he robbed them of their meal. Such an end is to be expected of one who has such a perverted sense of values. The older

son seemed never to have caught the true spirit of the father. He was so interested in the fatted calf and the household possessions that he never understood the cause of the father's rejoicing. Two lost sons, one spending his money in sin, the other hoarding his wealth in covetousness. The father met the penitent son with abundant forgiveness and he was satisfied. The only way that he could satisfy the older son was to assure him that all that he had was his and that he was not going to divide the fortune with the other son.

Jesus stated plainly the major problem that we have to solve when He said, "What is a man profited, if he gain the whole world, and lose his own soul?" One man lost his soul when he saw a bountiful harvest coming, bringing with it great prosperity. He planned to use the goods to feed his own evil desires and that for many years. He left God out of his life. He never even had the thrill of spending his money, as did the prodigal son. He was lost, because "A man's life consisteth not in the abundance of things which he possesseth." He laid up treasure on earth, but was not rich toward God. Man may spend all of his life seeking "all these things," and lose forever the Kingdom of God.

A man has a very perverted sense of values when he spends at least 25 cents per day for tobacco and almost as much for Coca-Cola or some other soft drink, and then pleads his poverty and lack of money when he is asked to contribute to the church or some other worthy cause. Or when he rolls out a new automobile, and keeps it rolling, going places, seeing and doing things, while at the same time he reduces his payments to the church and for the salvation of the world. There must be something wrong with the sense of values of our people when we make it possible for a juvenile actor to receive more compensation for one week's work than most ministers of the gospel are paid for a whole year's service. Or when a comedian can wise-crack over the air once per week for an hour and be paid more for his feeble efforts than is paid for the services of a president of a great church college for one year. When people pile high the secular literature, much of which is filthy and immoral, and read it, to the exclusion of the Bible and Christian literature, they have a distorted sense of values. When a man has so much business that he must work on the Sabbath day and will not give any time to the services of his God and church, he has too much business. We must answer the question, Which is the more important, thrills and dollar bills, or souls and eternal life? Which?

To see the awful state of the lost we must see how great was the rejoicing as given in the three parables. The shepherd, when he had found the lost sheep, bore it home on his shoulder rejoicing, and he called in his neighbors to rejoice with him. Likewise, the woman called her friends and neighbors in to rejoice with her when she had found the piece of silver. The father of the prodigal son showed his joy by meeting him afar from the house, kissing him, placing the ring on his hand and shoes on his feet, emblems of sonship, and making a feast by killing the fatted calf and giving a rejoicing party to his friends. How very precarious and dangerous must be the state of the lost that there must be such rejoicing when they are found. So men are lost. They have no sense of correct directions, out of touch with all that is vital and eternal and separated from God. This is hell, here or hereafter.

CONFERENCE NEWS AND PERSONALS

Rev. W. L. Pearson writes optimistically of his work at Minter City, Miss. He does not expect a letdown in any detail of the record which he has made in the past.

Rev. W. D. Baker, pastor at Leland, Miss., is very happy in his work there. He is delighted with his people and his work is making satisfactory progress.

The editor appreciates the generous commendation of Mrs. Eva Lawhead, of Bastrop, La. We are glad to know that the Advocate holds an honored place in her religious life.

Mr. Guy Booth, brother of Rev. J. W. Booth, died at Cleveland, Miss., last week. He had been ill in a Cleveland hospital for a long while and his going was not altogether unexpected.

Rev. J. P. Bonnacarrere and his son paid the Advocate office a pleasant call on last Friday. Bro. Bonnacarrere is pastor of the Gueydan and Kaplan charge of the Louisiana Conference.

The editor of the Advocate left the early part of this week for some District Conferences in North Mississippi. He and Rev. J. G. Snelling, of the Mercy Memorial Home, are making the journey together.

We are glad to know that Mrs. Lipscomb, wife of Dr. J. W. Lipscomb, of Columbus, Miss., is home from the hospital, where she went following the fire, and is making satisfactory progress toward the recovery of her health.

Rev. J. C. Price, pastor at Pioneer, La., reports that his work is starting off well, despite the difficulties caused by the bad weather earlier in the year. Bro. Price promises some news items from the charge a little later.

Rev. W. R. Murray writes that he and his people are having a good year on the Escatawpa charge. They have inaugurated a plan of systematic financing, and they have a splendid outlook despite the general handicaps of weather and sickness which have been felt throughout the section.

Rev. Ira W. Flowers, pastor at Gilbert, La., says that he has been kept busy with the Methodist Advance and Loyalty campaign of the Monroe District, but notwithstanding his occupation with these things, he expects to see every detail of his work through to a successful conclusion.

Dr. A. T. McIlwain, pastor of First Church, Greenville, Miss., is pressing his program with characteristic energy in that important little delta city. Bro. McIlwain is a member of the Advocate Publishing Committee, and is one of its most loyal friends.

Friends of Bishop Hoyt M. Dobbs, Jackson, Miss., will be happy to learn that he has every prospect of complete recovery of his health, and he has been given permission by his physician to assume the duties of administration, to which he was recently assigned.

Rev. D. B. Boddie, who is serving the first year of his pastorate at Gibsland, La., has entered upon his new responsibilities with the energy and devotion which has always been characteristic of his ministry. We appreciate the loyalty of Bro. Boddie to the Advocate and all its interests.

Rev. J. W. Booth, pastor in Algiers, La.,

(New Orleans) is in the Baptist Hospital, where he went for some minor surgery in connection with his former operation. He is doing nicely, according to the statement of Mrs. Booth, with whom we talked following the completion of the surgery.

Rev. J. M. Bradley, pastor at Macon, Miss., who had an attack of influenza some time ago, is spending a month at Biloxi, Miss., on leave of absence from his work. We are glad to know that Bro. Bradley is making good progress toward recovery and expects to be able to take up his work soon.

Rev. E. H. Cunningham, grand prelate, will be the preacher for the eightieth annual conclave Grand Commandery Knights Templar of Mississippi, at Meridian, Miss., on April 21, according to the official program. Bro. Cunningham is pastor of the Methodist church at Amory, Miss., and the Knights Templar service will be held in Central Methodist Church, Meridian.

Bishop Eleazar Guerra, Bishop of the Methodist Church of Mexico, is to be the guest of the Rev. B. O'Neil, 608 South Ashland Boulevard, Chicago, Illinois, for about three Sundays, following the General Conference in Atlantic City. Bishop Guerra will be available for speaking appointments on those Sundays. Arrangements should be made through the Rev. Mr. O'Neil.

A storm struck a section in Franklin County about twenty miles west of McComb, Miss., on Saturday night. Considerable damage to buildings and other properties seems to have resulted. The house and barn on the home owned by Mr. J. M. Foster was blown away. Mr. Foster is an employe of the New Orleans Public Service, and the message indicates only that the house and barn were destroyed.

The National Youth Council, of the former Methodist Episcopal Church, announces that the fourth biennial national conference of Methodist youth, will be held at Winona Lake, Indiana, August 27 to September 1. Membership in the conference will be confined to representatives of the principal youth groups and representatives of local youth organizations between the ages of 17 and 25.

The New Orleans Methodist ministers and their wives gave Dr. and Mrs. W. R. Polhamus a luncheon on Friday of last week. Dr. and Mrs. Polhamus go to West Plains, Mo., where he will assume his duties as pastor of First Methodist Church, on May 1. During their stay here in connection with Napoleon Ave., Methodist Church, they have made many warm personal friends, whose interest will follow them into their new field.

The Tangipahoa Parish Ministerial Association met in the Methodist Church at Natchitoches, on April 8. The Association went on record as opposing all forms of Sabbath desecration, particularly Sunday picture shows. Rev. M. D. Fulkerson conducted the devotional service, and the main feature of the discussion which followed related to the appointment of Mr. Myron Taylor, envoy to the Vatican. The next meeting of the Association will be held May 6, at Lorange.

Rev. Porter M. Caraway, who formerly occupied pastorates in Louisiana and Mississippi, sends us a report of his work at

Commerce, Texas, where he is now pastor. He has received forty members since Conference, has paid a balance of \$3,250 on a debt of ten years standing, put a new carpet in the church auditorium and paid for it, has paid one-half of his benevolences for the year, and has secured sixty-three subscriptions for the Southwestern Christian Advocate. Bro. Caraway was due to spend two weeks at Winnfield beginning the 15th of April.

Rev. Brunner M. Hunt, pastor of Capitol Street Church, Jackson, Miss., featured the drama, "Prisoner at the Bar," with George Y. Hammond, of Hollywood, California, as the prisoner, and Howard H. Johnson, of the Methodist Board of Temperance, as director. A list of Jackson citizens made up the cast of characters, which we imagine gave the performance wide interest in the city of Jackson. The play was given on Thursday night, April 18, in Capitol Street Methodist Church. The play is intended to show in all its hideous details the iniquitous consequences of the liquor traffic.

Rev. J. E. Stephens, Clarksdale, Miss., is giving a good account of his ministry at that place. In the first five months of the Conference year fifty-eight have been received into the membership of the church, thirty-one of them on profession of faith, and four of them are members of the senior class in the local high school. On three Sundays during March the congregations were so large that people had to be seated in the balcony. One-half of the financial obligations for the year has been paid. Bro. Stevens is in his fifth year as pastor, and this is a record achievement for that congregation.

STORM DISASTER AT AMITE

Dear Dr. Duren: You are aware of the tremendous loss that Methodism suffered in the storm which swept Amite away last Saturday, I am sure. The church, the parsonage, and the church school building were all leveled to the ground, resulting in more than thirty thousand dollars in damage. They carried plenty of every kind of insurance except tornado, and they had none of that, so the damage is a complete loss. The Methodists of Amite suffered a great loss personally, so that it makes it impossible for them to rebuild without some help from the outside. The Baton Rouge District is organizing to render substantial aid, but we also need the help of all interested Methodists, since it will require about fifteen thousand dollars to put back the parsonage and build a church that is at all adequate for the congregation.

Sunday, April 28, has been fixed as Amite Church Relief Sunday in the Baton Rouge District. If you think it wise you might call attention to the need at Amite, and ask Methodists over the State to assist us in helping that congregation to rebuild. Because of my district-wide connection, I am acting as chairman of this fund drive. Checks should be sent to me and marked Amite Church Relief. I have appealed to the Board of Church Extension, but you know their condition just now. They may not be able to help at all.

Outside of this disaster the district is moving along nicely. We are working hard on our Advocate subscriptions and hope to reach our quota.

J. HENRY BOWDON, D. S.

AGAINST THE LIQUOR BUSINESS

Dear Dr. Duren: I am wondering if the Louisiana Anti-Saloon League has given up in despair and crossed over to the other side and lined up with the wets, and with the Federal Government, against the moral forces of America.

The old saying is that "silence gives consent." The daily papers have sold out to the liquor interests, and the church papers have on the soft pedal, and the thundering and lightning against the evils of the liquor traffic seem to have subsided, and the armies of righteousness have settled back on their haunches and said: "It ain't no use."

The old goliath of the liquor forces has defied the armies of the living God, and the armies of the living God have surrendered—and the cause seems lost. And he who would defend the cause is counted a radical and an extremist. It took a lot of thundering and lightning from such men as Sam Jones, and John B. Gough, and John G. Wooly, and Frances Willard, and Billy Sunday, and William Jennings Bryan to drive liquor out, and it will take just as much or more to do it again.

The church is asleep at the switch, and the brewers' big trucks have the right of way.

It can never be done with the soft pedal on, and by patting the brewers and distillers on the back and saying: "Be good, now, and don't hurt anybody."

If you do not want to print this, then throw it into the waste basket—but it is the truth, and it is "the truth that makes us free."

WILLIAM D. GRAY.

Alco, Louisiana.

MRS. MATTIE WINSTEAD

Mrs. Mattie Winstead was born in Rankin county, Miss., near Pelahatchie, September 22, 1867. She was the oldest child of P. M. Huffman. At the age of sixteen years she united with the Methodist Church at Shiloh, under the preaching of Rev. A. D. Miller. From that age she lived a consecrated life to the day of her death. On December 4, 1889, she was married to Samuel Edward Winstead. To this union were born eight children, four sons of which preceded her to the grave by many years. Throughout the years she loved and attended church whenever she was able, and always was glad to entertain preachers in her home. Preachers always knew they would find a welcome in her home, for she loved to have them visit and pray with her family.

In 1918 the family moved to Louisiana. Two years ago her husband died. She was living in the home of her daughter, Mrs. F. W. Evans, when her call came, March 7.

She leaves to mourn their loss one son, Dempsey M. Winstead; three daughters, Miss Lucy Winstead, Mrs. O. V. Griffing and Mrs. F. W. Evans; three grandchildren, Mrs. Bill Troxler, Juanita and Vaughan Griffing; two brothers, W. B. Huffman and M. R. Huffman; two sisters, Mrs. A. H. Birmingham and Mrs. Ed Rhodes; and a host of friends and relatives. She has left our hearts so sad, we miss her so much. But we know she has gone to a fairer world than this, where there is no heartache, tears or pain, and though our hearts ache so sadly, we know we shall meet her again some sweet day.

Funeral services were conducted March 9, at 11 o'clock, at Lone Cherry Church,

south of Mangham, by Rev. S. J. McLean, after which she was laid to rest in the Lone Cherry cemetery, to await the resurrection morn.

MRS. F. W. EVANS.

ADDITIONAL PERSONALS

A building committee has been elected to plan for a new church building at Falkner, Miss., on the Blue Mountain charge.

The Myrtle charge, where Rev. H. R. McKee is pastor, is making progress in many ways. The budget plans are used for finances. To date all claims are paid.

The Booneville church building, erected about 1925, at a cost of approximately \$50,000, is practically free of debt. Only \$2,000 to be paid and they will be ready for the service of dedication.

Corinth First Church is looking forward to a revival which begins on May 12th, under the preaching of Gypsy Smith, Jr., with Dr. Fagan Thompson, of Jackson, Miss., as song director.

Rev. J. E. Stephens, pastor of the Clarksdale church, will preach the Conference sermon for the Corinth District, on April 25th, at Baldwin, Miss. Rev. E. B. Sharp is the Conference host at Baldwin.

Rev. B. H. Andrews, district superintendent, announces that the Lake Charles District Conference will be held in Crowley, La., on June 4-5. Representatives of all connection causes are invited to be present.

The second quarterly conference on the Corinth Westside charge, where Rev. W. R. Hammontree is pastor, will combine the business of the quarterly conference with an institute for the officers of the charge. Members of the district staff will take part in the teaching hour.

Rev. S. A. Brown, of Tutwiler, Miss., writes: We are finding it very pleasant here. The church is active and conditions improving all the time. A much better showing was made at the second quarterly conference last Sunday than at the second last year.

The project this year in the Corinth District, to have the name placed on each of the one and forty-one local churches, is making progress. The pastors are making plans to have the name on every building by the Annual Conference. Already many churches have a new name plate.

Rev. A. C. Bishop, pastor on the Iuka circuit, has made plans for Daily Vacation Schools, Leadership School and revivals. This large circuit of eight churches is working on the monthly budget payment of its finances. The pastor has a monthly meeting of the Board of Christian Education in each church at the time he visits the church to preach.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

The Building Committee of the Rienzi church has practically completed preparations and plans for the new church building. The church was destroyed by fire last June. The church at Thrasher, on the same charge, was blown off the foundation by a tornado in February. That building also will soon be placed in position. Rev. W. R. Goudelock is the pastor.

The Eupora church has bought a new location for the proposed new building. The old church has been sold to the Government for a post office. The new lot is next door to the parsonage. Rev. E. G. Mohler is working in close cooperation with the Board of Church Extension and Education, so that the plans for the building will meet the need of a growing church and town.

WISE AND OTHERWISE

By Rev. James H. Felts

Why be sick? Why suffer pain? Why call a doctor? Why die? Just keep a radio in your home and listen in on certain announcements. You may be told how to make Methuselah look like a boy who didn't live long enough to learn how to shave.

"Youth movements" are not benefitted by such asinine performances as a motley bunch pulled in Washington, D. C., recently. Unwarranted extremes do not pay. Hectic attitudes and actions hurt even the best cause.

When what a man is is too much for what he would like to be, the case is hopeless.

Beware of the driver who is "all dressed up and nowhere to go." He is dangerous.

It takes grace beyond measure to sing, "A charge to keep I have" while you are thinking of your son-in-law.

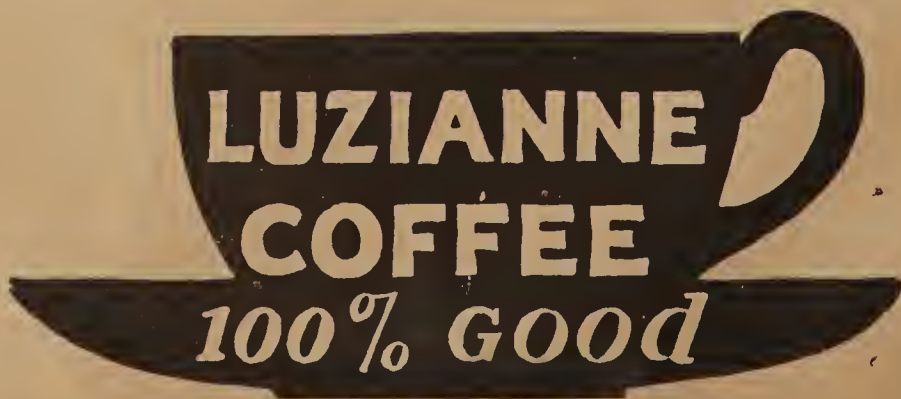
Corn on the cob is food. Corn on the toe is pain. Corn in the cup is poison. Corn on the brain is insanity.

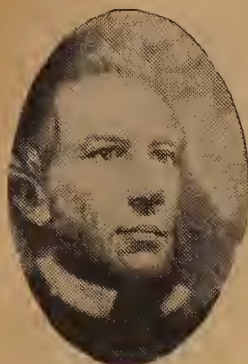
WHITWORTH COLLEGE

BROOKHAVEN, MISS.

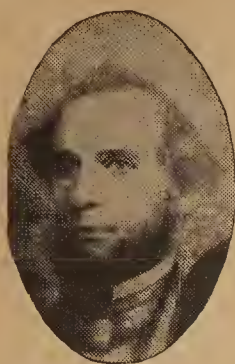
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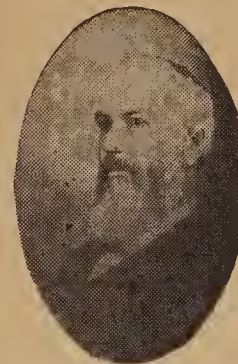
H. N. McTyeire



C. C. Gillespie



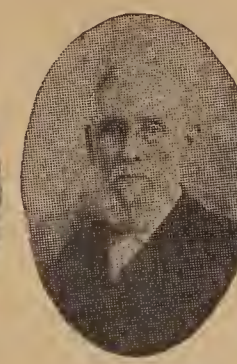
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

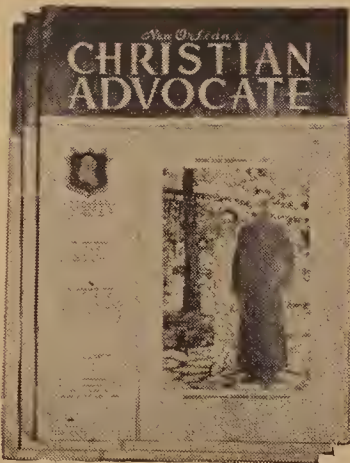
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—Rev. J. W. Robertson..	12	16
Ponchatoula—Rev. A. T. Law.....	17	17
Indianola—Rev. W. C. Newman.....	21	23
Gueydan—J. P. Bonnacarrere.....	9	13

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "
Indianola, Miss.....	W. C. Newman, "

Opinions of Readers

"I enjoy things you write for us; something fine and good would come to all our people could they all stop a little and read." (Minister former M. E. Church).

"Find check for \$1.50 for my personal renewal. Congratulations to you on the kind of paper you are giving us. It grows better day by day and it is a pleasure to send the renewal. (Layman, Life Ins. Representative).



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

To my beloved brethren of the ministry and laity of the Mississippi Conference, I make appeal for the fullest co-operation in meeting the opportunities and responsibilities that come to us through the program of Lay Activities. The provision for this work, as outlined in Chapter V, of the Discipline of the Methodist Church, is the direct result of eighteen years of gradual and tested development in the former Methodist Episcopal Church, South.

Under the plan for the Laymen's Missionary Movement, the General Conference of 1914 provided for the election of conference, district, and church lay leaders. During the eight years that followed, many laymen were called into service as directors and speakers in connection with the Centenary Movement and the Christian Education Movement, and it became evident that there were resident in the laity of the Church unrealized and unused spiritual resources that should be developed. The value that a Lay Organization might be to the Church, and its real need, had been demonstrated, and there was a growing desire among the leadership of the Church "to work out some plan by which these unused assets of the Church could be trained and mobilized for larger service."

From the Fourth Quadrennial Report of the General Board of Lay Activities I quote: "The result of this sentiment was clearly seen in the 1922 General Conference which met in Hot Springs, Ark. The address of the College of Bishops emphasized the need of the further mobilization of laymen for larger work. The result of the thought and labor of those who had a clear vision of the possibilities of a Lay Organization were presented to the General Conference through the report of the Committee on Lay Activities. The conference adopted this report, the result of which was the creation of the General Board of Lay Activities, with its subsidiary organizations in the annual, district and quarterly conferences and the local church."

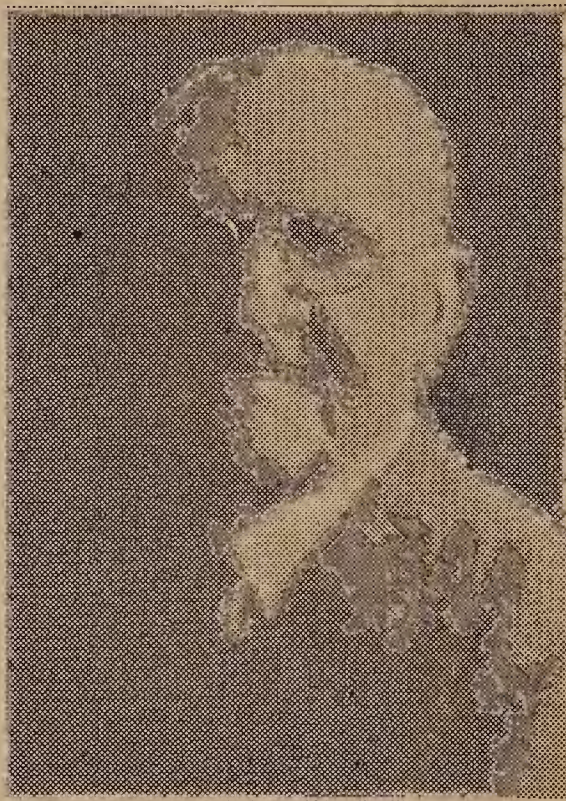
"The General Conference elected Dr. J. H. Reynolds, of Conway, Ark., General Secretary of the General Board, and directed the Board to organize within ninety days of the adjournment of the General Conference."

"The General Board of Lay Activities was to meet at Lake Junaluska, N. C., August 23, 1922, for its first session. Judge W. Erskine Williams was elected President of the Board. Dr. Reynolds presented his resignation, stating that he was convinced that he should not give up the work of education. On the evening of August 24, 1922, after a season of prayer, by a secret ballot George L. Morelock was unanimously elected General Secretary. In this historic meeting the Board formally launched its program of Lay Activities in the Methodist Episcopal Church, South."

There were difficulties to be met and some downright opposition, but into its fifth Quadrennium the General Board of Lay Activities has made substantial progress, its objectives made more definite and its program enlarged by each succeeding General Conference. The value of its autonomous

organization and the service of its definite and co-operative program, from the General Board to the Local Church, have been recognized with growing appreciation throughout the Church. This development and the success attained has been very largely due to the tireless, efficient, and spiritual leadership of the General Secretary, Dr. G. L. Morelock, who is now in the eighteenth year of this service.

For a number of years previous to Union, as effected by the Uniting Conference at Kansas City, April 26-May 12, 1939, lay work in the former Methodist Episcopal Church was under the direction of a Commission on Men's Work, affiliated with the Board of Education. Mr. E. Dow Bancroft, Special Secretary of the Commission, has done a splendid work in the field of Chris-



JAMES BROOKS STREATER, 1845-1940

tian Stewardship, and with other leading laymen has aided in the organization of Brotherhoods, Men's Clubs and Classes, and in promoting lay evangelism. He was a member of the Sub-Committee on Lay Activities in the Uniting Conference. The chairman of this same Committee was Mr. Edgar T. Welch, of Westfield, N. Y., Vice-Chairman of the Commission on Men's Work just mentioned. Both of these representative laymen had given much study to the lay organization and lay program as developed in the former M. E. Church, South, and were heartily in favor of its adoption, with slight modification, which was done by the Uniting Conference with unanimous vote. I quote from a letter recently received from Secretary E. Dow Bancroft, Chicago, Ill.:

"Our main responsibility since the Uniting Conference has been to get our section of the church organized in keeping with the legislation for 'The Board of Lay Activities.' This is all new to us, for we have had nothing like it before. Our laymen's work has been in the Board of Education."

"We are glad to report that in the Annual Conferences so far held, the Confer-

ence Lay Leaders have nearly all been elected, that the District and Associate District Lay Leaders are 90% elected, and that many districts have elected 100% of their local Charge Lay Leaders. Names and addresses of all these have been sent to us so that we can go into the new church with as good a laymen's organization as is found in the former Church, South, where they have had a Board of Lay Activities for some seventeen years. We will be ready, therefore, to function immediately on the election and organization of the new Board of Lay Activities for the New Church. Thanks to the cooperation of Bishops, district superintendents, pastors and officers of existing Conference Lay Organizations."

Members of the former Methodist Protestant Church are ready to cooperate in the plan for Lay Activities as adopted.

The challenge to us through the lay program is for loyalty to the church as a source of spiritual blessing, a field for needed service and expression of practical stewardship of life, and a means of fulfilling the responsibilities of leadership and discharging the duties of official relation.

Remembering that this is "Stewardship Year," and that the subject for Laymen's Day is CHRISTIAN STEWARDSHIP, let us plan at once for a Laymen's Day service in every church in the Mississippi Conference this year. The relation between stewardship and Benevolences is close and vital, and this subject is at the very heart of the entire program of the Church.

Your careful attention is called to the fact that arrangements have been made for holding a Laymen's School and Conference at Lake Junaluska, N. C., July 22-26, to begin Monday night and close with the final address at noon Friday. There will be two discussion or class periods each morning on the program of Lay Activities and the relation of the Official Board to it. Also two addresses on Stewardship each day. It is expected that the Southeastern Jurisdictional Board of Lay Activities will hold its first annual session at Junaluska during this same week.

It is desired that every Charge Board secure the election of a delegate, preferably the Chairman of the Board, and provision for his expense. It is expected that District and Associate District lay leaders will plan to attend, if possible. The blessing, the inspiration and the joy of this occasion would be worth many times the moderate financial investment necessary.

It is quite important that the District and Charge lay leaders of each District make arrangements to attend the District Conference.

A report on legislation by the General and Jurisdictional Conferences affecting Lay Activities will be made as early as possible in June.

J. M. SULLIVAN.

"DRAGONS IN THE WIND"

Powerful! Convincing! Startling! A 48-page booklet by Miss Ethel Hubler, editor of the National Voice, is off the press, packed full of facts and information useful to ministers, lecturers and workers in the battle against the liquor traffic, as it answers wet misstatements with dry facts. It has already been acclaimed by nationally-known dry leaders and ministers as one of the finest things of its kind in print. Published by the author, Ethel Hubler, 126 West Third Street, Los Angeles, California. Price, 50 cents.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Mrs. J. W. Perry, president of the Woman's Missionary Council, has long been noted not only for her consecrated life, but for her charming personality, gracious manner and appreciative spirit. A recent letter from her to Mrs. Sexton is characteristic of her—a few excerpts from it:

"My Dear Friend: It was great!—the way the Louisiana Conference and New Orleans entertained the Council. If we have ever had a lovelier time anywhere I cannot recall it, nor can I think of a thing you left undone. I marvel at your untiring attentions and your thoughtfulness in arranging every detail.

"How I wish I might have had the opportunity to be in your annual meeting long enough to have looked into the faces of your women and say to them a word of gratitude and appreciation.

It will ever remain a beautiful memory and we are grateful to you, my dear, and your Conference.

"With warm affection,
"CLARA T. PERRY."

Abingdon, Va.

* * *

About fifty women, representing the seven districts of the Louisiana Conference, met in First Church, Alexandria, on April fifth, for the Provisional Conference meeting. This meeting was held (as is being done in every Conference) to take the first steps in setting up the Woman's Work of the New Church.

The following were elected as nominees for the General Board of Missions and Church Extension: Mrs. George Sexton, Jr., Mrs. W. M. Ledbetter and Mrs. Hugh Hoff. Mrs. George Sexton, Jr., was chosen as the nominee for the Jurisdictional Board of Missions and Church Extension, and the following were elected from this Conference as delegates to the Provisional Jurisdictional meeting, which will be held in Oklahoma City late in May: Mrs. John B. Pollard, Mrs. W. M. Ledbetter and Mrs. G. W. Dameron.

* * *

One is always interested at a Council meeting to learn in what way the Week of Prayer money will be used. At the Council meeting in New Orleans, it was voted that the Week of Prayer money for 1940 be used to establish and endow a Chair of Christian Life and Thought at Scarritt College, and that the Chair be named Clara Tucker Perry, in honor of the Council's president, Mrs. J. W. Perry.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Mississippi Branch of the Woman's Work, of the former Methodist Protestant Church, held its annual meeting at the 22nd Avenue Methodist Church, in Meridian, March 29-30, with the president, Miss Betty Ridgeway, of Ellisville, presiding.

Splendid reports of the work in every department were given, and the same officers will serve until the Branch and the Woman's Missionary Society of the former Methodist Episcopal Church, South, are

merged into the Woman's Society of Christian Service, at the October meeting in Natchez.

Dr. Edith Lacey, medical missionary to Dhulia, India, was the special guest, and told interestingly of the country, its people and problems, and of the work being done at her station.

Mrs. Paul Arrington, Mrs. D. L. St. John and Mrs. Stanley Wilson attended as representatives from the W. M. S., of the former M. E. Church, South.

The meeting closed with the Communion Service.

* * *

Delegates to the Provisional Meeting met at Galloway Memorial Church, in Jackson, on March 28th. Dr. T. M. Brownlee called the meeting to order, and Mrs. Paul Arrington was elected chairman, and Mrs. E. E. Deen, secretary.

Miss Noreen Dunn, of Nashville, Tenn., explained the purpose and procedure of the meeting and the following business was transacted:

Delegates to Provisional Meeting to be held in Asheville, N. C., in May, were elected as follows: Mrs. Paul Arrington, Miss Betty Ridgeway and Mrs. T. H. Fore.

Nominations for members of the Board of Missions and Church Extension: Jurisdictional, Mrs. Stanley Wilson; National, Mrs. Paul Arrington, Mrs. D. L. St. John, Miss Betty Ridgeway.

* * *

Mrs. Charles Birdsong, 1702 Laurel Street, Jackson, Miss., has been elected to serve as secretary of the Jackson District, taking the place of Mrs. H. M. Bullock. Mrs. Bullock has made a splendid record and we are sure Mrs. Birdsong will receive the same cooperation from the women of the district.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

PROGRAM OF WORK—SECOND QUARTER

April, 1940

1. Business. 2. Plan for delegation to attend District Conference. 3. Pay Scarritt Maintenance Fund (\$4 from each auxiliary). 4. Add to Life Membership Fund. 5. World Outlook Program with Bulletin. 6. Check Octagon Activities.

May, 1940

1. Business Meeting. 2. Make Offering for Training Negro Rural Workers. 3. Plan to Send Superintendent of Study to Wood Junior College, Mathison, June 3-8. 4. Co-operate in Plan for Vacation Church School. 5. Review Session Committee Reports. 6. Promote Student Secretary Fund. 7. World Outlook Program with Bulletin.

June, 1940

1. Business Meeting. 2. Plan to Send Negro Woman to Holly Springs School, July 15-19, Expenses \$4. 3. Pay Rural Pledge This Quarter (25 cents per member). 4. Christian Social Relations Activity Continued. 5. World Outlook Program with Bulletin. 6. Executive Committee Meeting; Reports Mailed; One-Half Pledge Paid.

Theme: "Building the New Church." Hymn: "God of Grace and God of Glory"—

No. 279 in Hymnal. Devotional: "Living and Working Together." Roll Call. New Avenues of Service Through Gifts (Student Secretary Fund, Chair of Christian Life and Thought, Interracial Projects). Interpretation of Christian Social Relation Legislation. The New Church—An Opportunity for Service.

MRS. CAROLINE OLIVIA HARPER

In the early morning hours on February 12, in Lakeland, Fla., where she made her home with her daughter during the college year, the beautiful spirit of Mrs. Caroline Olivia Harper, widow of the late E. P. Harper, a pioneer of Rankin county, Miss., quietly slipped away for the more abundant life for which she had long been in preparation. After the Christmas holidays and the passing of her 85th milestone in December, the loved ones had noticed an even greater stillness and calmness of spirit in the usually calm personality. She talked often and confidently and with complete trust of the home "over there," and of the dear sainted ones she expected to see who had long ago passed over the river. Her last conversation as she retired on Sunday night, after a happy day spent with loved ones, was of God's goodness to her, His blessings in her family of children and grandchildren. Radiant in spirit, kind in heart, quick in love and sympathy, she has left behind only precious memories of a life courageous in unselfish service to those she loved.

God touched her as she slept, and "out of a misty dream" she passed the gate, gently as the opening and closing of a door.

For five years, since the passing of her husband, she had made her home with her children, greatly inspiring them and her grandchildren with her unobtrusive faith and perennial kindness. Her immediate family left behind are a sister, Mrs. A. P. Dear, Florence, Miss; six children, Ray R. Harper and T. T. Harper, of Jackson, Miss.; H. H. Harper, Clarksdale, Miss.; E. E. Harper and Dr. Byron Harper, Itta Bena, Miss.; and the writer, with whom she made her home. These, with ten grandchildren, Wilbur H. Purcell, Mulberry, Fla.; Mrs. Walter H. Bennett, Tuscaloosa, Ala.; James Purcell, Clarksdale, Ark.; Miriam, Doris and Ralph Purcell, Umatilla, Fla.; Mrs. Robert Koenig and Lorraine and Jack Harper, Jackson, Miss.; and Bessie Louise Harper, Plain, Miss.; and a little great-grandson, Wilbur Hallam Purcell, Junior, have a rich heritage in such a mother and grandmother.

On February 15, at 2 p. m., in the old home church, Wesleyana, near Jackson, Miss., the final rites were held in the presence of a large crowd of old friends and relatives. Dr. Brunner Hunt, pastor of Capitol Street Methodist Church, Jackson, Miss., and Dr. T. M. Bradley, of Itta Bena, Miss., long time friends of the family, assisted the pastor, Rev. A. B. Barry, in this final service. There in the village church, made sacred by a thousand tender memories, the power of simple goodness and courageous faith, as exhibited in this unobtrusive woman, rose like a shaft of golden light to renew our faith in the Christian way of life.

LESLIE HARPER PURCELL,

823 Lexington Street.
Lakeland, Fla.

"The man who doesn't read good books has no advantage over the man who can't read them. The devil is not afraid of the Bible that has dust on it."—Church Calendar.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 21, 1940

By Rev. W. C. Newman

MICAH'S VISION OF PEACE

Lesson Text: Micah 4:1-5; 5:2-5

Golden Text: And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Micah 4:3.

Micah, no less than Amos, was indignant at the injustices practiced by the dominant groups of his nation. He thundered mightily against the cruelties of the tenant system under which land-hungry property owners evicted peasant men, women and children from their own inheritance. He courageously denounced the political corruption in Judah, and declared that the stately palaces of the rich in Jerusalem were built by blood-money extracted from the poor. He scathed the priests who ministered only to them who were able to pay well, and the prophets who prophesied only of pleasant things to please the people.

Roughly speaking, the book falls into three distinct parts, each being introduced with the pleading word "Hear!" The first part is composed of chapters one and two, and confronts the people with God's wrath at their prevailing sins. The second, containing the third, fourth and fifth chapters, after condemning the mercenary priests and false prophets, foretells the coming of Christ and the ultimate triumph of the church. In the last two chapters Micah portrays God as arguing with His people, securing their repentance, and fulfilling to them the promises made to Abraham and to Jacob.

But the book is best known for three beautiful passages that stand out from the pages like gleaming jewels. Our sacred literature and our personal faith would be much poorer without them. They form Micah's vision of peace.

Peace: The Establishment of The Church In the World

Micah's writings are peculiarly alternate between hopelessness and hope, between despair and optimism. He threatens Israel with destruction. He clearly foresees the invasion to be made by Assyria. But all the while he believes in the ultimate triumph of peace through the triumph of religion.

The opening verses of our lesson text are his affirmation of this faith. Whether they are quoted from Isaiah, or whether Isaiah quoted them from Micah, or whether both of them quoted from a ritual used in common worship in their day, I cannot say. Certainly the words sound as if they might have been a before-Christ Apostles Creed.

"But in the latter days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it . . ."

Even when religion was at a low ebb and

war threatened the world's civilization, Micah and Isaiah held firmly to this confidence. But they did not trust in armaments and men. They trusted in a vital church established in the very top of the mountains of the world.

Peace Through Pure Worship

One of the most destructive forces in the nation in Micah's day was its religion. Is that strange? Nevertheless it has been true of several other periods of human history.

In contact with the Canaanites the people of Israel had taken over some of the religious practices of that degenerate nation of Baal-worshippers. Animal sacrifices, image worship, even harlot-hire, by which the sanctuary was maintained with the receipts from prostitution, were common among them.

And if you are prone to think that we have travelled a long way from such shocking degeneracy, you have only to remind yourself that even in Mississippi, a scant half-mile from a Methodist church, a liquor store is running wide open, with displays of intoxicants in its window. And this store is allowed to run on the condition that the owner contribute a certain amount each month to charity. Christian charity supported by the sale of liquor!

So in one of his loftiest passages Micah gives to his people, and to us, the simple demands of our God for worship:

"He hath shewed thee, O man,
What is good;
And what doth the Lord require of thee,
But to do justly,
And to love mercy,
And to walk humbly with thy God?"

This Man Shall Be the Peace

But sincere private and public worship and the establishment of the church as a vital force in the world were not enough, as Micah well knew, to bring peace to the world. Peace would come through the Prince of Peace, who should come forth out of little Bethlehem to be the ruler of Israel, even the Christ.

So, asserts Micah, "This man shall be the peace." And this, I think, ought to be our golden text.

As I write, a new and terrible thing has happened in Europe, and once more one man endangers the peace of the world, and we are wondering how long our own country can stay out of the conflict. Nations have not yet beat their swords into plowshares, nor will they, until they love and follow our Christ.

But thou, Bethlehem, Ephratah,
Though thou be little
Among the thousands of Judah,
Yet out of thee shall he come forth
That is to be ruler in Israel;
And he shall stand
And feed in the strength of the Lord . . .
And this man shall be the peace.

The dangerous age for man is 50-55—if you can't keep your eye on men of that age, lock them up.—Dr. Charles Mayo.

OUR HELMSMAN PRIDE

O Lord, it is pride that keeps us from Thee,
As we sail in vessel frail o'er a treacherous sea.

Thru rocks and thru storms that endanger our course,
Stifling and trifling with the pangs of remorse,

We plow thru the waves, thru the waves and away.
We boast of our courage that we can thus ride;

We glory in our helmsman, the conscienceless pride;
We scorn the help offered by Thy merciful hand,

And sail on in quest of a wonderful land,
Till we sink to our doom at the end of our day.

HOMER L. HUNT.

Harperville, Miss.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins, including 16 in new type form and just revised at 20 cents. Please mention the New Orleans Christian Advocate, also give denomination.

The Layman Company,
730 Rush Street,
Chicago.

Farmer at the movies: "Have ye any seats left?"

Box Office: "Only stalls and boxes, sir."

Farmer: "Go on, what de 'ee take me for? A cart horse?"—Exchange.

* * *

Mrs. Meeker—John, I'm afraid you went to sleep during the sermon this morning. I was ashamed of you.

Meeker—Yes, I'm sorry, but when it started I was afraid I wouldn't.—Omaha Bee.

Worry of

FALSE TEETH

Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooeey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

Women! Help ward off functional periodic pains by taking Dr. Pierce's Favorite Prescription over a period of time. Helps build physical resistance by improving nutritional assimilation.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WE HAVEN'T CAUGHT UP WITH HIM

The Quaker poet, John G. Whittier, and the gentle philosopher, Ralph Waldo Emerson, were once conversing on religious topics. Said Whittier to Emerson: "I suppose thee would admit that Jesus Christ is the highest development our world has seen."

Emerson: "Yes, yes, but not the highest it will see."

Whittier: "Does thee think the world has yet reached the ideals He has set for mankind?"

Emerson: "No, no, I think not."

"Then," said Whittier, "is it not the part of wisdom to be content with what has been given us till we have lived up to that ideal? And when we need something higher, Infinite Wisdom will supply our needs?"

Such a view has much to commend it. The world has never yet caught up with Christ. Our churches have never perfectly represented Him. And while individual Christians have here and there attained great heights, who would say that any has attained perfection? Who has pumped dry the wells of the Spirit? Who can exhaust the fountain of Truth?

No man or movement, council or institution, has spoken the last word on religion; or for that matter on any other subject. There is still new light to break forth from God's Word. Luther found new truth in the Bible, but not all the truth. Calvin came along and said, "I find some truth here that Luther overlooked." Then John Wesley, saying, "Let me show you truth here that neither Calvin nor Luther found." Later, Alexander Campbell emerged, saying, "I show you some truth here in the Scriptures that has been overlooked by those who have gone before me."

Does any thoughtful man or woman believe that Luther, Calvin, Wesley or Campbell spoke the last word, or any other teacher?

Someone has given us this fine phrase: "The chase of the centuries after Christ." That chase has slowed up here and there. But it will begin again.

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THE APOSTLE OF HEALTH

By Rev. Vivian T. Pomeroy, D. D.

It happened one day that I found myself in a part of Boston utterly unknown to me. I was quite lost and I knew it. I was looking for a small hall where a meeting was to be held to which I had to go. I had almost come to the point of asking a cop; but some Boston cops have a way of looking at me as though I were in the British Secret Service, so I do not trouble them oftener than I can help.

Suddenly I felt frightfully tired. A headache had swooped down on me, and I had no aspirins. I cast wildly about for a drug store; but, although drug stores abound everywhere else, I could see none there.



Mr. Jones

Then I saw something else. A store which called itself "The Health Home." Splendid! I looked in the window. Bold notices announced a cure for everything. "Are you depressed? Herb Robert Solution sends your spirits soaring." "Do you fail and feel dizzy? Herb Henbane Pilules give you instant courage." "Rich, Radiant, Rosy Health is our slogan."

"Ah!" I thought. "Ah!" But somehow I could not quite believe in Herb Robert or Herb Henbane. I wondered if by any chance the Health Home had aspirin. I ought to have known better, but one finds marvelous things. After all, delicatessens often carry postage stamps. One never knows. So I went in.

I expected vaguely to see a large, husky man leap up, or a tall, golden-haired goddess to appear. Imagine my surprise when there shuffled towards me the Apostle of Health—a small, wizened, very pale man. He looked very ill indeed; he looked depressed; he looked dizzy; he looked as if he had every possible complaint, including a bad sick headache.

My heart failed me. So I said: "Could you tell me where X Hall is, please?"

Wearily he looked at me; drearily he raised a shaking finger and pointed across the street. "Right there," he said, and regarded me gloomily.

"Oh, thank you," I said, and fled from the Health Home and Herb Robert and Herb Henbane.

And as I crossed the road I said to myself. "For all apostles and preachers, for children and grown-ups, it is wise to remember that it is not what one says which counts most, but what one is."—Reprinted by special permission of the author and The Christian Register (Unitarian).

TAKE THE STONES OUT OF THE ROAD

Alas, how we forget to do it. We go stumbling, hurting ourselves over things, never thinking of those who must also come over the same hard way, perhaps bearing weary burdens, perhaps in the dark. On we go, glad that we are past the rocky, uneven road. Isn't it worth while to stop long enough to throw out by the wayside now and then the thing which injured us, or over which we fell, or which nearly tripped us up? The traveler who comes after us will never know we did it, never realize the way is that much easier, but he will reach his goal with stronger heart and less tired spirit. That will be our reward. "Take the stones out of the road."

—Our Dumb Animals.

PUT OFF TOWN

"Did you ever go to Put Off Town,
Where the houses are old and tumble
down,
And everything tarries and everything
drags
With dirty streets and people in rags?"

"On the street of Slow lives old man Wait
And his two little boys, named Linger and
Late,
With uncleaned hands and tousled hair,
And a naughty little sister named Don't
Care.

"Grandmother Growl lives in this town,
With her two granddaughters, called Fret
and Frown;
And old man Lazy lives alone,
Around the corner of street Postpone.

"Did you ever go to Put Off Town,
To play with the little girls, Fret and
Frown?
Or go to the home of old man Wait,
And whistle for his boys to come to the
gate?"

"To play all day on Tarry Street,
Leaving your errands for other feet,
To stop or shirk or linger or frown
Is the nearest way to this old town."

—Baptist Record.

DEVOTION

Said Hayim to his wife: "Dearest, I love you more than words can tell. It is my earnest hope that if anything saddening is destined to befall you it should happen to me instead. Rather than have you remain a widow I hope that I should become a widower."—American Hebrew.

Little Mary had been taught politeness. One day the minister called, and Mary, awaiting a pause in the conversation, remarked: "I hear we soon are to have the pleasure of losing you."

—Watchman-Examiner.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS
25 Beacon Street Boston

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12

Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

A PRAYER OF SAINT FRANCIS OF ASSISI

Lord, make me an instrument of Thy peace.
Where there is hatred—let me sow love.
Where there is injury—pardon.
Where there is doubt—faith.
Where there is despair—hope.
Where there is darkness—light.
Where there is sadness—joy.

O divine Master, grant that I may not so
much seek

To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.

For it is in giving that we receive.
It is in pardoning that we are pardoned.
It is in dying that we are born to eternal
life.

BLUE MOUNTAIN METHODIST YOUTH RALLY

The Young People of the Blue Mountain Methodist Circuit met at Blue Mountain, Sunday night, April 7, for an Advance and to organize a circuit union. There were from six to thirty-three present from each of the five youth organizations on the circuit, or a total of seventy-six.

The Youth Division of the Blue Mountain Church led in a very spiritual worship service. During the business session the following officers were elected: Faban Clark, Jacob's Chapel, president; Eugene Wells, Blue Mountain, vice-president; Edward Walker, Shady Grove, secretary; Joe Milton Garner, New Hope, treasurer; Mrs. V. L. McElwain, Falkner, adult counsellor. Committeemen will be appointed as the need for committees arises. The executive committee will select the time and place for the next meeting, and arrange the program.

Following the business session, Bro. W. R. McCormack, Corinth District lay leader, delivered a message which challenged the very best in each person present. He told the youthful group that each one has but one life to live and he should be like the little boy who had only one penny to spend for candy and wanted the largest piece he could get. He also said that from the interest they were manifesting they were not going to be members like the person who died and at his funeral the pastor said, "This corpse has been a member of the church for 30 years."

Bro. McCormack's message was very timely and shall live on in the hearts and lives of those young people.

WESTERN METHODIST AS- SEMBLY

Mt. Sequoyah Program 1940

June 10-15, NEOMYC Conference.
June 17-22, NEOMYC Conference for Intermediates.
June 24-28, Camp Sequoyah for Intermediates.
July 1-6, MOZARK Institute.
July 8-12, Laymen's Conference.
July 12-23, School of Missions.
July 24-August 6, Long Term Leadership School.
July 31-August 6, District Superintendent's Conference.
August 7-15, Short Term Leadership School.
August 16-18, Temperance Conference.

August 20-31, Young People's Leadership Conference.

September 2-7, Evangelistic Conference.

S. M. YANCEY,
Superintendent.

LEADERSHIP SCHOOLS, MOUNT SEQUOYAH

Plans made by the General Board of Christian Education for the programs at Mount Sequoyah, Fayetteville, Arkansas, next summer, will be of special significance to the South Central Jurisdiction. The expansion on the mountain last summer in the building of the new auditorium and the improvement of equipment for work with children gives increased assurance that this will become an important center of summer activities for the Jurisdiction.

The usual strong programs are offered this year, and include opportunities for workers in every area of church work.

Mr. Yancy reports considerable improvement on the grounds, and friends of the institution are looking forward to another good summer.

School of Missions, July 12-23

This is a cooperative enterprise, developed by the Board of Education and the Department of Education and Promotion of the Woman's Section of the Board of Missions. It will feature courses in Bible, missions, and social problems, along with non-credit seminars on the program of missions in the new church. The school will begin a few days ahead of the Missionary Conference, which has been set for July 16-23. Leaders in the Woman's Missionary Society will be especially interested in the School of Missions.

Two Weeks School, July 24-August 6

In this period, special consideration will be given to the interests of members of district staffs in a study of "Christian Education in the District." The district superintendents are being invited to a District Superintendents' Conference, July 31-August 6, under the leadership of Bishop W. C. Martin, and this will include an hour per day with the district staffs. This promises to be an excellent follow-up of the study conducted by Bishop Martin last summer on "The District Superintendent and His Work."

Plans for this school include unusual opportunities for age group workers. Dr. John H. Hicks, of Southern Methodist University, will lead a study on "Biblical Background for Children's Workers"; Dr. Nat R. Griswold, of New York, "Guiding Youth's Religious Growth" for workers with youth; and Rev. J. R. Trockmorton, pastor at Wichita, Kansas, "Resources of Christian Living" for adults. For children's workers there will also be opportunity for observation in the weekday activities for children, and three specialization courses: "Teaching Beginner Children," Miss Fay McRae, Little Rock, Ark.; "Teaching Primary Children," Miss Lula Doyle Baird, Morrilton, Ark.; and "Teaching Junior Children," Miss Mary Shipp Sanders, Cleburne, Tex.

We have been fortunate in securing Dr. Fowler D. Brooks, of DePauw University, to lead two courses on "Psychology in Christian Education," and "Social Problems and Personality Development." Dr. Claud Nelson, of Rome, Italy, who for some years has been in the maelstrom of world affairs, will lead in studies on "Christianity and the Isms," and "The Causes of War."

In addition to these very attractive opportunities, there will be several other courses, plus vespers, fellowship and recreation. The platform speakers include Bishop C. C. Selecman, Bishop Martin, Dr. Brooks, Dr. Nelson, Dr. William F. Quillian and others.

One Week School, August 7-15

This school is provided for those who cannot come to Mount Sequoyah for two weeks. While the opportunities are not so varied in courses as during the two weeks school, the following reveal an attractive list of studies:

Christianity and the Isms—Dr. Claud Nelson.

Interpreting the Bible to Youth—Dr. Nat R. Griswold.

Teaching Children—Miss Mary Shipp Sanders.

The Church Working With Young Adults—Miss Lucy Foreman.

The Church School Superintendent and His Work—Rev. O. W. Moerner.

Church school superintendents will be especially interested in the opportunity to study their work, and it may be possible for many of them to bring some co-workers.

Dr. James W. Workman will lead a Bible study each day. Many other interesting features are being planned.

Write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for a catalog.

J. FISHER SIMPSON.

IN MEMORY OF MRS. G. W. GREEN

On Saturday, the third day of December, the Itta Bena Missionary Society lost one of its most faithful members, Mrs. G. W. Green. Her illness came as a surprise to her friends; it was of two months duration, and her suffering was intense. She bore all this with patience and Christian fortitude, her concern always for others more than for herself. Mrs. Green was, above all things, a home-maker and a most devoted wife and mother. She gave the best of her life to the rearing of her five children. Next to her home came her devotion to her church. To her pastor she was always a loyal friend, her hospitality was well-known, and her generosity dependable. The annual meeting of our society in her home was looked forward to as one of the most pleasant occasions of the year. Now that she is gone, we all shall treasure the memory of her as a gracious hostess and a kind friend.

To the husband and children our society extends our sympathy and love, asking that a copy of this tribute to her memory be sent to her family and the Christian Advocate.

Itta Bena Missionary Society,
Mrs. W. H. Rucker, Mrs. L.
H. Hightower, Mrs. J. P.
Turnipseed.

RESOLUTIONS OF RESPECT

Whereas, God, in His infinite wisdom, has seen fit to remove from our midst one of our most loyal members, one of our most faithful stewards, a most diligent Sunday school superintendent; and

Whereas, Brother Sam Cole has always stood for things good, noble and true; and
Whereas, this charge has sustained a severe loss; therefore be it

Resolved, that we shall miss his fellowship, guidance and help in the furtherance of God's Kingdom;

That this quarterly conference indorse the life as exemplified by Brother C. H.;

That a copy of these resolutions be sent to the family, to the Macon Beacon, the Christian Advocate, and spread on the minutes of this conference.

Boswell Stevens, Mrs. J. H. Carr, J. R. Sparkman, Jr., Robert Hilliard, Committee.

W. C. LACY

In the death on April 5, 1940, of Mr. W. C. Lacy, this town and community suffered a great loss. Mr. Lacy was a man of rare and wonderful character, being a member of the Board of Stewards of Corinth's First Methodist Church, a devout Christian, and always ready to strengthen the ties of Christian fellowship in the church. Mr. Lacy had spent an active and useful life, with unusual business ability, his counsel and influence always being in demand.

Mr. Lacy will be greatly missed among us, but his good life will continue to live.

Therefore, be it resolved, that the Board of Stewards, of Corinth's First Methodist Church, in executive session, April 9, 1940, extend their deepest sympathy.

Be it further resolved, that these resolutions be sent to his wife, and copies thereof be sent to the local papers and the New Orleans Christian Advocate, and a copy shall be spread on the minutes of the Board of Stewards of the First Methodist Church.

W. E. Henry, E. M. Cochran, Garnett Lanning, Committee.

RESOLUTIONS OF RESPECT

Whereas, the Sartinsville Methodist Church has recently suffered the loss of two of their most faithful members, D. R. Bozeman and John P. Craft; and

Whereas, D. R. Bozeman and John P. Craft served their church and community in various capacities with regularity and loyalty for many years, giving their best in such service willingly and cheerfully; therefore, be it

Resolved, by the Second Quarterly Conference of the Monticello charge, Brookhaven District, Mississippi Conference;

First, that we do hereby record our high appreciation of the useful lives of D. R. Bozeman and of John P. Craft, and of their services to their church and community, and that we deplore the loss which this quarterly conference and the Sartinsville church and community have suffered through their deaths;

Second, that we extend our love and deepest sympathy to the family of each of said deceased members, and commend them to the comfort and care of our Father in Heaven;

Third, that these resolutions be spread on the minutes of this conference, and a copy thereof be mailed to the family of each of said deceased members, and that a copy be also mailed to the New Orleans Christian Advocate, New Orleans, La., for publication.

This April 7th, 1940.

Respectfully submitted,

W. C. M. Baggett, pastor in charge; D. C. Leech, W. E. Driver, F. F. Calcote, C. M. Tynes.

Newspapers are crowded with men history is trying to forget.—Kenneth Goode.

A committee is something that keeps minutes and wastes hours.—Anon.

AND A MAN WENT UP INTO A MOUNTAIN—TO PRAY

Whatever Mahomet wanted of the mountain he had to do the going himself.

It was so with me and my sacred mountain—Palomar. Palomar of the giant, piercing, 200-inch eye that will fasten in wonder on the hidden glory of God's heaven.

For fourteen years a search for a site had been made over the peaks of Arizona, Australia and such, and Palomar, in Southern California, was chosen—solid granite and perhaps 25 miles deep, and the clearest air on earth.

I had talked to so many youth groups about the heavens and the earth and of Mt. Palomar, it seemed I ought to set my own feet on this summit, where a mile in the sky is located the world's largest observatory, with a reflecting mirror of 200 inches, the greatest ever fashioned for any telescope. "Mars and the moon are only local problems for the great eye," says Dr. John A. Anderson, head of the Department of Physics of the Institute of Technology in Pasadena. Dr. Anderson believes the great telescope will reveal many millions of new Island Universes, each with its billion stars, the most distant of which might be 1,200,000,000 light years out, with light traveling 186,000 miles a second.

From Ocean Side, just north of San Diego, I set out at five o'clock Good Friday afternoon, for the Observatory. The sign-board said 51 miles to Mt. Palomar.

An hour's drive brought me to the foothills—fourteen miles of climbing mountain road still to go. I had already caught a glimpse of that distant aluminum dome and neither nightfall in the mountains nor the winding road should turn one back. Nine miles in the foothills and the road took to the mountain ledges.

Six-thirty and two great round balls of light hung balanced on the mountain peak. In the west the disappearing sun in golden drapery, in the east out of the valley, the full rising moon—it was one glory of the sun, another glory of the moon, and in a few minutes the glory of the stars—Sirius and Procyon and Orion, the hunter, and time for observation. Six forty-five, dark and moonlight mingling, showed the gates to the Observatory "closed." Just one hope. I might find lodging and see the great telescope in the morning.

One cottage light showed. A boy saw me and waited with his arms full of firewood. A big police dog boomed out at me and then relenting led me in. The lad's father, connected with the telescope construction work, said, "Everything is shut down till after Easter. Auto camps not yet open for the season," and he sketched the road down for me, pointed out where I might get confused and sent the boy and the dog to pilot me over the short-cut trail back to my car. One hundred yards away the father called, "Oh Bobby," he knew I was about to kidnap the trusting boy. But Bobby didn't hear and

I said, "You'd better go back now," but from him, "I know every tree and turn in the mountain." "Oh Bobby," it came again, but more, "Tell the man I'll see him through the Observatory tonight."

And we went up the granite steps, grand to me just then, like the steps to the Capitol of the nation or of the earth. Into a round hall with noise-concealing marble-like linoleum, and up the quiet stairs, through the visitor's glass room (where they couldn't get near enough to pick up bolts or small tools or huge beams to carry off for souvenirs), up a second stairs to the gallery of the great rotunda, 135 feet in diameter and 128 feet to the dome, into the very presence of the mysteries—there the gigantic supports of the instrument weighing 500 tons, with bearings floating in oil (Rockefeller oil, as someone said—the grant of six million dollars came from the Rockefeller Foundation), the electric crane, the observer's cage, an atmosphere with a spirit in it and the double-walled rotating dome of aluminum of 1,000 tons that could open for the 200-inch, 18-ton concave mirror to peer through. It will be another year before all is ready for the mirrors, or the great yellow-green Pyrex eye is ready to open on the night.

The great mirror and its lenses in the 200-inch telescope will not stand and serve alone on that 1,000 acre mountain site. There is cooperation in heavenly things. Two other small observatories stand sentinel 100 yards or so away, a 48-inch lens by Schmidt (a poor German, one-armed, whose extra baggage was once tied in a shirt on an eclipse expedition in the Indian Ocean, and who didn't live to see all this today), and a smaller 18-inch of the same type, that has already discovered two exploding supernova stars 500 million times brighter than our sun. And the great telescope (strong enough to catch a candle off the coast of France, says one, with photo electric cell and amplifier), focused to a mere pin-hole of vast intensity, will borrow from the log of the smaller sentinel telescope a problem section of the deep firmament and fasten

WOMEN

HERE'S AMAZING WAY TO RELIEVE 'REGULAR' PAINS

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my trying days. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

For over 70 years, countless thousands of women, who suffered functional periodic pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such periodic discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

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its penetrating, fiery eye on that area. And even the machinery, like a giant brain in steel, will turn and follow a star all night through holding its celestial focus, though the earth be moved.

'Twas cold on Mt. Palomar—frost may fall every month and go six inches or more in the ground by winter, and snow may sweep down, covering the tops of the big-cone spruce and turning the strong black oak white-haired over night.

Leaving, I opened my pockets of their change to the sturdy little freckled boy gallantly protesting, and I was saying, "My moon up there would be ashamed of me if I didn't say thanks to you, Bobby Leonard," and I started down the mountain. "Go slow and you're safe, the road is good," called Bobbie's father, and I was around bend No. 1. Six miles and a half an hour brought me to the fog level. A bank of mountain was on one hand and a sea of mist on the other.

I stopped in the moonlight, and glory was everywhere above, and only a little mist and doubt below. There was Leo the Lion, Castor and Pollux, who saw the fall of the Roman kings, and Capella, with that dark companion in Infrared unseen, vastest of all known heavenly bodies, just above, and God.

On down I clung to the mountain side like a Serbian camion retreating with its boys of 16 years and under, through the Albanian hills. Round a hair-pin curve, perhaps number 50, my light swept into a C. C. Camp I never saw before—boys at all angles, as if a lion were on them, making for bed. A sargent's flashlight shot out and trained on my window. "Am I right for Ocean Side?" I drew first, "Yes, 9 miles to Rincon and bear to the right. You can make it. You'll soon be out of the fog."

I lay down to sleep in gratitude and peace at Ocean Side as Good Friday turned to morning.

I can't think yet its any wonder that Mt. Palomar is a sort of Holy Hill to me, or a wonder at all that any man should go up into the mountain—to pray.

SAM'L W. IRWIN.

THE SON OF A METHODIST PAR-SONAGE

Prof. Paul Ramsey, the son of Rev. and Mrs. John W. Ramsey, of Meridian, Miss., on leave of absence from the faculty of Millsaps College, of Jackson, Miss., for graduate study at Yale University, has been awarded fellowship grants totaling \$1,300, for his next two years of study, it was recently announced.

He has been elected to the Day Fellowship by the officers of Yale University, which carries a stipend of \$300 for the 1940-41 session, and he has been nominated to the group of fellows of the National Council on Religion in Higher Education, with grants of \$500 for each of the next two years of study toward the completion of the Doctor's Degree.

The National Council of Religion in Higher Education, with offices in New York City, is composed of such persons as J. Seelye Bixler and Willard L. Sperry, of Harvard University; Doctors Robert G. Calhoun, Millar Burrows and Clarence P. Shedd, of Yale University; Dr. Charles W. Gilkey, of the University of Chicago; Dr. Harry Emerson Fosdick, of New York, and others.

The election of Prof. Ramsey was one among six newly chosen fellows. It is understood that there were over one hundred applicants for these positions from all over

the United States, and representing many religious denominations and fields of study.

The purpose of the National Council on Religion in Higher Education is to assist in the education of young men who are preparing for college teaching. There are no restrictions as to fields of study. Ability and the desire to see the curricula of the modern college less compartmentalized and more integrated around the Christian Motive, are the only qualifications required.

After completing his Ph. D. degree at Yale University in the department of Philosophy and Christian Ethics, Prof. Ramsey is expected to return to a teaching post at Millsaps College. As his election to the National Council on Religion in Higher Education is for life, he will continue to function in the future deliberations and work of that body.

Prof. Ramsey graduated from Millsaps College in the class of 1935, and after two

years of graduate study at Yale University, he taught at his alma mater for two sessions. He will receive his B. D. Degree from Yale in June of this year.

AFTER MANY DAYS

Like the sower in the parable, the missionary goes here and there sowing his seed, and sometimes after many days he will find the harvest.

A missionary in Japan recently set out in his old 1931 model Ford, and after clicking along for 30 miles stopped at the town of Imabari, just in time to hold the 10:15 service in a rented house. After the service a lady came forward, presented her New Testament for the missionary to autograph, and then pointed to Romans 6:23, explaining that his sermon from that text in that same city nine years before had led her to Christ. So the harvest is garnered.

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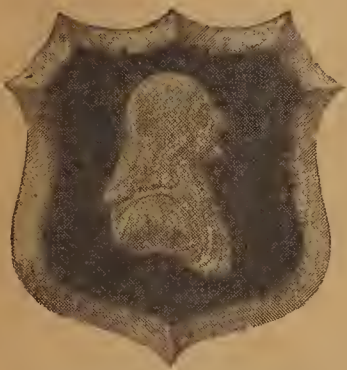
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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"There is no future for Christianity, as there would be no past and no present, unless the living Lord Himself is united to every soul that trusts Him, and unless, through His Spirit, He ministers grace to each, day by day. It is because the living union of the soul with Christ is no dead bygone thing, but a thing in which we may share, that the Church survives."

—W. Robertson Nicoll.

THE PRAYER-ROOM TODAY

O Thou who livest for evermore, have compassion upon us who are dull of spirit, and convince us that there is no door can keep Thee out. Come through to us, we beseech Thee, and though our outward eyes see Thee not reveal Thy living Presence to our inward vision. If yet we doubt, show us the wounds of Love. Come to us as we walk by the way, shut in with faithless brooding and sighing for our deliverance as a vain hope. Speak to us and make our hearts burn with awakened desire and new-kindling love, that we may be unwilling to let Thee go. Amen.

—Selected.

Historical Society Dec 39
Millsaps College



PORT GIBSON METHODIST CHURCH



THE "MEN AND MISSIONS" movement which began a generation ago is to be widely celebrated in the churches of this country. The celebration began on March 15, and it will culminate in a series of community men's missionary dinners held in hundreds of cities in the United States and Canada, on Friday, November 15, the thirty-fourth anniversary of the organization of the movement. "Men and Missions" Sunday will be observed on November 17. The movement was promotional in its nature and it did much to quicken the missionary pulse of the churches.

* * *

CITY TEMPLE, LONDON, was the first church to be illuminated by incandescent lamps. The time of the experiment was 1882, when the famous Dr. Joseph Parker was pastor, and the current was furnished from Holborn Viaduct station. Mr. Wm. J. Hammer, chief engineer, says that Dr. Parker was both pleased and surprised at the improvement of the atmosphere which the new method of lighting effected. Dr. Leslie D. Weatherhead is now the pastor of that historic church, which was long a dismal place on account of its gas jet lighting system.

* * *

ONE OF THE IRONIES OF SOCIAL LIFE today is illustrated by a situation now existing in Dayton, Ohio. According to an exchange, a deficit in the school fund resulted in proclaiming "an indefinite holiday" for thirty-four thousand children and thirteen hundred teachers and employees. But, strange as it may sound, the weekly expenditure for liquor in the city of Dayton is more than six times the total deficit in the school fund. One wonders if Dayton regards liquor as being more important than the character and qualification of tomorrow's citizens.

* * *

COMMISSIONER GUNPEI YAMAMURA, the first Japanese "national" to become a Salvation Army officer, died in Tokyo recently. He came in contact with the Army when he was in the university and, after forty days close study of the movement, he decided to join. He became an officer in 1895, he was a leader in securing a change of Japanese law regarding licensing prostitutes, and in 1926, he was appointed Territorial Commander of the Salvation Army in Japan. One of his principal books is, "The Common People's Gospel"—a simple explanation of the elements of Christianity.

* * *

DISSENTING METHODIST CHURCHES which do not desire to become a part of united Methodism, are reported to be negotiating for the retention of their properties without a "court fight." In some disaffected sections it is proposed that where eighty per cent of the congregation objects by vote to the union they be allowed to keep their property and organization. In New Jersey and Pennsylvania it is proposed that a sixty-five per cent vote shall decide the issue. We understand that these are mainly disaffected groups of the former Methodist Protestant Church.

VILLAGE LIFE IN INDIA includes sixty per cent of the population of the British Empire. It is said that there are so many villages that if a person were to visit one each day, it would require two thousand years to make the circuit of them all. It is alleged, therefore, that the missionary policy which overlooks the predominance of the village neglects the main problem of India and misses the greatest opportunity for the British Empire. The Christian congregations in the villages of India are the hope of the new day in that land.

* * *

THE BOWERY MISSION in New York City, according to Dr. Charles J. St. John, deals with from one hundred and fifty thousand to two hundred and fifty thousand alcoholic addicts annually. These are men who began with a social drink, thought they could take care of the situation, and wound up in the gutter. These are not nameless bums as once was the case, but they include lawyers, professional men, skilled workmen, musicians—all trades and classes of people. He declares that drunkenness has increased three hundred per cent since repeal.

* * *

THE STRIDES OF AIR NAVIGATION is one of the truly great marvels of American industrial progress. The first airplane flight, over a course less than one mile long, took place in 1903. At the present time, eighteen major United States airlines connect more than three hundred cities and transport more than two million passengers over eight hundred million passenger miles annually. Even in 1903 no one dared to believe that such an achievement could be possible in the course of a single generation.

* * *

RELIGIOUS PERSECUTIONS in Russia have, thus far, attacked different groups, but have seemed to have a common aim. In Russia the Christians were persecuted first as against the Jews in Germany. Now Doctor Hayes, professor of history in Columbia University, thinks that those countries will continue persecutions of the same groups, but in reverse order—the Jews will be persecuted in Russia and the Christians in Germany. In his opinion neither Jews nor Christians can live in either of these countries without being regarded as enemies.

* * *

THE SUNAMOTO MEMORIAL CHURCH in Himeji, Japan, was dedicated on January 28, of this year, which date marked the fiftieth anniversary of Dr. J. W. Lambuth's beginning of Methodist work in that city. At this place, Dr. Lambuth had the assistance of Rev. T. Sunamoto, long one of the outstanding Christian leaders of Japan. Dr. S. E. Hager succeeded to the work after the death of Dr. Lambuth in 1892. For fifty years the work in this city of one hundred thousand people had been carried on in a cheap, unsuited rented building. The new building cost ten thousand five hundred yen. The late Bishop Murrah declared that, except for two brick churches in Osaka, the mission buildings in Japan were "the occasion of mortification."

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WHY HINDUIZE PROTESTANTISM?

It appears to us that one of the great weaknesses of Protestant Christianity is its failure to maintain a distinct individuality. At times this seems to amount to almost a lack of ecclesiastical self-respect. Naturally every Protestant church has its distinctive features, the practices through which it responds to the fundamental urge which drew it apart from the Christian mass. For most Protestant communions these distinctive marks are rooted in the great creeds of Christendom, and the difference is sometimes a matter of emphasis and method more than of theological opposites. But whatever caused the formation or made distinct a communion, that is important to its life. Naturally when the altar flame dies down there is an effort made for its rekindling.

It is at that point in group experience that corrupting innovations find their way into the life of a church. In order to maintain its place and distinctiveness, various processes of recovery are introduced, and these are not always something originated within ourselves by the grace of God, but are sometimes imported from an atmosphere utterly foreign to the purpose which they are expected to serve in the new relation. The Methodist Church, for instance, has at least two distinctive marks, its passion for a holy life and its militant evangelism. Doctrinally it is rooted in historic Christianity. It has not been easy for the rapidly expanding hosts of Mr. Wesley to maintain their fervor at the level of the early years, and the Methodist Church has sought over and over again a better and a more effective technique. That is what all our churches have done. Protestantism has tried every pump-priming suggestion known to Christian practice—methods of evangelism, retreats, seasonal efforts and organization—all as means for wooing again the Spirit of God—until we seem to have exhausted the mechanics of Christianity.

Now we are about to import the "ashram" from the pagan worship of India. Protestant distinctiveness has descended to a point where we are able to persuade ourselves that the monastic practices of Hindu paganism offer a way out of a sterile period in our history. We doubtless imagine that we are redeeming to holy uses a pagan-debased practice. Bishop Potter thought the same way about the saloon known as the "subway tavern," which he established a generation ago. It seems to us that we should devote some time and attention to an effort to recover by the grace of God the spark of spiritual originality which brought us into being before we abandon ourselves to the distinctive practices of a great pagan cult or don the loin cloth of Mr. Gandhi. We believe that Christianity cannot be a compromise with paganism without surrendering its crown of glory.

DOES MERGING OFFER A WAY OUT?

The discussion of church union and its allied theme, Protestant solidarity, has brought to the attention of thinking churchmen a number of things which should give deep concern to all who are sincerely interested in vital religion. There is, for instance, a strain of general indifference in our church life which, if it should gain predominance, would undermine the force of faith. There is also a more or less arbitrary insistence upon the forms and the secondary elements of denominational life which could easily flower into an equally unhappy result. In view of the attitude now prevailing with reference to religion throughout the world, it does not seem to us that this is a time to decry things which have furnished a rallying point for the faith and devotion of Protestantism in the past. In a time of revolutionary thinking, it is much easier to break the old moorings than it is to establish a new anchorage for the Ship of Zion.

It may seem to some that the attack is confined wholly to the external features of the organization through which religion functions, but we must not lose sight of the fact that the convictions of people are tied in with historical Christianity through those externals. It is common to point to the competitive element in small towns and villages where several struggling churches fight for their existence, but the same thing might be said of congregations of the same communion in larger communities. In a very real sense every church, no matter what its denominational label, is an autonomous enterprise and the competition may rest upon ecclesiastical differences, or upon what is no better, pillars of brick.

For our part, we believe that the options of thought out of which our denominational divisions arose, are still factors in our religious life. They are part of us and to dam up the outlets is to do damage to religious life and expression. It seems to us that denominations stand in much the same relation to groups as do ministers to individual Christians. We cannot think, on the other hand, that a sentimental urge to a mechanical union offers more than a calamitous emasculation of definite groups and a devitalizing of faith divorced from great historical backgrounds which are reflected in denominational organizations. We do not plead for the continuance of the competitive element, but we certainly would not degrade the ecclesia, the church, by reducing it to the level of a social club. We do not believe in securing Protestant solidarity by concordats which incorporate the uncontested and the less important facts of religious life while they cancel the options of thought which, despite all competitions, have made fruitful the years of these separate groups.

THE CRY FOR RELIGIOUS REVIVAL

At a gathering of representatives of Judaism in New York recently, one of the speakers declared that at a time of greatest crisis in Jewish history, his people must look to their religious principles "to build inner and outer defences" against their enemies. Another declared, "No matter what the exigencies of the hour may compel, Israel's pathway leads through the synagogue to life." The dominant note of the meeting was the need for religious revival.

These words represent more than the heart cry of a race in distress. It is a cry in which all religions and races are devoutly joined. Humanly speaking, it represents a defeatist attitude, but it is the condition by which men are brought to realize their dependence upon God for salvation and guidance. The implications of religious revival may be but poorly understood, but it is fortunate that in such a time as this we can recall the memorials of God's mercy and blessing. Without such recollections, our day would be dark indeed.

WE STAND CORRECTED

Dr. D. B. Raulins calls our attention to the fact that Mrs. Grace Sloan Overton is to be the platform speaker at the Louisiana Conference Pastors' School and not Dr. Georgia Harkness as we said editorially last week. We were misled by the "release" which came into our hands and in the haste of getting off to some District Conferences, we failed to verify the facts. The release was not to blame as we read into it what was not there. We now make confession of our fault and offer our sincere apologies to all parties concerned. Mrs. Overton is to be at the Pastors' School, as we announced in the program carried in our issue of April 11.

In making this correction, we do not retract anything that we said about the striking utterances of Dr. Harkness in her Mendenhall lectures at DePauw University. We believe that our people will find in those lectures, soon to be published, bracing and helpful messages for our times.

BY WAY OF EXPLANATION

In last week's issue of the Advocate, we carried without comment a letter from a brother which we felt might be something of a broadside. If by any chance he felt aggrieved with the editor, we feel sure that it was because he did not appreciate our situation. After our issue of April 4 was off the press, we received from him a twenty-four page typewritten manuscript—enough for approximately six pages of the Advocate. Just before the issue of April 11 went to press, we received the letter which we published. We cannot give six pages of space in any issue to one article, and we cannot undertake to run long articles serially. We have many interests to serve and we are doing our very best to be fair to all. Aside from that is the fact that we know that a brief and well written article stands ten times as good chance to be read as a long one, no matter who may write it. Just for the sake of the record we would like to say that on page 16 of our issue of April 4, is an article, "Some Stubborn Facts." On page 8 of our issue of April 11, we carried a report of the meeting of the Anti-Saloon League, and on page 2 of each of these issues will be found a paragraph of our own dealing with the drink

problem. We try to keep the paper from becoming one-sided in its emphasis, but we do not intentionally mistreat any contributor, nor do we deliberately ignore any great moral or social issue.

Editorial Miscellany

By Dr. H. T. Carley—

HOW TO KEEP FROM BEING BORED BY THE SERMON

In practically every community there are those who profess to be "bored to death" by the preacher's sermon. Therefore, as a public service measure, we propose to give several definite suggestions by which such tragic suffering may be avoided.

1. Don't go to church at all.

It is hardly necessary to make this suggestion, for the method seems to be generally understood and commonly practiced. It has several advantages, however, that especially commend it to the consideration of those who like to be able to give a reason for the faith that is in them.

In the first place, there are many convenient excuses for not going to church. The easiest to offer and the hardest to answer is, "I wasn't feeling very well," or, to be more specific, "I woke up with a splitting headache." By the very nature of the case, you alone can know how you feel. The fact that you are pretty peart by dinner-time doesn't mean that you were not on the brink of the grave earlier in the day—on Sunday. Besides, how you feel is strictly your own business.

Then, Sunday is the only day you have to rest, and, after a hard week's work, you can say, "I thought it would be just as religious to stay quietly at home and rest as it would be to go to church." Of course you needn't mention the Sunday papers that helped you to renew your mental and physical strength while church was going on.

Or company came in; or an urgent business matter came up; or it was too hot or too cold; or you were called out of town.

And you can maintain your religious standing pretty well in the community without going to church. You can call the preacher, "Brother," help pay his salary, serve on the official board, have the presiding elder (old style) to dinner when he comes and tell him what's wrong with the preacher—you can do a lot of things without having to be "bored to death" with a sermon.

2. Go to Sunday school (old style), but don't stay for church.

This is a favorite method of a lot of men and a good many young people of escaping the boredom of a sermon. It, too, has something in its favor. You certainly cannot be criticized for going to Sunday school; you are almost sure to get a good gospel message from the teacher—and, "one sermon a day is about enough for me." You can boost your class and help make it one of the biggest and best in the Conference, which is a worthy accomplishment. You may even serve as president of the class, as captain of the "Red" or "Blue" side, or preside at the annual banquet, and so be an active member of the church—all without having to be bored by the sermon.

For lack of time, we merely list some other suggestions.

3. Get in late. In this way you can easily escape four or five minutes of the bore-some discourse without attracting special attention.

4. Leave a few minutes before the sermon ends. This method has the same advantage as No. 3.

5. Don't listen. By thinking about your business, or some social activity, or anything else of interest, you miss nearly everything the preacher has to say.

6. Go to sleep. By doing this, you can miss the entire sermon and still have a refreshing nap.

7. Get to church on time, take part in the singing, enter into the spirit of the prayer, listen attentively and prayerfully to the sermon, greet the preacher cordially after the service and speak a cheerful word to somebody. This method is guaranteed to keep the sermon from being tiresome.

PRESIDENT ROOSEVELT'S VATICAN APPOINTMENT

By Bishop James Cannou, Jr.

On March 27th, I sent a letter to the Executive Committee of the Federal Council. That letter urged the Committee to declare its approval of the President's Peace efforts, but its positive disapproval of the President's violation of the right of the Senate to confirm all Ambassadorial appointments, and his violation of the principle of the separation of Church and State.

On March 29th, when the Committee met, the letter of Dr. Buttrick to President Roosevelt, under date of February 27th, was read. In this letter it was stated: "I do hereby respectfully request that you publicly state that the interpretation reported from the Vatican is contrary to your understanding of the appointment, and is not accepted by you." President Roosevelt replied to this letter under date of March 14th (after two weeks' delay) in which he stated:

"Mr. Taylor is in Rome as my special representative. This appointment does not constitute the inauguration of formal diplomatic relations with the Vatican. The President may determine the rank for social purposes of any special representative he may send; in this case the rank corresponding to Ambassador was obviously appropriate. . . . There was of course not the slightest intention to raise any question relating to the union of the functions of church and state, and it is difficult for me to believe that anyone would take seriously a contrary view, or that the action taken could interrupt in any way the necessary and healthy growth of interfaith comity."

The Executive Committee discussed this matter from 4:30 until 10 p. m., on March 29th. At the end the Committee took the following action:

"We are gratified to receive the personal and official assurance of President Roosevelt that 'this appointment does not constitute the inauguration of formal diplomatic relations with the Vatican.'

"This assurance, however, does not cover the entire ground of our apprehension. The unwarranted interpretation of the appointment to which Mr. Buttrick's letter called attention has not been explicitly denied.

"We reiterate our declaration of January 26, and reaffirm our eagerness to join with men of all faiths in endeavors for world peace. We also declare again our unswerving adherence to the historic American principle, of the separation of Church and State."

The letter of President Roosevelt is a rather remarkable production. A careful reading will show that it evades the issue. It does not state that the Vatican has no reason to consider Mr. Taylor to be a representative with the rank of Ambassador just as other Ambassadors are sent to the Vatican. Indeed, Mr. Taylor's name is printed with other Ambassadors to the Vatican in the Vatican Bulletin without any statement that Mr. Taylor's Ambassadorial rank is entirely for "social purposes." It is startling, indeed amazing, for the President of the United States to declare that he can designate representatives with the rank of Ambassador to the Vatican, or anywhere else, without complying with the Constitution, which requires that he "shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors."

If such reasoning is correct the President may appoint a special representative with

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Rev. C. D. Atkinson, Opelousas.....	1
Rev. J. C. Price, Pioneer.....	3
Dr. W. W. Holmes, New Orleans.....	2
Rev. Edward Jordon, Gonzales.....	1
Rev. D. B. Boddie, Gibsland.....	4
Rev. J. P. Bonnacarrere, Gueydan.....	3
Noel Memorial Church, Shreveport.....	1
Rev. R. V. Fulton, Greensburg.....	2
Rev. A. A. McKnight, Amite.....	1
Mrs. W. F. Goss, Farmerville.....	2
Rev. M. D. Fulkerson, Clinton.....	3
Rev. W. O. Byrd, Farmerville.....	1

Mississippi

Rev. J. D. Simpson, Oakland.....	1
Rev. W. R. Murray, Escatawpa.....	3
Rev. Milton Peden, Abbeville.....	1
Rev. C. A. Schultz, Tylertown.....	2
Rev. C. C. Clark, Columbia.....	1
Rev. G. P. McKeown, Brandon.....	1
Mrs. N. E. Cunningham, Vicksburg.....	2
Mrs. Elizabeth Murphy, Yazoo City.....	2
Rev. W. J. Dawson, Houston.....	5
Rev. W. N. Dodds, Ripley.....	29
Rev. Percy Vaughan, Carthage.....	1
Miss Louise Law, Greenville.....	11
Rev. T. W. Smallwood, Ethel.....	1
Rev. W. H. Mounger, Iuka.....	12
Rev. T. M. Bradley, Itta Bena.....	2
Rev. E. H. Cunningham, Amory.....	1
Rev. E. C. Driskell, Vaiden.....	6

the rank of Ambassador to every country without the advice and consent of the Senate. It is very significant that no such method has ever been adopted except in this case of the appointment of Mr. Taylor to the Vatican. Why was not Mr. Taylor sent as the President's representative to the Vatican without the rank of Ambassador just as Mr. Sumner Welles has visited the four leading countries of Western Europe as the President's personal representative?

Very probably the President did not have "the slightest intention to raise any question relating to the union of the functions of church and state." But he certainly raises just that question, and his attempt to minimize by stating that he gave Mr. Taylor the rank of Ambassador for "social purposes" is evidently not the interpretation which has been placed upon it, not only by very many Protestants but, as far as they have spoken, by Roman Catholics also.

President Roosevelt's statement that "it is difficult for me to believe that anyone could take seriously a contrary view" (other than that contained in his letter), is almost the equivalent to a slap in the face to the Methodists, Baptists, Presbyterians, Disciples and other churchmen who have, as he knows, taken "seriously a contrary view."

The action quoted above, taken by the Executive Committee of the Federal Council, is as mild a statement as could be made in view of the facts in the case.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

There is a wide-spread and growing sentiment today that would displace all old men and women from all vocations in life, with nothing to do except to hold their hands and wait for death. And they do not have to be very old at that—a few gray hairs are the signal for some young sprig to suggest their removal from the active walks of life. Perhaps this sentiment began some years ago when Dr. Osler said that all old people above the age of sixty years should be chloroformed. This trend is particularly true of the ministry of the church. I do not know the situation in other Conferences, but the Mississippi Conference is composed mostly of young men. Despite the wisdom garnered through the experience of many passing years, the older men have been superannuated, even though some of them might have rendered valuable service to the church for a number of years. Some of them even now could hold successful revivals, if invited by the young pastors, but alas! the young preachers apparently have the impression that the "honored superannuate" is unfit for service. In the meantime, a vast amount of stored up spiritual power is being wasted, and many a rose is left to blush unseen on the desert air! Is that what Shakespeare said?

* * *

A writer in a literary magazine published by the University of Nebraska, points out an increasing tendency among churches to demand young men as ministers, and warns that such a trend means trouble ahead for the churches.

Writing under the title, "Too Old to Preach," the author says that he is glad that he is a layman, not a preacher because, he declares, had he been a preacher, he would now be regarded by the modern church as having outlived his usefulness—this when men in other fields, medicine, law, or teaching are thought of as being at their best.

"It is true," he declares, "that I am only past my middle forties, an age when life should be at full tide. But, according to the modern church, I should have entered upon my senescence. The members of my congregation would be restive under my preaching. They would be glancing uneasily at the graying hairs about my temples, and in my sermons they would detect a note not wholly in accord with what they would be calling the modern age."

* * *

I do not know the ages of any young preachers, but I do know that it now seems a long time to all of them before they will have to superannuate. But listen, young men. Before you know it the years will have rolled by, and before you know it some district superintendent will be suggesting that in his opinion the time has arrived

(Continued on page 8)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

A LAYWOMAN'S SERMON

By Mary Morgan Hapgood

(Matthew 13:33: Another parable spake he unto them; the Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.)

This is one of the many parables Jesus used when He was on earth, to convey a truth. His parables treated of the everyday things of life, objects familiar to the people around Him, and pertaining to the country in which He lived, yet embodying truths applicable to all peoples and times.

These stories are very precious to us; the parables of the Good Shepherd, the Prodigal Son, the Good Samaritan—what pictures they immediately bring to our minds, and how they touch responsive chords in our hearts!

Were Jesus living on earth today He would doubtless use some of our modern inventions to convey spiritual truths; the radio, for instance, would lend itself to a parable on reaching God by prayer or receiving messages from God. The dynamo would also serve as an example of how some of our physical activities might be converted into spiritual energy and vice versa.

Yet these parables based upon scientific inventions, while bringing home to a mechanically-minded generation certain forceful truths, would always be lacking in the poetic beauty of the gospel parables.

If we go about today among people, we are often struck by the lost attitude of men and women. Many of them are delightful personalities, well-educated, cultured people, but they often wear the expression of "We do not quite know where we are going," or "What is life all about anyway?" They are like lost children.

Then we come across some person who stands high in the literary world, who tells us that Christianity has had its day. We are down on Communism and Fascism, yet we have to see in both of them one element of Christian truth, viz., that of the individual losing his life in something greater than himself. For the Russians and Germans it is losing their lives for the state. In Christianity it is losing oneself for the Kingdom of God.

Perhaps some of us have never received Christianity through revelation or have failed to grasp eternal truths through some inspired poet; be that as it may, we who have been brought up as Christians and who have been helped by the Christian re-

ligion all our lives, have to ask ourselves, has the world outgrown the teachings of Christ?

As more scientific laws have been discovered, we find the physical universe responds to them, and by the use of these higher mathematical laws, the astronomers can estimate the exact minute when a solar or lunar eclipse will take place. We can bore tunnels and build bridges because we have these physical laws to which nature responds.

In the same way, we have spiritual laws which have always existed, but which were tested through the experience of the human race and which found their fullest expression in the life and sayings of Jesus. It is these laws which have the leavening power and which, if used, will bring about the Kingdom of God on earth.

Our spiritual world will respond to these laws in just the same way that the physical universe responds to natural laws. The laws of love and kindness, of justice and righteousness, are bound to build up a spiritual kingdom, if made use of. Force and hatred pull down and destroy, but the spiritual laws create and beautify.

But people will say, "Don't you realize that nearly two thousand years have elapsed since Jesus lived on the earth, and there have been evolution and change since then?" That is perfectly true, but the spiritual laws do not change, only the expression of them. The love for one's neighbor as shown in the parable of the Good Samaritan will always be the same law, but will find a different expression; in these days by having an efficient police force, and taking the man who fell among thieves to an up-to-date hospital. The love for one's neighbor is extended in these days to the underprivileged races in our midst, but it is the same law. These laws will always find expression, if we will let them, in the social environment in which we live, whether it be now or a thousand years from now. It is so stupid to use the forces of greed and hatred, for they destroy and disintegrate.

Apart from the desire to work with Christ in the building up of His Kingdom, we are confronted with the fact that, unless we do use these spiritual laws, our civilization is doomed. Through the radio, aircraft, etc., we have become neighbors with remote peoples of the world, whether we wish or no. For example, we can leave New York in the evening by the Pan-American airways and arrive in Lima, Peru, two days later.

There was a time when the countries of the world were so separated by time and space that the results of the forces of evil, though working, were slow in showing results. How does the law of loving one's neighbor as oneself work out in the treatment of our colored people in our cities? If we simply ignore the conditions under which some of them have to live we find that certain diseases, like tuberculosis, exist in a far greater degree than among the whites, and as many of the women go out from their homes daily into ours, they often bring disease with them to some of our loved ones. We are sisters and brothers, whether we wish to be considered so or not.

Do you remember in Hawthorne's *Legends of the Province House*, how he depicts Lady Eleanor coming over from England

to claim the protection of the governor of Massachusetts Bay colony as her guardian? Lady Eleanor was very beautiful but proud and haughty. She looked down upon all those who were not of equal birth with herself. She was the possessor of a beautiful mantle, embroidered in pearls and gold. The embroidery was said to have been the last work of a dying woman in London. Lady Eleanor, at a reception given for her at the governor's mansion, wrapped the mantle around her as it seemed to enhance her beauty.

A few days later she came down with smallpox, which was traced to the mantle and which spread, first to those who had stood nearest to her, and then to others, until it had become an epidemic. She herself lost all her beauty and became as one of the people whom she had despised.

We might take any branch of our social life and see how in business the laws of kindness and justice have a leavening power. The business ethics of the present day are much higher than they were fifty years ago. These ethical laws apply to the employees as well as the employers. A Christian employee will do even more than he is paid for, showing enough interest in the business to do all that he can for its success, just as the employer will go beyond the letter of the law and feel the responsibility for the welfare of the workers.

In reading the Gospels we are so impressed by the kindness and healing qualities of Jesus' ministry. Some of the physicians of these days are using in their profession those same healing qualities and in battling disease are continually using the law of self-sacrifice, forgetting their own needs in the face of a greater one.

We could easily carry out these same spiritual laws in the realms of music, painting and the drama. There are bound to be changes in their expression, but we have the right to demand a leavening power instead of a debasing quality.

There is no better place in which to work out these laws than in the home. In fact, we might call the home the laboratory of Christian principles, a place where they can be tested—the laws of love, kindness, forbearance, mutual understanding, justice. If we practice them in the home we can, in all sincerity and courage, make use of them in the community and in the world at large.

While there are other ways of approaching Christianity, we need never feel lost or that life is not worth while, so long as we have these Christian truths to guide us.

"The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened."—Advance.

SMALL COMPENSATION

What the war is doing to western Canada is reflected in a letter from the mother of a young man who bears the name of his uncle, an outstanding young man who went to France as an officer in 1914, and was killed on his first night at the front. She writes, "These days are days of dread for us and I am living, over again, the moments before my darling brother went away; only now it is another . . . our son. Once more all our dear young manhood is to be sent into war to give their precious, fine young lives for their country; and I suppose thousands of mothers will be given little medals to wear around their necks, in thanks for those precious lives. Small compensation. What is wrong with Christianity?"

—The Presbyterian Tribune.

CONFERENCE NEWS AND PERSONALS

The editor appreciates a cordial comment on the Advocate from his friend, Bro. Z. Z. Linton, of Hammond, La. We have known Bro. Linton for many years.

Dr. L. P. Wasson, district superintendent, had a good session of the Columbus district conference at Weir, Miss. It was well attended and the spirit was especially good.

Rev. C. C. Clark, pastor at Columbia, Miss., reports good progress in the work of his charge. He received thirty-eight members into the church on Easter Sunday.

Rev. C. A. Schultz, pastor at Tylertown, Miss., continues to make progress in the affairs of his charge, and he reports that he is well pleased with the outlook for the year.

A note from Miss Elizabeth Murphy regarding a business matter includes the information that Rev. J. W. Leggett, pastor at First Church, Laurel, is assisting Dr. C. W. Crisler in a meeting at Yazoo City.

Mrs. J. E. Oakey, who has been spending the winter with her daughter in Jackson, Miss., notifies us that she is returning to her home in Forest. We appreciate her interest in the Advocate.

Rev. J. A. Wells, pastor of Glendale church, Jackson, Miss., has been quite ill in a Jackson hospital. We are glad to know, however, that he seems to be well on the way to the recovery of his health.

Rev. C. W. Avery, pastor at Jonestown, Miss., is in a hospital at Hot Springs, Arkansas. It is understood that he is making improvement and we hope for his early recovery.

Rev. R. E. Wasson, pastor at Black Hawk, Miss., writes us that a great gathering of people were present for the funeral of Bro. J. B. Streater, and that he had never seen so many flowers at a funeral service.

Friends of Rev. W. W. Moore, who has been living in Biloxi, will be interested to learn that he has moved to Bucatunna, Miss., where we presume that he will spend the summer months.

Mrs. Malva Jackson, of Moss Point, Miss., adds to a business note a little message of commendation and of her own appreciation of the paper for which we thank her very sincerely.

Rev. Seamon Rhea, pastor at Holly Springs, Miss., reports satisfactory progress in the work of that historic town. We appreciate his interest and loyalty to the Advocate and wish for him the greatest year of his ministry thus far.

Friends of Mrs. Ed. Wilburn, one of the elect women of the Methodist church at Lexington, Miss., has the good fortune to share in the recent oil production in the Pickens area. We are happy to learn of the good fortune of this excellent woman.

Rev. J. W. Raper, superannuate living at Paris, Miss., continues to be in a precarious state of health. He has improved somewhat but the outlook is still somewhat gloomy. We feel sure that his friends will not forget him in the hour of his affliction.

Rev. W. W. Milligan, pastor at Duncan and Alligator, is in the Methodist Hospital at Memphis, where he had an operation for appendicitis recently. We are glad to know

that the prospects for his early recovery are good.

Miss Carolyn McPherson, student in Blue Mountain College, Pickens, Miss., has been elected representative of the Student Union Council of the College for next session, according to information sent us by Mr. Frank E. Skilton.

Rev. W. N. Dodds, pastor at Ripley, Miss., has our thanks for an enthusiastic message concerning the paper, a message backed up by a substantial list of subscriptions, and we appreciate no less his invitation to fill his pulpit when we have the opportunity.

Bishop J. Lloyd Decell, Birmingham, Ala., took time out of a busy episcopal schedule to write us a brotherly letter regarding our editorials of two weeks ago. We appreciate the interest that takes time out in such a busy schedule for a heartening message to us.

The editor has a very pathetic note from Rev. A. A. McKnight, pastor at Amite, La. Bro. McKnight says: "We were supposed to send you the history of our church, but we have no church and therefore no history." We passed through Amite one day last week and the devastation is almost unbelievable but a fact.

Notice of the death of Dr. N. D. Guerry, of Artesia, Miss., appears elsewhere. Many pastors and laymen of the North Mississippi Conference will share the sorrow of his loved ones in his departure from life. Dr. Guerry was a faithful steward of both his time and his possessions, and we feel sure that he has entered the heavenly rest.

Rev. J. W. Ward, district superintendent, held his conference at Clarksdale last week. Several of the preachers of the district were ill and the wretched day further reduced the attendance. There was a good spirit, however, and Rev. J. E. Stephens and his people did themselves credit by the type of entertainment accorded the conference.

Friends of Dr. Dana Dawson, pastor of First Church, Shreveport, will be interested in the fact that his son, Dana, Jr., has been elected president of the student body of the Duke University School of Religion. He was also a delegate from Duke University to the Interseminary Conference, which was held in Richmond, Va., where he spoke on the subject: "Christian Horizons."

Mrs. P. W. Shell, formerly of Houston, Miss., now living at Biloxi, writes that she is now 90 years old and has enjoyed the Advocate since before she was able to read it for herself. Her father read the paper to her and she now says that when she cannot read again on account of her failing sight, she hopes to have its message still as others may read it to her. We appreciate her interest and her devotion to the Advocate.

Rev. E. H. Cunningham, the energetic pastor at Amory, Miss., is conducting a thorough-going campaign in the interest of the Advocate. For this campaign he has enlisted the help of a committee composed of G. H. Threlfall, Mrs. P. J. Smith and Mrs. W. C. Abrams. Bro. Cunningham reports great Palm Sunday and pre-Easter services. In one service Benford Abrams, a college student, was the leader and 200

people came to the altar for reconsecration of their lives.

RESOLUTIONS OF SYMPATHY

To the family and near relatives of J. B. Streater, the pastor and the board of stewards and members of the Black Hawk Methodist Church desire to express their sympathy with you in the loss of your father and grandfather. We would like to express the deep appreciation we feel for his valuable service rendered to our church during his long membership, which included many and varied activities of leadership; therefore be it

Resolved, that in his death our community and church have lost a beloved friend and brother; that these resolutions be spread upon our minutes, a copy be sent to the family, to the local papers, and to the New Orleans Christian Advocate.

R. E. Wasson, pastor; L. B. Phillip, Chairman, Board; B. F. Clement.

DR. N. D. GUERRY TRANSLATED

Dear Dr. Duren: I was called to Artesia on Monday, of this week, for the funeral of our mutual friend, Dr. N. D. Guerry, father of Rev. N. D. Guerry, of the North Mississippi Conference, now serving the Schlater and Cruger charge. For more than a quarter of a century Dr. Guerry was a prominent figure in all lay activities in the North Mississippi Conference. He was a member of most of the Annual Conferences during that time, serving on many of our Conference boards. During all this time he was a leading spirit in his local church, serving as an active steward and teacher of the Men's Bible Class. My intimate association with him in the business world, as well as in the work of the church, over many years, leads me to say that I never knew a finer Christian character and more faithful servant of God and the church. As his preacher-son so beautifully expressed it: "Dad served well his day and generation and has fallen on sleep." Truly a "Prince in Israel is fallen."

A. T. McILWAIN.

IN THE DAYS OF YOUTH

By Mrs. Irvin Rowland

(Read Eccles. 12:1-7)

How inspirational and beautiful to see youth giving its best to God—remembering the Creator.

Elsie Robinson, well-known columnist, is urging the public to consider the possibilities of following a suggestion of Mrs. Roosevelt's: exposing the youth to nobility by having a day set apart each year for an impressive, elaborate celebration for those coming of age, so they will feel the responsibilities of citizenship.

A very good idea, no doubt, but shall it not be supplemented by a more substantial foundation? If the children are taught from birth the love of God and their place in the world, then, coming from a religious background, they will remember to serve God, their Creator, as a natural growth of personality in the days of their youth, and citizenship will only be another privilege of their Christian life.

"Father, help us to realize the importance of the early training of our children. Amen"

PROCEEDINGS OF ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference convened in the Methodist church at Okolona, Miss., April 12, 1940, at 9 a. m. After an appropriate devotional by Rev. A. Y. Brown, pastor-host, the conference was called to order by Rev. N. J. Golding, district superintendent. The roll was called by K. E. Clark, secretary of the last conference, and absentees noted.

On motion K. E. Clark was elected secretary.

On motion the committees appearing in the printed program became the committees of the conference.

Rev. W. R. Lott, Rev. J. H. Felts and Rev. C. A. Parks were presented to the conference.

The Chair called for pastors' reports. Twenty-nine of the thirty charges were represented. These reports indicated progress in many lines. Despite the weather conditions people are still joining the church, financing its program, building and repairing churches and parsonages.

Rev. Roy A. Grisham, Mr. D. H. Hall, Rev. W. M. Hester and Rev. Rudolph Scott were introduced.

At 10 o'clock Rev. Roy A. Grisham addressed the conference in interest of the Conference Board of Christian Education. The following visiting ministers were introduced: Rev. T. B. Thrower, Rev. B. F. Bullard, Rev. N. N. Maxey and Rev. W. M. Jones.

The Chair explained the duties of the Licensing Committee under the new Discipline, and nominated for this committee Revs. W. A. Tyson, S. W. Hemphill, W. J. Dawson and A. Y. Brown, who were elected by the conference.

R. W. Flint presented the report for the trustees of the district parsonage. On nomination of the Chair the following were re-elected as trustees of district parsonage: R. W. Flint, Joe E. Wirgul, Walter Daircott, Noel Monegan and L. E. Price.

At 10:55 a. m., announcements were made by the pastor-host. Committees were called and substitutions duly made.

The hour of preaching having arrived, the conference was called to order by the pastor-host. "I Want A Principle," was sung, and Rev. Rudolph Scott led in prayer. The local choir presented an appropriate special number, after which Rev. Jas. H. Felts brought an inspiring message from Ex. 15:2, "He is My Father's God, therefore I will exalt Him." "Faith of our Fathers" was sung and the benediction was pronounced by Bro. Felts.

At noon the entire conference, including all visitors, upon the invitation of the pastor-host, found their way to the community building in the Municipal Park, where an unusually good lunch was served.

At 1:15 p. m., Rev. G. R. Meaders conducted a devotional, after which the minutes of the morning session were read and approved.

The Chair explained the new law governing local preachers. The report of the committee on Local Preachers was read by Rev. S. W. Hemphill. The Chair called the names of the local preachers one by one, and action was taken in each case. (For action see Record.)

Rev. Jas. H. Felts took leave of the conference with an effective exhortation.

Jas. F. Elliott was unanimously recommended to the Annual Conference for "Admission On Trial."

Upon motion the conference instructed

certain laymen present to convey our love to Rev. M. A. Burns and Rev. E. H. Tucker, who were absent on account of illness.

Conference Lay Leader J. H. Houston addressed the conference in the interest of the "Benevolences."

The chairman presented the report of W. L. Underwood, district lay leader, who was absent. Upon nomination W. L. Underwood was re-elected, as was T. P. Clark and R. F. Carter, associate lay leaders.

R. A. Grisham spoke in interest of church colleges and workers in tax-supported schools.

The chairman presented a written report from Mrs. J. G. Carpenter, District Secretary of the Woman's Missionary Society.

T. B. Thrower presented the work of the Golden Cross and General Hospital work.

W. C. McKay presented the report of the Committee on Missions, and spoke in interest of the missionary program of the church.

E. R. Smoot addressed the conference in interest of evangelism.

The Memorial Mercy Home was represented by G. H. Boyles, and the cause of the New Orleans Christian Advocate was represented by W. J. Dawson.

D. B. Benson submitted the report on quarterly conference records.

"Where shall the next District Conference be held?" was asked, and after several invitations the conference voted to go to Hamilton.

E. H. Cunningham read the report of the Courtesy Committee, which was adopted.

N. J. Golding, district superintendent, spoke briefly of our three district objectives for the year, namely, one thousand dollars to the Lewis Memorial Hospital, Benevolences in full, and Evangelism.

The conference adjourned at 4:30 p. m., with the Benediction by Bro. Golding.

K. E. CLARK,
Secretary.

ADDITIONAL PERSONALS

Dr. Ralph W. Sockman, pastor of Christ Church, New York, and widely appreciated radio preacher, has the profound sympathy of the entire Church in the sorrow occasioned by the tragic death of his only son, William Potter Sockman, on April 11.

Mrs. T. J. Warlick, whose late husband was a member of the Louisiana Conference, died at the home of her son in Oxford, Georgia, on April 7. She was eighty-five years of age and she was credited with thirty-four years of service in the Louisiana Conference.

In the death of Mrs. Ezra Squier Tipple on March 28, Methodism has lost one of its elect women. Her impress upon Drew University and Drew men who knew her as a gracious personal friend, will long be one

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CANAL STREET - - - N. O., LA.

of the cherished traditions of the Institution to which she and her distinguished husband gave so much.

POINTED PARAGRAPHS

(Continued from page 5)

when it would be well if you would ask for superannuation. Certainly he will make the suggestion as gently as possible. But be it ever so gentle, there you are. Then you will be where we "honored superannuates" now are. What then?

* * *

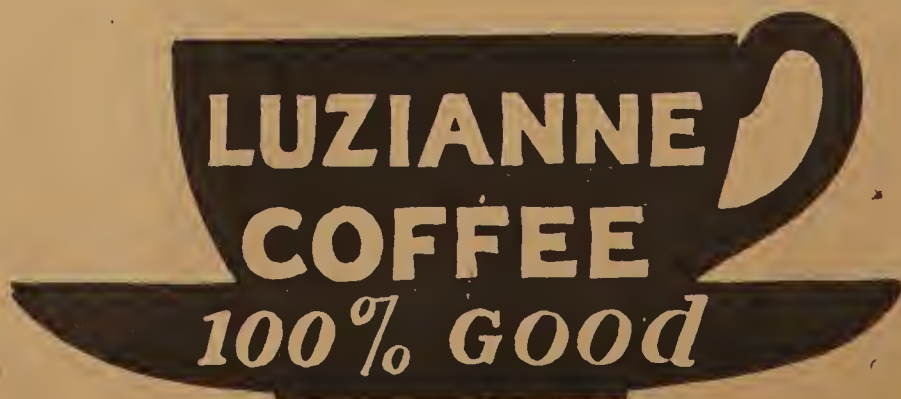
While the above arraignment of the modern church for demanding youth in its pulpits has in it much truth, it is also true that the commercial world is making the same demand, so that if a man today above the age of forty years loses his job, he will very likely walk the streets in vain searching for work, although better fitted by experience for his task than when younger. The Associated Press relates that a Miss Ruth Schrader, an office worker, at the age of thirty-eight, found herself without employment because the firm for which she worked "folded up" in the depression. She turned to the employment agencies, but was told that because of her age, her chances for work were negligible. Fortunately, she had initiative. She began selling neckties, bath salts, hosiery, anything. She saved a little money, invested in a budding hosiery business, and today that "old" woman, at forty-seven years of age, is at the head of her own hosiery sales firm, employing thirty other "old" women, some of whom are past thirty-eight years of age. And yet Dr. Osler said old people should be chloroformed!

"Evangelism is the presentation of the truth and life of Christianity both by word and deed, with a view to persuading men to accept it and to believe in Jesus Christ as Lord and Savior, and in God through Him, and to give their lives to His service."—Robert E. Speer.

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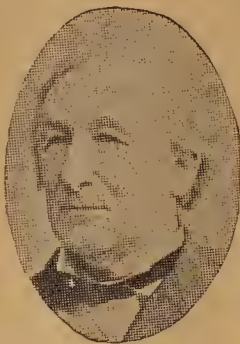




H. N. McTyeire



C. C. Gillespie



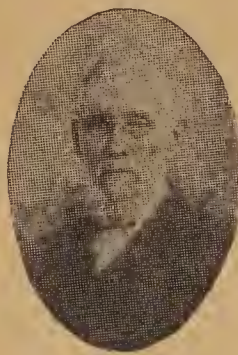
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

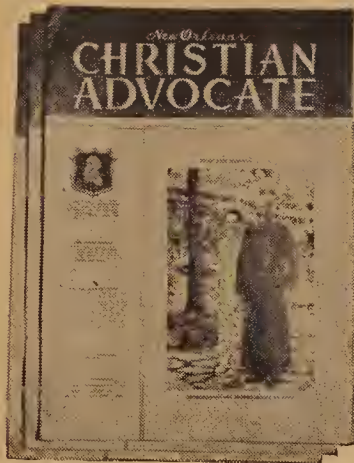
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—Rev. J. W. Robertson.....	12	16
Ponchatoula—Rev. A. T. Law.....	17	17
Indianola—Rev. W. C. Newman.....	21	23
Gueydan—J. P. Bonnacarrere.....	9	13
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	12

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "

Opinions of Readers

"I enjoy things you write for us; something fine and good would come to all our people could they all stop a little and read." (Minister former M. E. Church).

"Find check for \$1.50 for my personal renewal. Congratulations to you on the kind of paper you are giving us. It grows better day by day and it is a pleasure to send the renewal. (Layman, Life Ins. Representative).



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

WE MUST REINTEGRATE—BUT

By Archie E. McCrea
Michigan Conference Lay Delegate

Temptation to place the emphasis on the letter that killeth rather than on the spirit that giveth life inevitably will be strong at Atlantic City, especially regarding things with which laymen of the former church North must be concerned.

It is a temptation to be fought. No perfection of the letter of its legislation, imperative as that is, can answer the crying need of this new Methodist Church.

That need is for a consciousness of a great mission to a desperately needy world, in which the Methodist Church could play a noble part. It must be a consciousness born of a vision of that need and that mission. It must be implemented by a will sacrificially to respond to the call.

To Save the World

Always, the mission of the church to save the world must be kept uppermost, rather than the need to save itself. Thus, and thus only, will it ultimately save itself. There will be plenty of temptation to reverse the order of the emphasis at Atlantic City, and in the period of adjustment that lies ahead.

That adjustment will be a real testing of the spiritual fervor of the church into which we have merged our fortunes, particularly of the church in the North, which must go through the hazardous experience of finding expression for its lay forces through new agencies and unfamiliar methods.

It is an adjustment the necessity for which we still are hardly conscious of here in the North, almost a year after the Uniting Conference. That is because the Uniting Conference sensibly provided that, pending reorganization, the work of the church should go forward through the accustomed channels.

The Layman's Predicament

Particularly we laymen are scarcely yet conscious of what has happened to us, in our taking over bodily from the Church, South, the form of lay organization that church has been years in developing. We seem to regard it as some mildly interesting new gadget, like our equal membership in the Annual Conference, to which we had hardly yet become accustomed when this violent reorganization was thrust upon us.

It is violent enough for the men, especially in conferences like the Michigan, where the Brotherhood had attained a measure of organized activity and impetus. But that is as nothing compared to the cataclysmic change to which the loyal women of our church must accustom themselves.

All the hitherto essentially autonomous mediums through which for so many years they have rendered noble Christian service are merged into the new Women's Division of Christian Service. How sweeping is this reorganization is best indicated by quoting the new Discipline: (Part VII, Chapter II, Section VI, Article I, paragraph 4)

"The Woman's Division shall include in its scope the interests and activities formerly promoted and administered by the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Wesleyan Service Guild, the Ladies' Aid Societies of the Methodist Episcopal

Church; the types of work and interests included in the Board of Missions, Section of Woman's Work, the Woman's Missionary Council and former Boards and Societies (the Woman's Missionary Society, the Woman's Board of Foreign Missions, and the Woman's Board of Home Missions) of the Methodist Episcopal Church, South; such activities of the Woman's Convention of the Methodist Protestant Church as logically fall within the organization, and all Deaconess work carried by the Uniting Churches within the United States."

Efficiency—But

It makes for efficiency, certainly. Some day we are going to be thanking God for it. But there is peril in the lag that will follow demobilization of these organizations and their merger into the new. That is where the test of the fervor of our organized women's forces will come.

Then there is this new—to us of the North—Board of Lay Activities, with its elaborate machinery, extending all the way down from the General Conference through all the jurisdictions, to the local church, and having jurisdiction over all of what has hitherto been the organized men's work of the Michigan Conference, and such splendid programs as the organized Men's Movement of the Ann Arbor District of the Detroit Conference. But it also includes some fourteen other lines of effort, hitherto promoted through the whole lay membership, men and women.

Here arises the constitutional question to which there is no answer in the Discipline as the Uniting Conference passed it on to us: Are women "laymen" and equal participants in this division? Certainly it would seem so—yet all the organized work of the women of the church has been gathered together under the jurisdiction of the Women's Division of Christian Service, which stems through the Board of Missions and Church Extension. The Discipline discreetly gives the women complete control over their own work. Are they to be burdened with responsibility for an attempt to help supervise the men's work as well?

Much to Be Done

This is at least one of the chief constitutional issues that seem to confront us. There is an imposing array of them, the inevitable aftermath of the Uniting Conference, where the Plan of Union had to be put together under high pressure and without opportunity for discovering and ironing out conflicts and overlapping in the work of its various commissions.

Therein lies the danger.

We must have an orderly system of doing church business, forms of organization through which Christian effort may find expression.

But systems and organization never will save a lost world.

That will come only as spiritual forces of the church are generated and loosed for leavening the hearts and minds of men, flowing from individual lives out into other individual lives.—Michigan Christian Advocate.

LEADERS CALL FOR ALCOHOL EDUCATION

By Ira Barnett

Fifty-nine educational leaders, representing several denominations and non-church organizations in eleven different States, spent the major portion of two days in Atlanta, Georgia, recently, considering together the question, What can be done to make more widespread and adequate the education of the people, especially the children and youth, concerning the nature and effects of alcohol and other narcotics? Every state east of the Mississippi and south of the Ohio and Potomac Rivers, and Illinois, had each one to several men and women in the group, and college presidents, state presidents and other leaders of Woman's Christian Temperance Unions, and Parents and Teachers' Associations, state superintendents of public instruction, and women prominent in Federation of Women's Clubs were among those who shared with churchmen in this important meeting.

The group satisfied itself that the 30,000,000 public school children and youth of the nation can be reached with this sorely needed emphasis in education, through the proper training of the 1,000,000 public school teachers of the nation in the 300 teacher-training institutions of the country, by persons especially qualified for this particular service, especially since there are already provided training facilities for those who may be induced to enlist for this sort of service.

The group was unanimous in the conviction that cooperation of all the educational agencies, which have for their purpose the helping of persons to grow in understanding, appreciation and practice of the highest moral and spiritual virtues, is necessary if all that ought to be done in the way of alcohol education is to be accomplished. And, on the basis of certain limited but successful efforts at cooperation by such agencies in sections of the country represented in this Atlanta conference, the group came to believe that cooperation can be brought about almost anywhere if care is given to selecting the objectives to be obtained.

(Continued on page 16)

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12

Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

How much Louisiana women love to have news from their missionary daughters! The following excerpts are taken from the letter of Miss Ava Morton, of Cotton Valley, Louisiana, who is now serving as the head of the School of Nursing, Huchow General Hospital, Huchow, China:

Dear Friends and Relatives:

Christmas and New Year have come with their nice celebrations and now have gone and the New Year's program is now in progress. This Christmas we went back to old customs of celebration. We had perfect weather and have had for more than five weeks not one bit of rain during that time. The carollers hardly needed candles or lanterns Christmas eve night because of the bright, full moon. It was the brightest Christmas I remember.

January 2nd was Dr. Manget's sixtieth birthday, and he had spent almost thirty years of his life here serving Huchow's people. The hospital staff celebrated this birthday according to the Chinese custom. The sixtieth and seventieth birthdays have special celebrations. The year I was in Soochow, I failed to attend Miss Atkinson's seventieth birthday. I was in America when Mrs. Logan's was celebrated here. This being the first of its type for me to see, it was especially interesting. Knowing something of what Dr. Manget has given and meant to these people made me deeply appreciate the celebrations.

January 14—I was unable to finish this letter because of extra time spent in preparation for two of our graduate nurses to go to Peiping for post-graduate courses in Peiping Union Medical College. Miss Chon went last September for the nine-months instructor's course. Now Misses Yen Poi-Chu and Chien Yong Cheng are going for four-month courses and one month of observation. One is going for the operating room course, and the other for the diet course. Travel being so inconvenient it will be nice for the three girls to return together. This school year we have Miss McIntosh helping us with organization and teaching. Miss Chin Ling Seng, who had the P. U. M. C. instructor's course in 1937, came back last February and had been in charge of the school work. Miss Chien Hsiang Wen, who did general duty in P. U. M. C. for two years and returned to us in May, is helping with the teaching. I feel that these are building up the standards of our training school to a great extent. When these three girls finish their courses, they will return to raise the standard of all the department of nursing and make our training school quite worth while. It is very gratifying that we can give this advanced training to these girls. It is the high rate of exchange that enables us to do it. Yet their travel will be three or four times what it was in 1937.

Our hospital has been unusually busy and full for this time of the year. Our surgical ward is always overflowing and such pitiful cases! There are many interesting things I could tell you if I dared. Opportunities to serve are never lacking. Life is gratifying and full and God is blessing us, giving us joy and peace in our hearts.

P. S.—January 16—The last few days we

have had a steady, slow rain filling the thirsty earth. It makes us feel the cold more. You would be amused if you could see the clothes I wear on a cold day. Under my uniform as I work I wear three woolen sleeves. If I go out I put on a sweater and a cape. Usually I put on my sweater to go to the wards.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. R. E. Rollings, who wrote and directed the playlet, "The Trial of Mrs. Missionary Society," which was given at our annual meeting, has received so many requests for the script, that she has had it mimeographed. There will be no charge for the copies, but auxiliaries sending for them will please enclose postage. To furnish each person with her part, four copies are required. The postage is eight cents. Postage on one copy is three cents. Write Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

* * *

Appointments for our community houses, released recently:

Biloxi Wesley House: Miss Katherine Arnold will serve until this house is permanently closed on September 1st. After that time Miss Arnold will have a leave of absence because of her mother's health.

Meridian Wesley House: Miss Maude Fail. Miss Fail served this community about fifteen years ago. She has recently been studying at Scarritt College.

Moore Community House, Biloxi: Miss Sallie Ellis and Miss Sophie Kuntz returned. These workers have been doing splendid work in this community for a number of years.

It is interesting to note that just back of both the Meridian Wesley House and Moore Community House are being built F. H. A. units. This will mean enlarged opportunity, also an enlarged responsibility.

* * *

Miss Mary Cameron, our Mississippi girl who was consecrated for home work at the recent Council, has been assigned to Vashti School (for girls), at Thomasville, Ga. This school sponsors some rural work in the Bold Springs Methodist Church and Community House, located about eleven miles from Thomasville. Too, the school owns a farm where several interesting projects are being developed, so Miss Cameron will have an opportunity to "practice" her Scarritt training for rural work.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Woman's Missionary Society, of the North Mississippi Conference, held its 28th Annual Meeting in Kosciusko, April 9-11. On Monday afternoon delegates began to assemble, as many came with members of the Executive Committee which was meeting that afternoon. On Tuesday morning another group gathered for the Provisional Conference. Among them were some of our Conference workers not often seen at Annual meetings. From this group came Mrs. J. W. Conger and Miss Dunstan, both of Winona. The delegates elected to the Provisional Conference at Nashville, were Mrs.

Ratliff, Mrs. Neblett and Mrs. Hall. Nominated for the National Board were Mrs. T. M. Clark, Mrs. J. W. Conger and Mrs. Ernest Moore. Nominated for the Jurisdictional Board was Mrs. Ratliff.

Not until one-thirty on Tuesday did the regular business session begin. At this time the President's message set for us four goals: a survey of our work, finances, prayer, children's work. Three of our district secretaries we listened to for the last time. Mrs. C. T. Humphrey will be succeeded by Mrs. Z. O. Graham, of Kosciusko. Mrs. R. M. Yarbrough, of Indianola, will be the new Greenville District Secretary. Mrs. A. Y. Sturdivant turns over her work to Mrs. C. V. Maxwell, of Pickens.

We listened to reports all Tuesday afternoon and worked late on Sessions committees, but that night we forgot business in a beautiful communion service led by Rev. L. P. Wasson, assisted by Rev. S. E. Ashmore. Candlelight and sweet childish voices had their special appeal, for we had been listening to the President's statistics on children's lack of religious advantages.

Mrs. W. M. Alexander, the speaker for that first night, listed as some of the things we need to do as Methodist stewards: watch our own attitudes, get rid of our jealous feelings, of our fear of being swallowed up, of sectional prejudice, believe in the new church, take our wonderful heritage and go forward.

Mr. Thomas Neblett, the speaker for the second night, reviewed for us the world situation as seen from the eyes of young men he had known in Japan, England and Norway. Then he challenged the women of Methodism that through their Christian Social Relations department they should "speak to it." This was really Neblett Night, as Mrs. Neblett led the worship service and Brother R. P. Neblett led the closing prayer.

The Christian Social Relations report was featured by Dr. Galloway, who spoke on "Health and Housing." Here we saw ourselves as others see us and learned that Mississippi is taking note of her housing problem.

A fine spirit of cooperation and a desire to serve intelligently was exemplified in the program committee's plan of bringing Rev. V. C. Curtis, Rev. S. H. Caffey and Rev. Mr. Countiss before the Conference. They added just that touch to our understanding of student needs and calls made upon the Mission Board by needy ministers to assure a real effort back at home.

Miss Yardner widened our horizon by a clear portrayal of the work of the Federal Council of Churches. We were glad to have a member of the M. E. Church with us. Mrs. Webber, of the M. E. Church, visited with us in the Provisional Conference.

Thursday's program laid the foundation for our President's fourth goal for 1941, as it concerned children for the most part. There were many other things done, but Mr. McDonald, with his five little folks who could sing as long as you would listen, and Mrs. Newsome, with her distressing and yet hopeful Child Welfare report, dominated our thinking.

Among those welcomed to the Conference were the ministers of nearby churches, Mrs. Arrington and Mrs. Clifford, of the South Mississippi Conference. Mrs. Arrington, Mississippi Conference President, brought greetings from that Conference. Mrs. Clifford spoke of her participation in North Mississippi activities forty-two years ago.

The meeting closed Thursday afternoon with the Memorial Worship service, followed by committee reports.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 28, 1940

By Rev. W. C. Newman

Isaiah differed from Micah and Amos in that he was city born, being a native of Jerusalem. But in little else did he differ from them. Indeed, he was greatly influenced by them both.

Early in his life he had an experience of religion that transformed his life. It is recorded in the sixth chapter of his Prophecy. Beginning:

"In the year that King Uzziah died, I saw the Lord"—this lovely testimony goes on to describe that experience which profoundly influenced his life and stands today as the perfect type of transforming religious experience.

Isaiah was both a prophet and a statesman. During the long period of his public life he was the nation's outstanding man. His early utterances were extremely severe in their indictment of the evils of the day.

But then disaster came to the people. It is true that the disaster came as a result of their sins, as Isaiah had predicted, but he who had so bitterly denounced them was now equally as tender in bringing them consolation.

Real Comfort

Not all men know how to get, or to give, comfort. It is common for human beings to seek consolation in false and unreliable methods. To attempt to drown one's sorrows in drink, or to try to achieve forgetfulness through pleasure, or to run away in the hope of escaping one's sorrows—these are some of our false bases of comfort.

Isaiah was not to be deceived by such.

Comfort in the Knowledge of Forgiveness

A world-known physician, specialist in mental and nervous diseases, writing in a current secular magazine, asserts that most of the patients who come to him are really suffering from a sense of guilt, though they do not always recognize this as the source of their illness. Much of the world's unhappiness lies in that realm, even with people who imagine they are too hard to feel guilty.

So Isaiah's first word of comfort was—

"Speak ye comfortably to Jerusalem,
Her iniquity is pardoned."

Could we modern prophets first make our people and ourselves conscious of guilt, then conscious of God's forgiveness, we would render them real ministry.

Comfort in the Knowledge That God is at Work in the World

Once upon a time it is said Martin Luther's wife appeared before him dressed in deep mourning. When he asked her in amazement who was dead, she replied that from his melancholy and discouragement she supposed God to be dead.

Many of us who would smile at that, all unconsciously assume that God is not doing anything definite about the world's troubles.

But to the Christian of deep faith, Isaiah's words reign true with assurance and encouragement.

"And the glory of the Lord shall be revealed,
And all the flesh shall see it together."

Comfort in the Knowledge of God's Eternal Word

Things are shaking in our day. Old institutions, old societies, old faiths, old moralities—all are apparently falling before the onrush of greed, power and degeneracy. But so it was when Isaiah declared—

"The grass withereth,
The flower fadeth,
But the word of our God shall stand forever."

In the hour of the crucifixion it appeared that Christ was dead and Christianity defeated, while Rome remained supreme.

But now Rome lies in the dust of the past and Christ grows greater with the passing of the centuries.

Comfort Through Faith in the Goodness of God

"He shall feed his flock like a Shepherd,
He shall gather his lambs with his arms,
He shall carry them in his bosom,
And shall gently lead those that are with young."

How more beautifully than these words of Isaiah could be put our old Christian faith—

"God will take care of you."

SEDIMENTAL SENTIMENTS

By Rev. Marlin McCormack

No one is quite so sure of his mastery of life as he who has just skimmed along the surface of it . . . Our youth has departed from the ways of its forefathers (thank the Lord!) . . . The principal distinction between the Pharisee and the Publican, in Jesus' parable, is that the former went to church to have his attitudes confirmed, while the latter went to have his corrected . . . The outstanding difference between the Prodigal Son and his elder brother is that the former was a bad boy, while the latter was a mean man . . . To live by tradition is

to live by precedent, rather than by principle or reason.

Don't become despondent when men misjudge you; remember, you often misjudge them. Everyone is often misjudged . . . Whether people are grouchy or pleasant depends largely on how things are going—with you . . . The late Will Rogers once said, "We have no troubles that cannot be licked by kindness, good-will and a hearty laugh . . . Heard somewhere: 'A vision without a task is a dream; a task without a vision is drudgery; but a task with a vision is the hope of the world . . . This is an age when men clamor while women glamour."

A cool head and a warm heart go well together . . . But remember there is a vast difference between a cool head and cold feet . . . And equally as much difference between a hot head and a warm heart . . . Then, too, it is obvious that a man deserves no credit for keeping cool when he has no red corpuscles.

Joke of the week: "You advertise this restaurant as being under new management, but I see the same old manager still is here."

"Oh, yes, but he got married yesterday."

Junior bit the meter man.
Junior kicked the cook.
Junior's anti-social now
(According to the book.)
Junior smashed the clock and lamp.
Junior hacked the tree.
(Destructive trends are treated
In Chapters II and III.)

Junior threw his milk at Mom.
Junior screamed for more.
(Notes on self-assertiveness
Are found in Chapter IV.)
Junior tossed his shoes and socks
Out into the rain.
(Negation, that and normal—
Disregard the stain.)

Junior set Dad's shirt afire;
Salted Grandpop's wine.
(That's to gain attention;
See page 39.)
Grandpop seized a slipper and
Yanked Junior 'cross his knee.
(Grandpop hasn't read a book
Since 1893.)

DISTRICT CONFERENCE

Inasmuch as the Jackson District Conference will convene in the Carthage Methodist Church May 14th, I am asking the pastors to please send me a list of their delegates soon as elected; also, those coming by way of Forest, Miss., to take highway 35, which leads to Carthage. And those coming by way of Canton, Miss., to take highway 16, which also comes through Carthage. In other words, highways 16 and 35 cross in Carthage. Hoping to see you and that we may have a great Conference, I am as ever,

Your brother,
W. L. BLACKWELL, P. C.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

SMALL TOWN MINISTERS

papers of Central Illinois have de-
much space of late to the close of
the eleven-years pastorate in a town
than 1,500 popula-

that state. The
the Rev. A. L.
leaves the
Christian
to go to a church
same communion in
small town not

extensive publicity
this event was de-
A ministry of elev-
ers in a small town
C. S. A. is unusual.
young preachers

a small town parish as simply a
stone to a pulpit in a larger place,
a city. Here is a shining excep-
the usual two- or three-years small
pastorate.

leading daily of the Corn Belt section
a whole page to pictures of this
and affairs connected with his
twelve candid camera shots in all.
ure shows the minister packing up
books; another, sitting compan-
in the midst of his young people.
ther shows him bidding his offi-
well. In a fourth he is receiving
wishes of his brother ministers.
of all, there is one of his wife.
led by a group of church women
her Godspeed.

other vocations, it makes little dif-
where a minister is located, so long
gives his work the best he has and
every human being as a son or
of God. Eleven years of faithful
in a small town may be the equiva-
twenty in a metropolis, where the
faster, the demands multifarious,
opportunity not a whit larger.

sooner we get over the illusion that
is the thing, the better off we
be. It is not years that necessarily
our numbers—it all depends. And as
Rev. Mr. Bradbury, who has made
town ministry so grand a success
red rose.

1940 by Religisus News Service.



Mr. Jones

John said: "Oh, Mother, can't we tele-
phone them?"

"Oh, no," Mother said. "That's not polite.
People love letters."

Henry said: "I shall type mine."

Jo said: "I can write."

The others cried: "You call it writing."

"That will do," said Father. "Now get
to it."

So they did.

John was proud of his letters. They all
were the same excepting the name of the
present and the person. This is how it
went:

Dear Aunt Mabel:

Thanks loads for the camera. It is swell.
Some of the films I used; but they may not
come out as it was getting dark. We had
a swell day and loads of fun. We had a
swell turkey. If the pictures come out, I
will send you some; but I don't think they
will. Loads of love. Your nephew, John.

Henry wrote:

Dear Aunt Mabel:

The typewriter is swell. Thanks loads. I
am typing now. Only one finger. It makes
thank you letters not so bad to write. Ex-
cuse mistakes. Loads of love. Your loving
nephew, Henry.

Jo wrote:

Dear Aunt Mabel:

I never did have such a lovely train. I
have wished and wished for an electric
train and never did have it. It goes and
goes. Daddy says I am good at lectricity. I
wish I had gave you a nicer present than
the picture I made myself; but I will when
I grow up and get some money. Mother read
me a story about a little boy in the paper
who didn't have Aunts or anybody and no
Father or Mother; so I was glad I was me.

I had so many presents because I have so
many folks. Isn't that a good thing? When
you come I will hug you good and hard;
but not because you gived me things. I will
because you are nice and you smell nice.
I wroten this by myself. Mother spelled it.
This is a kiss for you. From Jo.

When John and Henry heard Jo's letter,
they laughed and laughed. They simply
could not help it. Jo went very red and
looked as though he might cry.

"But it's so long," said John, "and it's
got wrong words."

"And it's sissy," said Henry, "all about
hugs and things."

Mother said: "Well, you're both quite
wrong. It's the best letter ever. A Thank
You letter is best when it thinks of the
person who gave first and what was given
second. So now you know.—Reprinted by
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Christian Register (Unitarian).

A DEFENSE OF THE SKUNK

Louisville Courier Journal

At last the once-despised skunk is coming
into his own. Farm journals and secular
magazines alike carry articles praising him
as the Great American Insect Eater, de-
stroyer of harmful insects, nine months in
the year, and of small rodents the other
three.

He is the only creature who can smell a
grub down in the ground, and dig it up
before it can change and come up to breed
and multiply maybe 1000-fold. Though birds
are highly valuable insect eaters, they catch

these only after they are up and have pos-
sibly already laid their eggs.

The skunk is the chief enemy of the
army worm, that pest that lays bare whole
fields of small grains, corn and grasses.

In an eight-acre field recently examined
by biologists in Manitoba, Canada, skunks
were found to be destroying 14,200 white
grubs to the acre. As every farmer knows,
the white grub lives as long as three years
underground, voraciously devouring the
roots of grasses, grains, legumes, straw-
berries and the tubers of potatoes. It will
leave large patches of pasture bare.

To the skunk the tobacco worm is a de-
licious morsel. He is the only creature that
will eat it except the turkey, which is not
often available. In the late spring and early
summer he catches the tobacco worm moth
when it comes up to lay its eggs; when
the worms appear upon the leaves he and
his wife and family (for he has a fine fam-
ily by then) march up and down the rows
picking the worms off the leaves just as
high up as their arms can reach. And after
the worm goes down in the ground they
continue to dig it, in its pupae stage, until
a hard freeze comes.

The hop-growers of New York State
found out as far back as in the nineties the
value of the skunk against the hop-worm,
and had it protected by law. It also eats
large numbers of cutworms and other harm-
ful grubs, and catches quantities of locusts,
grasshoppers, caterpillars, May beetles,
June bugs, crickets, sphynx moths, and, last
but not least, the potato bug, hated by other
creatures.

The skunk is not and never was a pole-
cat. The early settlers had never seen any-
thing like him, but had smelled something
like him, and for this sole reason named
him for the European polecat or fitchet-
weasel, a vicious little beast that lives upon
poultry and birds. But the skunk's natural
food is not poultry and birds. He is too
heavy and clumsy to climb to a roost or
tree, and must get all his food from the
ground. When found in a henhouse, say
the biologists, he is there to finish up the
kill of some other animal, usually a rat,
having smelled the fresh blood and come in.

In rare instances, after such a taste of
chicken meat, he becomes demoralized and
will thereafter chase chickens in broad day-
light, in which case he should be shot. But
this happens to probably not more than one
skunk in 50. In a recent examination of
1,700 skunk stomachs and viscera at the
University of Michigan, during a period of
two years, it was found that the combined
yearly ration of all these skunks contained
but 2 per cent of birds and poultry, and in
all the lot there was not a trace of a game
bird's egg.

Under the barn in winter a pair of skunks
will keep the premises clear of rats and
mice, and will never throw their scent un-
less attacked by dogs or other foes. The
skunk is the gentlest and friendliest of wild
creatures, and loves the neighborhood of
men.

Is it sensible or just to permit the skunks
on your land to be cruelly taken and tor-
tured in the steel trap when they are serv-
ing you as no other living creature is, and
when their pelts will bring only 40 to 50
cents, whereas, living, they are worth at
least ten times that much to you?

Kentucky farmers should not only forbid
all trapping of skunks on their land, they
should do as the hop-growers of New York
did—have the skunk taken from the fur
list, and put on the farm protective list,
along with the birds.—Courier Journal.

THANK YOU

Rev. Vivian T. Pomeroy, D. D.

the day after Christmas—always
difficult day.

was exhausted, Father was tired,
children were quite definitely trou-

ma called it reaction, and said that
day one went out into the snow.

the weather also was difficult. It was
rainy.

and Henry and Jo were banging
good deal. John was eleven, Henry
Jo was seven.

Father said: "Be quiet or get out."

he said: "Now why not settle down
your Thank You letters?"

this was an idea. They had to be

LETTER FROM REV. R. H. BAMBURG

Dear Dr. Duren: Thinking that perhaps a line from me may be interesting to some, I write. I am keeping quite busy these days, under the leadership of Dr. William Blake, my pastor, who is the author of "The Miracle of Worship," that was published by the General Board of Lay Activities, of the Methodist Episcopal Church, South, not so long ago, and widely read in the South. I was asked to help in Holy Week services in a group of several churches—all the Protestant churches in Berlin, and some eight or ten churches outside of the city. I preached at a number of places. Dr. Blake is leader in a group of churches in the Methodist Advance. He is using me in this work also.

You will see by program enclosed I preached here at First Church, Sunday morning, and will preach at First Church, Paysippy, next Sunday morning. I have preached at Congregational Church, Red-granit, while the pastor was on vacation. I have made a number of addresses at banquets and suppers. I also held services at First Baptist Church here in Berlin, while the pastor was on vacation.

Dr. Blake is closing his eleventh year as pastor here, and we are demanding his return another year.

My wife is also doing a great work here. She is teaching the Women's Adult Bible Class, also working in the Missionary Society and Salvation Army. This of course is her home, and they really call on her to do more than she really should do.

We both have kept quite well, and the cold weather has bothered me not at all. I do not feel I could do without the New Orleans Advocate. We have no Conference organ in this Conference. Whatever you folks do, keep the New Orleans Advocate going.

R. H. BAMBURG.

Berlin, Wis.

MILLSAPS COLLEGE

Dr. Harvey W. Cox, President of Emory University, Atlanta, Ga., and Dr. Franklin N. Parker, dean emeritus of the department of theology at the same institution, will be the commencement speakers for the 1940 graduating class at Millsaps College, President M. L. Smith announces.

Dr. Cox, considered one of the outstanding college executives of the nation, will give the commencement address May 28, and Dr. Parker, for many years one of the best known preachers and teachers in the South, will make the baccalaureate sermon May 26.

President of Emory since 1921, Dr. Cox has been the administrative head of this Methodist school since it was moved to Atlanta, and has guided its destinies during the years in which Emory has pioneered in many new educational activities. Dr. Cox was head of the school of education at the University of Florida before he went to Emory.

Dr. Parker was for many years dean of Candler School of Theology, of Emory University. He is one of the few men elected to the episcopacy by the Methodist Church who refused this honor, explaining that he preferred teaching men who were to become ministers to holding the high position of a bishop.

The Millsaps commencement exercises will be held about a week earlier than usual this year to allow for earlier opening

of the summer session, which begins May 31.

Dr. Henry M. Bullock, head of the religion department at Millsaps College, is the author of a series of articles on the application of the lesson which are now appearing in the Adult Student Quarterly, used by Sunday School classes in the Southern jurisdiction of the Methodist Church.

Dr. Bullock was asked to write the articles for the April, May and June magazine, by C. A. Bowen, general editor, whose headquarters are at Nashville, Tenn.

The lesson series deals with the Old Testament prophets.

Dr. Bullock last week gave a series of four lectures at an Interdenominational Training School at Vicksburg. The school, sponsored by the Vicksburg Ministerial Association and the Vicksburg Y. M. C. A., had as its theme "Creative Teaching for Church School Workers."

Two Millsaps College seniors, Dale Harper, of Brandon, and James Lancaster, of Sunflower, have been awarded graduate assistantships in the biology department of Tulane University, New Orleans.

Both assistantships cover assistance for two years and one summer of work in the Tulane University graduate school. Their announcement was made to Dr. M. L. Smith, President of Millsaps, by Dr. E. S. Hataway, head of the Tulane biology department.

Two other Millsaps seniors, Streety Ham-

REMEMBER!

The advertisers whose good will make this sketch possible will be found on the following page. Remember them when you need something which they have for sale.

ilton and James Booth, both of Jackson, have received Commonwealth Fund scholarships to Tulane, on which they will complete their medical training, and Dolores Dye, of Jackson, another Millsaps graduate this year, has won a fellowship in the Tulane English graduate school.

WISE AND OTHERWISE

By Rev James H. Felts

"Executive ability is the art of getting credit for all the hard work somebody else does." Surely the writer was not thinking of bishops and district superintendents.

Girls are now advised to "use brains in selecting husbands." This course, if carried out, will work a great hardship on many of our young people.

Too much college, says Stephen Leacock. I would have been more impressed if he had said, "Not enough college, too much bunk."

I have very little respect for the preacher who asks for reduced prices BECAUSE he is a preacher. It is one thing to keenly appreciate friendly courtesies, quite another to be a seeker of favors.

When a man "bellows like a bull," he is mad. When he coos like a dove he is courting. When he brays like a jack he is airing his chief asset.

When you find a man with a settled look of defeat registered on his face you may know he is getting old regardless of the calendar.

A few years ago I had what a capable

physician called pseudo angina. It was painful. When a fellow has pseudo it is the other fellow who has the

The men who laughed Christ to were living up to their information. vision is a characteristic of ignorance.

A friend writing me about a certain ment of mine said, "You shot into the erwoods hole." I am hoping the peo was at home.

When the bobtailed cow was elect fly-swatter she declared herself to prohibitionist. However, she insisted the law could not be enforced.

True or false? I have a right to please?

PORT GIBSON METHODIST CHURCH

The Methodist Church at Port Gibson had a splendid history.

The time when the town of Port was made a regular preaching appointment is not definitely known.

However, it is known that Loren and Tobias Gibson were through there as early as about 1804.

It is more than likely that they least one of them, preached here at time, as one of them said in his "There are nigh thirty houses here."

Just when the "Class" was organized do not know, but we do know "Meeting House" was built in 1822 the Grand Lodge officers of the Lodge of Masons of Mississippi, with impressiveness, laid the corner stone. Jno. A. Quitman was Grand and officiated.

This church house, built of brick used until about 1856, when the cotton had outgrown the building. In the year 1858 the building burned. The present splendid building was and completed in 1860. In this fathers built wisely and adequately.

This church has entertained the Mississippi Conference three times.

Many notable ministers have served pastorate through these more than dred years.

The church has made worthy contributions to the Christian citizenship land, and has been a center of the so characteristic of the old South.

This church has furnished two aries—Misses Addie Gordon and Nell.

It was served by the late Bishop Galloway as its pastor, along with other distinguished ministers, who, most part, have gone to their reward.

It is doubtful if there can be more liberal and loyal congregation where than now constitutes the membership. For possibly twenty years this congregation has cheerfully accepted the full apportionments of and has, without a break, met its get.

No minister should feel otherwise greatly honored on being appointed pastorate.

For seventy-three years this church had two school superintendents, Mr. E. S. Drake, father of Mr. J. T. our present church treasurer, served superintendent for forty years, succeeded by Mr. H. H. Crisler thirty years ago, who still holds this position.

Rev. J. Early Gray is the present now in his fourth year.

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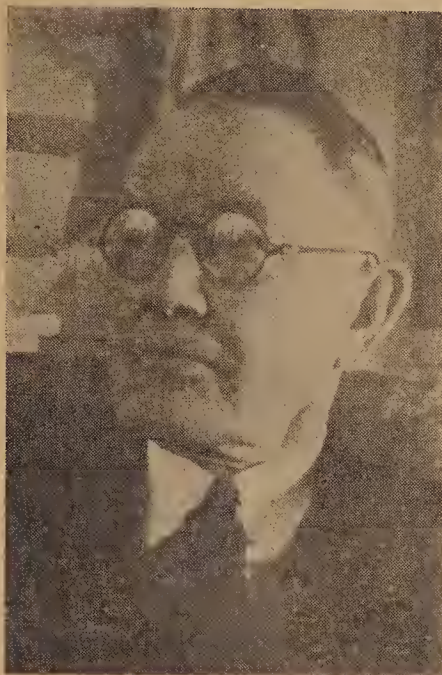
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LEADERS CALL FOR ALCOHOL EDUCATION

(Continued from page 10)

The group, after thorough-going consideration, decided to send out calls to various educational organizations to do some things which they explicitly set forth in the form of recommendations. Only two of these calls will be given here.

Recommendation was made that Bishop Paul B. Kern, Dr. Arthur J. Barton, and others whom they may choose to associate with themselves, be requested to call together in the near future denominational leaders to plan a program: (1) to urge all ministers to preach scriptural temperance, from a scientific basis, with evangelistic emphasis; (2) to re-establish positive teaching in the several departments of the church schools, and in other church organizations, on the nature and effects of alcohol and other narcotics; (3) to request the editors of religious and educational publications to print scientific facts for lesson material and sermons on the problems of alcohol and other narcotics.

Recommendation was made that Dr. Ulin Leavelle, Rev. Walter Towner, and others to be selected by them, be requested: (1) to cause to be prepared for youth groups informative programs with the modern approach on alcohol and other narcotics; (2) to cause to be prepared questionnaires and blank forms for use by youth groups in making community surveys in fact-finding projects, and carrying instructions for the use of the information secured; (3) to give direction to youth groups for the organization of deputation teams to carry to other youth groups by denominations and activity projects the information acquired on alcohol and other narcotics; (4) to form panels of high school, college and other young folk, to consider the effects of alcohol and other narcotics upon the human body and mind, and upon the various interests of social organizations, using competent adult leaders to guide in these panel discussions; (5) to enlist young people in making community surveys under experienced adult leaders to discover the nature of local problems, suggesting to them the use of the pamphlet "The Liquor Problem and the Local Church"; (6) to bring about the compiling of a bibliography that will be helpful to leaders of youth in their work with the problems of alcohol and other narcotics.

MRS. McCLINDON—A TRIBUTE

The following resolution was offered and unanimously adopted by the Woman's Missionary Society this day.

Whereas, it hath pleased Almighty God to take from this life Mrs. Leeta Rills McClindon, a faithful and consistent Christian worker in our Society and church; and

Whereas, the Woman's Missionary Society and church suffered a great loss in her going, and in appreciation for her work for Christ, and our great love for her; therefore be it

Resolved, that we offer to her husband and daughter and all members of the family our deepest sympathies in the loss they have sustained, and we assure all those who are left behind to mourn her loss, that our prayers will ever be with them. We share with you the supreme joy in the knowledge that her consistent Christian life assured her an everlasting home with the Christ she loved; be it further

Resolved, that a copy of this resolution be presented to the family, and that one

copy be spread upon the minutes of this meeting, and another copy be sent to the New Orleans Christian Advocate.

Mrs. C. H. Myers, President,
Woman's Missionary Society;
Mrs. Ben Syers, Secretary,
Woman's Missionary Society.

RESOLUTIONS OF RESPECT AND LOVE

Whereas, the Bogue Chitto Methodist Church has been called upon by our heavenly Father to part with one of its faithful members, Benjamin E. Brister; and

Whereas, Mr. Brister was a Sunday School superintendent for forty years, and superintendent emeritus for a number of years; and

Whereas, he was a trustee of church property and gave of his means and of his time in the building of his home church; and

Whereas, he was a charter member of the Bogue Chitto Methodist Church and the oldest member; therefore be it

Resolved, by the second quarterly conference of the Bogue charge, First, that we express our love, appreciation and respect for the many years of service and leadership of Mr. Brister;

Resolved, Second, that we assure his loved ones of our deepest sympathy and commend them to the comfort and care of our Father in Heaven; and

Resolved, Third, that these resolutions be spread on the minutes of this quarterly conference, a copy be sent to the family and to the New Orleans Christian Advocate.

G. Eliot Jones, pastor; Mrs.
E. E. Busby, steward; W. A.
Hays, steward; Mrs. A. W.
Noland, steward.

IN MEMORIAM—MARGARET FRIGGLE WELSH

The many friends of the Welsh family of Vinton, La., were deeply grieved and shocked to hear of the passing away of such a beloved citizen and friend, Mrs. S. J. Welsh. Having been sick only a few days, her death came as such a shock that the entire community was overshadowed in gloom.

Margaret Friggle Welsh was born at Oil City, Pennsylvania, on February 6, 1881, being the daughter of James and Ann Friggle. She spent her girlhood days there, attended school and joined the Methodist Church when just a young girl. On Feb. 26, 1902, she married S. J. Welsh in her home town, and shortly afterward they moved to Vinton, La., where they have both taken an active part in helping to build up the town as well as the community in which they have lived. She passed away at the family residence, at ten o'clock p. m., Feb. 7, 1940, at the age of fifty-nine years and one day.

Mrs. Welsh was loved by rich and poor and the real extent of her generosity will never be known, for she spent her life in living and doing for others. Hers was a life of real Christianity, and there was no one whom she would not help in some way.

She was so devoted to her family that she would not work actively in any organization, but always cooperated whenever possible. She was a beloved wife, mother and grandmother. Her home was an ideal one, a place where all enjoyed going, for there was a friendliness there which is seldom felt in many homes. Her smile was always seen, no matter how bad she felt. She was loved by all, as was shown by the

beautiful flowers which filled every available place in the rooms.

Her husband, S. J. Welsh, is manager of the Sabine Canal Company, and is a very prominent citizen of Vinton and the community.

Out of respect to Mrs. Welsh, the schools of the city were closed during the afternoon of the funeral. The services were conducted at the family residence, at 2:30 p. m., Friday, February 9, with the former Vinton Methodist pastor, Reverend Louis Hoffpauir, now of Haynesville, La., conducting the services, assisted by Reverend B. F. Gehring, of the Vinton Baptist Church.

Those surviving are her husband, S. J. Welsh; four sons, Edgar, of Lake Charles, La.; Jim, of Vinton, La.; Bruce, of Sulphur, La.; John, of Opelousas, La.; and Max, a student at L. S. U., at Baton Rouge, La.; also five sisters and three brothers. There are four grandchildren, Margaret Louise, Jimmy and Jack Welsh, and John Marshall Welsh, besides many other relatives.

What did Christ ever care for genius, or wealth, or mere education, apart from the grand elementary qualities of faith, hope and love? Nobody has ever established a corner in these qualities. Yet the true and only aristocracy in the world is the aristocracy that possesses these greatest things.—Silvester Horne.

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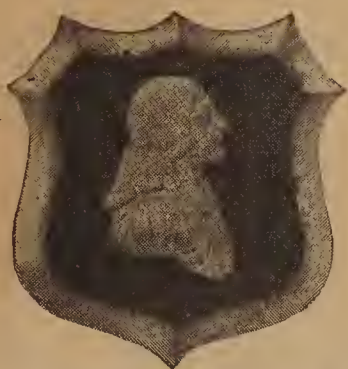
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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

God, who has worked wonders in all ages of human history, can certainly be depended upon to astonish the world by continued manifestations of His power and by the miracles of His grace.

THE PRAYER-ROOM TODAY

Open my eyes, my Lord, that I may see the Presence that is always with me. Warm my heart, that it may answer to the love that always encompasses me. Enlighten my mind, that I may understand the things Thou art ever seeking to teach me. Let me not again so soon forget the things I thought I had learned; let not the heart that has glowed with Thy love sink again into coldness and apathy; suffer me not again to think that I am alone when I cannot feel Thee near. Teach me, O living Saviour, as Thou didst teach these Thy friends of old, and make me sure of Thee as they were sure. Amen.

—Methodist Recorder.

Builders

It has not been worldlings that have done most for the world. Your creatures of fashion and lovers of pleasure—who has met them where misery dwells? If they repair to the haunts of crime, it is not to cure it. Nor is it those who talk lightly of doctrines and profess to have neither taste nor time for religious questions; but men like Luther, that were strong in doctrine, and sound in faith, and ready to contend for it; men of ardent piety, men great in prayer, that have done most to mend the miseries of the world, and, leaving their footprints on the sands of time, have been most blessed while they lived and most missed when they died. It cannot be otherwise; it is not in the nature of things that it should be otherwise. A belief in our lost state, in the sacrifice of a divine Redeemer, in the free gifts and grace of God, is intimately connected with the whole circle of Christian charities—is the center from which they radiate. How can he in whose eyes all out of Christ are perishing, hanging over hell, dream away life in idle pleasures? In the light of redemption, the outcast, the vile thing many would not touch, shines like a diamond on a dust heap. The condescension of the Son of God teaches me to stoop—not to the great, but to the ground, to pluck the foulest from the gutter. Feeling that I am forgiven much, I am ready to forgive; and that I have gotten much, I am ready to give. God's costly gift to me, the free gift of his dear Son, both opens my hand and warms my heart. Melted by his love and mercy, my icy selfishness gives way; and, like a lake loosened from its wintry chains, my bounty flows freely out to others. His generosity begets my own. As in his light I see light, in his love I feel love. It is the sight of Jesus stepping from his throne to lie in a manger, and to die on a cross, that most of all inclines me to forget myself—like him, to deny myself, that I may live and labor for the good of others. Thus, as Paul says, the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again.

—Guthrie.



WALLET OF THE WEEK



GERMANS AND AUSTRIANS now living in Great Britain number seventy-four thousand people, according to **The Methodist Recorder**. Only four hundred and forty of this number are actually interned. For the most part, the others are living in liberty, but in abject poverty, since they are refugees who fled hither from their oppressors. A few whom the alien tribunals did not think to be altogether reliable have not been granted full freedom of movement and they are kept under surveillance by the authorities.

* * *

THE COMMUNITY OF THE WAY OF THE CROSS is the name to be borne by a new Protestant Episcopal religious order. The order is to be composed of unmarried women who earn their own support, and it is their purpose to unite prayer with work in the world. The order, which is not an official part of the diocese of Buffalo, began with a dozen women with Dr. Felix L. Cirlot as chaplain of the group. At present the rules have not been formulated, but it is expected that they will require vows and will adopt a type of dress.

* * *

THE TELEPHONE CALL WORD "HELLO" seems to be a corruption of the "Ahoy" which was the original call word of Alexander Graham Bell, the inventor of the telephone. The substitution of "Hello" is said to have been made by the late Thomas A. Edison, the wizard of Menlo Park, in the course of his developing a transmitter for Bell's telephone. The unconventional "Hello" became current in America where it is still used, but the English use instead "Are you there?" as is heard in British broadcasts.

* * *

PROTESTANT MISSIONARIES in South America, says an exchange, are being bitterly persecuted by Catholic priests and by the people whom the priests have stirred up. The people rush upon the missionaries, seize their Bibles and literally tear them to shreds with their teeth. It is said that the people are taught that the curse of God will rest upon the neighborhood if any hear the missionaries or listen to the reading of the Bible. That a great Protestant nation should be represented, even by a "personal representative," at the Vatican does not make sense to us.

* * *

JEWISH ORGANIZATIONS are said to have arranged with the Italian government to establish Jewish colonies in a ninety-thousand square kilometer tract of unused land in Ethiopia. The climate is said to be good and the land fertile. Fifteen thousand Austrian Jews are to be established on this tract and another fifteen thousand will be settled in the Lake Tana zone. The money for financing the transaction will be largely secured in the United States. When it is remembered that these contingents represent only a small fraction of the Jewish refugee problem, the real nature of the tragic situation faced by the Jews is revealed.

THE TOWN OF KETCHIKAN, in Alaska, is located on a harbor which is covered with fishing boats, and it is known as the home of the silver salmon. These fish pour in from the North Pacific in great hordes and form the foundation of a great industry and constitute a large part of the wealth of the little city. In season the canneries work night and day in the preparation of the salmon for the markets of the world. To the early Indian fishermen, the salmon were the "children of the Fog Woman."

* * *

CONSCIENTIOUS OBJECTORS, registered under the Military Training and National Service acts of Great Britain, numbered fifteen thousand six hundred and twenty-six up to December 31, 1939, according to the **Nofrontier News Service**. The summary furnished by the government on January 16, 1940, showed that eight hundred and ninety-seven cases had been appealed from the decisions of lower courts. These figures are for the first four months of the war and for the first classes called to the colors under the conscription acts.

* * *

ROMAN CATHOLIC COLLEGE STUDENTS in the United States increased by more than fifteen thousand in the years between 1936 and 1938, says **The Watchman-Examiner**. This statement was based upon figures released by the department of education at the Catholic Welfare Conference. The statement said further that attendance in Roman Catholic colleges had increased sixty-five per cent since 1928. This is certainly a commendable stride toward a higher literacy of the Catholic population.

* * *

PRIME MINISTER REYNAUD accepted his responsibility as a man of action. It is said to have been at his insistence that the allies resolved to intensify the war on every front—military, economic and diplomatic. England and France have agreed to make no separate peace-treaty, to agree to no settlement which does not provide permanent security for the future and to press the war under a policy which practically identifies the two nations. Their new policy may reflect the iron necessities of war, but it is based upon a thorough-going understanding of the purposes and objectives of the two countries.

* * *

THE METHODIST MESSENGER is the name of a new publication launched by laymen of the Troy Annual Conference recently. The editor is Howard S. Curtis, of Poultney, Vermont, and all the Charge Lay Leaders of the Conference are to be contributing editors. The publication, a four-page quarterly, is to be sent free to all the ministers and Lay Leaders of the Conference, and the price to others will be twenty-five cents a year or ten cents a single issue. This paper will doubtless contribute very materially to the development of lay work, but it can also subtract from the appeal of the general church press.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE DISTRICT CONFERENCE

(Editorial Correspondence)

The editor of the Advocate finished the round of the District Conferences in North Mississippi on last Thursday, after a jaunt of sixteen hundred miles on which we had the companionship of that royal fellow traveler, Rev. J. G. Snelling. On the trip we enjoyed the hospitality of many good friends, including kinsmen at West, Miss.; Mr. J. H. Johnson, Clarksdale; Mr. A. D. Vandenburg, Baton Rouge; Dr. H. T. Carley, Satartia; Rev. T. B. Thrower, Grenada, and a few pop calls in Tupelo.

The district conferences were all characterized by good spirit and an optimistic outlook. Weather conditions militated against the attendance in the Greenville District, but not against the hospitality of Clarksdale.

The reports of the pastors were encouraging and they indicated progress in all the work. This was especially noticeable in the northeastern section where last year's crop failure made an extremely difficult situation. The reports indicate that the audit of the year's work may show substantial progress financially and in all items of the church program.

We were particularly interested in the attendance of laymen. The enlarged representation seemed to us to have been largely offset by the elimination of some items which created interest in the district conferences of the past. The new regulations regarding local preachers brought out more of that group, but in some cases practically fifty per cent of the charges were without lay representation except for local preachers. In some instances the absentees included some of the most familiar figures in district conferences sessions of the past. In our opinion the meaning of this is that we will have to refound the interest in this gathering or it may fall by the wayside through neglect.

We did not undertake to note any particular items of business, but we did observe that two sons of the parsonage were licensed to preach or recommended for admission on trial—Charles E. Stewart and T. H. Maxey, respectively.

The editor had one of the happiest receptions in all his district conference experiences and we confidently expect a great response in the Advocate campaign.

From Baldwin we dropped down to Tupelo, and at midnight of Thursday we are off for Atlantic City to look in upon the General Conference. But, with a shiver, we have just heard that a blanket of snow covers the earth in that locality. We are not taking snowshoes and we have no intention of entering into an endurance test with King Winter.

This issue and the next will reveal the capability of our

office force. The excellencies of those two issues will be due to them, not to the editor. If you like the issues, tell them so. It will make it easier for us to get off on vacation.

ISAIAH, A PRINCE OF PREACHERS

The critical question as to whether the same person wrote the first thirty-nine chapters and the last twenty-seven chapters of the Book of Isaiah is doubtless interesting as a problem of authorship, but the identification of Isaiah or the Isaiahs is not necessary to the appreciation of the masterful style of the author. Old Testament prophecy reaches the peak of its polish and grandeur in the book credited to Isaiah. The author was evidently a man of culture, and the contrast of his style with that of Amos, Hosea, and Micah gives one the impression that he belonged to a more distinguished social order than did those men of the open spaces. Judged by what seems to have been the impact of his message upon his times, and considering the rank among Hebrew prophets which he holds, Isaiah was assuredly a prince among the prophetic voices of the Old Testament.

It is true also that his message is the most distinctly Messianic, and in that particular he is also entitled to be ranked as a magnificent preacher of good tidings, and his gospel of faith in a day of great darkness adds to his fame as a great preacher. It would help every minister to give careful study to the style and message of this great Old Testament prophet.

A HORRIBLE TRAGEDY

The disastrous fire which resulted in the death of more than two hundred Negroes at Natchez, is one of those tragedies which leaves the country aghast that conditions could have existed which would have made it possible for such a mass of humanity to have perished in a single-story building. Press reports indicate that it was a night club and therefore a public hall. It is said, too, that all exits except one were securely boarded up and that the interior was draped with dry Spanish moss, which had been hanging there for many months.

There is no use to deny the fact that such a building with one exit and decorated in that fashion was a crime. Those who contrived such a hazard to human life should have been restrained by those charged with the inspection of places used as amusement halls by the public, white or black. These words will not bring back those who have perished, but the very shame of it should arouse public sentiment against official indifference to such fire hazards.

THE GENERAL CONFERENCE

(Editorial Correspondence)

We arrived in Atlantic City Saturday at noon of last week too tired to go for even a look at the ocean surf. Then at midnight daylight-saving time went into effect and this morning we discovered that two hours had been cut from our sleeping time—a major catastrophe. We went out today (Sunday) to look for a while at the restless waves as they lash endlessly at the shore beating themselves into spray. We saw also that phenomenon—the unending procession of people on the “Board Walk”—for which this city of eleven hundred hotels is famous.

Saturday night we went out to hear the Methodist Youth program. We did not get to hear Congressman Dies in the afternoon, but it seems that his appearance on the program of the Conference irked some of the young people, as is indicated by a protest which we will publish in the next issue. The protest was not allowed to be distributed, but was injected into the program directly by one of the representatives of youth and indirectly by another. We will publish the protest, which was distributed at the conclusion of the service, as a matter of justice.

Those who heard Mr. Dies, and with whom we talked, spoke very favorably of the address. Without intending to enter into a defence of the activities of the Dies Committee, we feel that the protest attempted was not altogether consistent with the plea for a “free interchange of opinion”—an inconsistency not cured by the disclaimer of the intention to repress such interchange. We had occasion to speak of this matter in connection with the recent Washington Youth Conference, and we still believe that our Methodist Youth need sympathetic and sane guidance. We know that the job situation is bad, but we are not sure that youth is not contributing something to the situation by demanding an employment of a type and upon a level which leaves out of consideration a normal approach through practical experience. We feel, too, that extreme cases of economic inequity may be used for a build-up in a way to inflame youth thinking rather than to solve the existing problem.

We do not desire to speak of details, but only to indicate a basis for sympathetic and understanding cooperation with Methodist Youth for a wholesome and constructive cooperation in solving the youth problems of our day. Perhaps we might best begin by admitting that preconceived plans and ideals of a material nature may be shattered in the process, but if we keep before us an ideal of high and holy service we may reach the goal by another route. Of course, experience and years will tend to calm the restive spirit of youth and the frosts of passing winters will soften the impatience of those who have turned the summit and move down the shady side of life.

Sunday—On Sunday morning we heard Bishop Edwin Holt Hughes preach in the auditorium. His theme, “The Succession Ordained by God,” and his sermon were in every way worthy of the great occasion. Bishop Hughes comes to the sunset of his episcopal career at a great hour in the history of the Church. He rendered a great service to the end and he will long live in the affections of Methodists, North, South, East and West.

Our own Bishop A. Frank Smith will preach at the evening hour today, and his theme will be, “The Timeless

Element.” Needless to say, Bishop Smith will do himself and his constituency great credit in the message which he will bring.

Dr. Lud H. Estes, of the Memphis Conference, was chosen secretary. Bishop Arthur J. Moore was one of the platform speakers of the first week, and those who heard him, say that he delivered a masterful address, a fervent appeal for an effective evangelism. The Conference is moving smoothly but slowly. It is a thoroughly conservative Conference and it seems likely that little will be undertaken beyond the mere smoothing out of inconsistencies and duplications in our machinery as set up at Kansas City. The impression now is that final adjournment may come on Monday of next week.

W. L. DUREN.

THE SIGNS OF THE TIMES

By Dr. H. T. Carley

By certain infallible signs we know that spring has arrived.

We passed a pond yesterday by the side of the road in which several logs were floating. Perched on every log was a group of mud turtles, complacently surveying the scenery and basking happily in the sunshine. It's hard to tell what a turtle is thinking about just by looking at him—he is extremely unemotional—but it is a good guess that he is felicitating himself upon his having a log to sit on and a sun to sit under.

We were out in the yard before breakfast the other morning pulling weeds out of the flower-beds. That of itself is a good sign of a gladsome season of the year—and also of the fact that Harrison is not here. As we pulled, we laid hold of a weed that looked as innocent as a tomato plant, but that felt like a handful of red hot needles. It is known locally as a sting-weed—we do not know and do not care to know its scientific name. In fact, we shall be reasonably happy if we never see one again. We do not know how it produces its effect—whether by millions of minute stickers or by the exudation of a poisonous gas or juice; but it acts instantly and viciously. It comes in the springtime.

We saw a Negro woman yesterday going toward the river with a fishing pole over her shoulder. She doubtless had a can of earthworms in one pocket and some kind of conjure in the other to make the fish bite. A real fisherman feels the urge to go fishing at all seasons of the year—but in the spring it becomes irresistible. Indeed, so irresistible is this urge that one week from today, when the game-fish season opens, the chances are that any inquiry as to my whereabouts would get the reply, “He's down on the lake somewhere.” I polished my rods and oiled by reels a day or two ago, tested my lines and laid my lures out—spring is here, and I'm going fishing. I hope all the rest of you are planning to do the same.

I heard a whip-poor-will the other night; the mosquitoes are beginning to sing; the English sparrows are scattering litter in all the crevices around the house; hens wanting to sit are clucking all over the yard; the coco in the garden is taller than the turnips; the woodpile has reached the vanishing point; the sun rises before time to get up and sets at nearly bedtime—spring is here.

If we want to know what's going on in the world, we can at least observe the signs.

THE GOLDEN CROSS

An Interpretation

By Dr. A. M. Serex

The second week in May has been designated as Golden Cross Week. At that time, remembering the exhortation of our Lord—"I was sick, and ye visited Me . . . Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."—our congregations will be invited to contribute to the support of our Church agencies which seek to carry out this divine commission of sympathy and comfort to those who are sick.

The Church has always conceived her primary task as a ministry to the needs of men, whatever these needs may be and wherever they may occur. In the discharge of that responsibility, it is a matter of historical record that the Church has pioneered all these institutions and practices which today give meaning and value to what we call civilization. It is true that in the course of the years many of these agencies have passed from the control of the Church into the hands of organized society. But this is a tribute to the wisdom and insight of the Church. Like a good salesman she was able to demonstrate so well the desirability and the practicability of certain duties toward our fellowmen that the community as a whole, completely sold on the proposition, decided to assume these responsibilities and let everyone share in their support. Take public education, the relief of the poor, the philanthropic agencies, and the institutions of mercy—all these causes owe their presence in society to the efforts of the Church to mediate the Gospel of Christ to mankind.

In the meantime, the Church continues to discover new duties and new avenues of service. Perhaps the best illustration of this is the cause which in our Methodism is known under the name of the Golden Cross. This is the method our Church has chosen to carry out this ministry to the sick. At first our task was to create physical facilities for those in need of medical treatment, and so our Church built hospitals because there was a need for them. Then, in Louisiana, we directed the Golden Cross funds to help those who needed hospital treatment and could not afford it. Today, we are witnessing another of these transitions, whereby the task which the Church had assumed is passing into the hands of the community. In an increasing manner society is making available hospitals and medical treatment to those who need these facilities, whether they are able to pay for it or not. Just like public education, hospital care is becoming a privilege open to all. Once again, the Church has done a good job and persuaded the community that this is a civic duty.

A New Problem

However, the splendid medical program developed by our state and federal agencies has created a new problem. Large hospitals have been located in our metropolitan centers and many patients, especially from among the poor, are being gathered there, some of them from distant villages and rural communities. Here they are—sick, lonely, away from their homes, relatives, friends and ministers. The state provides for them the physicians, the nurses, the medicines, and the physical care which they need, but the Church alone can give them the sympathetic comforts for their souls. Somehow, during times of sickness, most

people crave for and appreciate it when the minister visits their bedside. Our city pastors, sensitive to this need, made earnest efforts to render this service, but with the pressure of their own parish duties and the ever increasing number of Methodist patients from distant communities, reaching a daily average in some places in the hundreds, an adequate handling of the problem from that source has become impossible. So once again the Church pioneered in a new venture. Two and a half years ago the Louisiana Conference appointed the Reverend J. A. Alford as full-time chaplain in the Charity Hospital and the Marine Hospital in New Orleans, and last year the Reverend R. T. Ware was assigned to similar functions in the Charity Hospital in Shreveport. In other sections of the state, part-time chaplains have also been appointed to their respective hospitals in a systematic attempt to minister to those who are sick. The Golden Cross offering or enrollment is the financial backbone of this work.

That such a method does meet the problem has already been demonstrated. The

portunity for evangelism which a church with insight will not neglect. Thus, besides comforting our own people, our chaplains are also our evangelists in this promising field.

Furthermore, Methodism has become painfully aware that it is not as successful in the country areas as it once was. We seem to have lost our grip there, especially among the poorer classes, and while we have to abandon churches in the country, we see a flowering of new cults and strange sects among the very folks which a generation ago were the source of Methodism's strength and growth. Of course, the reason for this is very simple: it is our failure to devise the proper techniques for meeting the religious needs of these people. They are the ones who, to a large extent, form the bulk of our charity hospital population. Is it not possible that a consecrated ministry to these country people during their stay in the hospital would be a partial yet valuable answer to this whole rural problem? Remembering the help which the Methodist Church gave them in their hour of tribulation will deepen their appreciation and loyalty to our Church.

So, Golden Cross Week is with us. It makes possible this magnificent program of practical Christianity. The Church is truly the Church only as it ministers to the actual needs of men. And Jesus has made this kind of work one of the main conditions of our discipleship to Him when He said, "Inasmuch as ye did it to the least of these my brethren, ye did it unto Me."

A CHALLENGE TO THE CHURCH

The Plainview District, of the Northwest Texas Conference, has decided to accept at its full face value, the call of the Church for its benevolent causes. This unusual attitude is taken by the entire leadership of the churches of the district. At the recent Plainview District Conference meeting those present voted unanimously for a 100% acceptance and payment on the district asking for benevolences, with a request that the committee on Missions and Church Extension bring in a report outlining methods of procedure in securing this most desirable result. The committee recommended all the usual methods of study and promotion and committed the lay leadership, the superintendents, missionary committees, pastors and the district superintendent to renewed diligence in this most constructive enterprise in this day of destiny in our world. In addition, two special means of promotion were recommended and adopted, the holding of missionary rallies where needed and a reconsideration of benevolent askings at official meetings with a goal of full acceptances in every pastoral charge.

All this action was accompanied with a great religious fervor and enthusiasm. Testimonials of endorsement carrying profound conviction were spontaneous and numerous from both pastors and lay members throughout the two-day session. Many say this was the best District Conference they have attended in years.

This unusual missionary enthusiasm came to the Plainview District after about twelve years in the slough of "depressional" and "recessional" complex on benevolences and missionary budgets. We were doing as well as the rest of the church. But church debts, drouths, financial discouragement and local needs had seared our conscience on benevolent responsibility and few pastoral charges had at any time accepted their full askings

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writer of this article has received several letters from staff members of the Shreveport Charity Hospital expressing their deep gratitude to the Methodist Church for understanding so well the need that existed at the hospital for such a spiritual action to go hand in hand with their own medical work and for meeting this need in such an effective way. Every few days postcards, scribbled in pencil, are reaching our office from some poor, lonely, unknown suffering man or woman who wishes to say "thank-you" to our Methodist Church for comforting them in their hour of need. The same is true, we are sure, in the other hospitals.

An Opportunity for Evangelism

But besides the members of our Church who are in these hospitals, there are also others who are touched by the ministry of our chaplains. Many of them have never surrendered their lives to Christ. Times of sickness and trouble are often conducive to more serious thoughts and meditations. It is during hours like these that thwarted religious needs often assert themselves with a renewed vividness. Many conversions have taken place on beds of sickness. There is in our hospitals a glorious op-

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE REAPPEARING CHRIST

By Rev. B. C. Taylor

John 21:1—"After these things Jesus again showed Himself to the disciples. . ."

Jesus is ever the reappearing Christ. The traffic jams of our modern world cannot keep Him hidden from the hungry hearts of mankind. The record tells us He reappeared unto Mary in the garden; to the disciples along the Emmaus way; to the fishermen by the seaside; to his frightened followers in the upper room. He is still reappearing to His believers after Easter Sunday, 1940.

We may ask, just why was it necessary for Him to reappear to His friends after the resurrection? The answer is not hard to find:

I. He Reappeared Again to Allay Their Fears

They feared for their lives. The disciples gathered in the upper room and barred the door. They were marked men and they were afraid to die. They knew it was dangerous to be on the streets with the public mind inflamed as it was. The world that had been so cruel to their Lord was too much for them and they took no chances.

A re-enactment of this truth took place again in Germany a short time ago during the so-called Jewish purge. The Jewish citizens of Berlin shut themselves behind barred doors lest they be murdered by the dreaded secret police.

I like that word "again" in our text. It meant that Christ had been with His disciples before and that He was still coming again and again. We are heartened by this great truth in these modern days. He still appears to His followers despite wars and hatreds and deadly untruths. In our backslidings and sins and misgivings, Jesus still comes.

II. He Reappeared to Make Them Feel at Home in the World

There are times when we think this world is not our home and we long for another and better world. But Jesus wanted those followers of His to know that the world was their home until God called them to a higher dwelling place.

Dr. Russel Conwell, the great preacher and lecturer, was once traveling in the Holy Land and was making the journey from Jerusalem to Emmaus. Ere long a Greek priest joined him on the journey and they soon began talking about the first Emmaus walk. Dr. Conwell asked the priest for his interpretation of the story. He replied: "Did

not our hearts have that fireside feeling as we journeyed by the way." That is it—the feeling of comradeship, companionship, friendship; that at-homeness which they so much needed.

When a pastor makes his first visit to a home the conversation is guarded. There is a feeling of aloofness and dignity that must be kept. But after knowing the people in that home, it's quite a different matter. There is that home-likeness about the conversation and that fireside feeling about the visit that makes for lasting friendships. Christ wanted His followers to be at ease in the world.

III. He Reappeared Because Some Doubted

Some of the people said: "It can't be true." Others said: "A ghost has come to haunt us." Thomas said: "I'll never believe it until I see for myself." Today we come to doubt our own religious experiences; the experiences of others; the mission of the Church; the power of the Holy Spirit in the lives of men; and we must have the reappearing Christ to give assurance to our misgivings.

An Indian Christian mother was visiting the United States sometime ago. She had come to study the American customs and the educational facilities offered to women. When asked what most impressed her as she traveled from city to city, she replied: "The most impressive and amazing fact in America is that there are countless women who do not worship and adore the Christ. We women in India know that in Him is our hope." Not for once had she doubted the power of Christ to lift the levels of life for her race.

Now and then we hear of someone who enjoys parading his doubts. A professor not so long ago said to his class: "Young gentlemen, there is absolutely nothing certain." One of the students asked: "Prof., can you be certain of that?" There may be dark, lonely, doubting hours, but there is always a ray of light somewhere to remind us of the reappearing Christ.

IV. He Reappeared As A Great Comforter

The followers of Jesus were in sorrow. They had lost all their dreams. Their hopes had been dashed against the rocks. The lights had all gone out about them and they were bowed in grief. Into this situation came the reappearing Christ saying: "Peace be unto you."

Many a person has said to me as a pastor: "I could not bear this sorrow but for the pervading presence of Christ." Thank God for a Christ who reappears when we need Him most. We are always certain of His sympathy.

In Grace Sloan Overton's new book: "Love, Courtship and Marriage," she tells of two attitudes toward human anguish and distress. Two boys lived across the street from each other; both of them have dogs that they enjoy very much. One day one of the dogs was run over by a car. The boy was heart-broken. His father came in and said: "Don't cry son, we will get another dog. It does not matter, everything is going to be all right." As if any other dog could take the place of the one that had been killed. This father missed his big chance to enter the fellowship of suffering. Time passed on. The second boy saw his dog run over in the same street. He ran to

the phone and called his dad. Father came home and carried the dog to the veterinarian. They all worked to save his life. Doctor finally said, "it can't be done." They told the boy that it was hopeless. He said: "Doctor, give him something to put him to sleep and make it as easy for him as possible." Back home he climbed into his father's arms and said: "Daddy, this is my first great sorrow." But he had someone near to sympathize with him and help him over the rough places. Christ reappears to assuage our pain and suffering.

V. Christ Reappeared to Inspire His Followers for the Work Ahead

The Master knew that no group of men could meet the difficulties before them without being sure of His leadership. They were to meet derision and persecution everywhere, but with it all they were promised peace and happiness.

Twenty-two years ago George Gipp was winning games for Notre Dame University, but in 1920 he was in a losing fight with a deadly disease. One day he called Coach Rockne in and said to him: "Some day, Rock, when the going isn't easy and the odds are against us, ask the Notre Dame team to win a game for me." Eight years later, it seemed the Army was going to overwhelm Notre Dame. Rockne told the team of George Gipp and the request he had made and concluded by saying: "Go out there and win that game for Gipp." Inspired by that story they did win the game for George Gipp.

In this twentieth century battle of right against wrong; with the odds at times seemingly against us; inspired by the reappearing Christ, let us gird ourselves for the great task of bringing the Kingdom a little nearer in our day. "Lo, I am with you always, even to the end of the world," is His promise to the faithful.

THE FINAL VICTORY

The opening words of the Bible are, "In the beginning God"; the closing words are: "The grace of our Lord Jesus Christ be with you all. Amen." God, revealed through His Son Jesus Christ, is the outstanding theme of the Bible, a fact that accounts for the omitting of much truth that might be interesting to know, but that is not essential to man's salvation. Before we reach the closing statements of the Bible concerning Christ, we have a word picture filled in with considerable detail of His earthly ministry as the suffering Messiah, and also of His promised return to earth. In these days of such great uncertainty among the nations of the earth, such a statement as the following is most heartening: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."

It is clear that the Bible picture of the period when Jesus will come again to the earth is, for the most part, a dark picture. It is a most grievous thing to see the times darkening upon the nations of the earth these past twenty years, and especially within the years of the present rise of dictators to power, yet there is satisfaction in knowing that God has a program for His cause and His people, and that program makes Christ the final victor. A person can endure much if he is entirely sure that reinforcements will arrive in due time; and this is an assured fact for the people of God. The time will come when the Lord Jesus will be the conqueror over the evils of this world.—Wesleyan Methodist.

CONFERENCE NEWS AND PERSONALS

The editor of the Advocate spent last week visiting the district conferences in North Mississippi and is now attending the General Conference in Atlantic City.

Miss Fannie Reames is actively at work helping her pastor, Rev. R. L. Clayton, Kentwood, La., to secure their quota. We gratefully acknowledge Miss Reames' expression of appreciation of the Advocate.

Rev. S. C. Moody, pastor, announces that the Shiloh Methodist Church will be dedicated on May 5. All former pastors and others who wish to come are invited to attend the dedicatory service.

The work on the Walker charge is moving along nicely, and the pastor, Rev. P. W. Sibley, is expecting a good year. Bro. Sibley is endeavoring to awaken his people to the need for Christian literature in the home and expects to get his quota soon.

A new Sunday School class for men has been organized at First Church, Shreveport, with Mr. C. O. Holland, executive vice-president of Centenary College, as teacher. They have named their class THE METHODIST MEN.

The official board of the Methodist Church, of Calhoun City, Miss., has given the pastor, Rev. E. F. Tucker, a leave of absence for a month with salary. The pulpit will be supplied during his absence by Bro. Comfort, of Houston, Miss.

The district conference for the Sardis-Grenada District met at Olive Branch April 24-25. The Red Banks charge made the best report financially that has been made in a long time. Rev. Huntley C. Lewis, pastor, is in his first year on this charge, and all signs point to a great year.

Rev. T. O. Prewitt, East End Meridian Church, is attending the General Conference in Atlantic City. This trip was made possible by the Board of Stewards personally. Rev. W. C. McLelland, Millsaps College, will conduct the services during Bro. Prewitt's absence.

In the death of Bro. W. L. Joyner, of Tupelo, Miss., a few days ago, the Methodist Church and that little city lost one of their oldest and most substantial men. He was a steward in the church when this editor was pastor and was a faithful and worthy man.

The Church School, First Church, Shreveport, will move into the new educational building Sunday morning, May 5. Tentative dates for the formal opening are May 12-14 inclusive, at which time the general public will be invited to visit and inspect the new building.

Rev. J. W. Faulk, Plain Dealing, La., says that his work is going well. A short-course training school, conducted by Rev. G. W. Dameron, executive secretary of the Board of Christian Education, was in session last week. Bro. Faulk is pressing with vigor every phase of the church program.

The Methodist Church at Franklin, La., had a most successful week of special services beginning on April 7 and continuing through April 14. Rev. G. W. Pomeroy, of Crowley, preached a series of truly fine sermons to crowds that grew in number and interest each day. Rev. James T. Harris is the pastor.

Miss Grace Gatewood has been reappoint-

ed Deaconess of First Church, Shreveport, effective September, 1940. The board of stewards requested her return and word has been received from Nashville that the request has been granted. Miss Gatewood's many friends will be happy to welcome her back again.

The revival meeting at Converse, La., will begin the fourth Sunday in May and continue through the first Sunday in June. Rev. C. M. Morris, of Lockport, will do the preaching assisted by the pastor, Rev. A. H. Baggett. The prayers of all are asked that this may be a great revival and that the Lord may bless them in this meeting.

Mrs. Robert L. Morgan, Route 4, Baton Rouge, La., is the Advocate representative for the Blackwater church of which Rev. W. A. Cross is pastor. She writes us that their Board of Stewards all subscribe to the Advocate and also are 100% owners of the 1939 Discipline. That is a fine record. It would be interesting to know how many other churches can say the same.

The interior of the Kingston Methodist parsonage, in Laurel, Miss., has been renovated; the rooms have been repapered and repainted; new built-in cabinets for the kitchen added; a new dining room suite and new rugs bought. Rev. D. T. Ridgway is the pastor, and he reports that the work in all departments is progressing nicely and all of the church services are well attended.

In spite of bad weather, the work at Vaiden, Miss., is moving along with good congregations and fine interest. Bro. Driskell, pastor, says that his people have been very thoughtful of and generous to him and his family. He plans to start his revivals on May 12 at West, and on May 22 at Vaiden, with Rev. E. E. McKeithen of Meadville doing the preaching.

Friends of Rev. J. D. Nesom, who took the superannuate relation at the last session of the Louisiana Conference, will regret to learn that he has been confined to his bed since January 6. Bro. Nesom is in a rather serious condition and there seems to be very little hope for immediate recovery. He and Mrs. Nesom have been making their home in Rayville, La., and the people have been most kind to them.

Rev. Don. L. Harwell, pastor of the Rochelle-Tullos charge, has been invited and has accepted the invitation to deliver the baccalaureate sermon at the commencement exercises of the consolidated high school at Selma. This school is composed of the high school pupils of several school communities or districts, and will have a graduating class of 60 or 70. Bro. Harwell has a class in the "Teachings of Jesus" in this school.

REVIVAL AT PACHUTA, MISS.

Dear Dr. Duren: On the 8th of April, we began our revival in the Pachuta church. It closed on the 14th. The Rev. Clyde H. Gunn, pastor of Main Street Methodist Church, Biloxi, Miss., came and did the preaching.

Bro. Gunn brought messages straight from God's Word, and presented them in a forcible way. There were no additions to the church, but there has been an awakening, not only in the Methodist church but also

in the Baptist church here. I feel God touched through Bro. Gunn the vital spot, which is the church membership. We all need to be awakened to the great need that we face as church members and Christians. I am glad to state also that we were able to show Bro. Gunn our appreciation of his sacrifice as a busy pastor in coming to help us, and we did it both in attendance of the services and materially.

Thanks to Bro. Gunn and all glory be unto God for this revival.

Respectfully yours,
ROBT. E. ALSWORTH,
pastor.

NOTICE

The Vicksburg District Conference will meet in Edwards, Miss., May 14, at 9 a. m. We will have a one-day session.

H. A. GATLIN, D. S.

JACKSON DISTRICT CONFERENCE

Dr. T. M. Brownlee, the superintendent of the Jackson District, calls attention to an error that has been published concerning the date of his District Conference.

It has been announced that the Conference would be held on May 8 and 9, at Carthage. He informs us that the correct date is May 14 and 15, and asks us to make correction within the columns of our paper.

PRENTISS CHARGE

Dear Dr. Duren: Just a brief sketch of news from the Prentiss charge, Brookhaven District.

Last Sunday the congregation of the Bassfield church named their church "L. L. Roberts Memorial Methodist Church," of Bassfield, in loving memory of Bro. Roberts, who served them as pastor for the past four years and passed away in the early part of this year. Bro. Roberts built the new church at Bassfield while here, without any debt on it. He also remodeled the church at Prentiss and built an annex on it.

We are now in the midst of a remodeling program on the parsonage. When it is finished it will be equal to any parsonage in the Conference.

We have a loyal people at all the churches on the charge and the work is moving along nicely.

ROY WOLFE, P. C.

EPWORTH-WESLEY CHARGE

On the Epworth-Wesley charge we have received twenty-four members during the year on profession of faith, paid our Benevolences for the year in full and about sixty-five per cent of our superannuate ratio. We placed among our members and others each quarter of the year eighty copies of the Upper Room.

We begin a revival at Epworth church the fourth Sunday in April, assisted by Rev. H. B. Hysell, pastor of Gentilly Methodist Church, New Orleans.

We very much solicit the prayers of all of the readers of the Advocate, that we may have a great revival.

D. E. VICKERS, P. C.

CENTENNIAL CELEBRATION

Dear Friends: We are celebrating the Centennial of Methodism in Montrose, June 9, 1940. We want to make this a real homecoming, with an old-fashioned dinner on the ground. Bishop Dobbs has accepted an invitation to preach our Centennial sermon.

We are anxious to have all former teachers and students in the old Conference Training School, all former pastors, presiding elders, and friends of the church present for the day. We realize that many of you are busy on Sunday, but we hope that you will make some sacrifice and make your plans to be with us and help us make it a great day for our church.

We will have a copy of the program published at a later date. If you are interested and think you can come, won't you let us hear from you? If you do not have relatives here and would like for us to arrange entertainment for you over night, please advise us when you expect to arrive.

J. H. Cameron, Mrs. L. L. Burton, Mrs. Jas. W. Abney, Publicity Committee.

CRADLE ROLL DEPARTMENT, EAST END, MERIDIAN

Sunday, April 7, 1940, was "pay-up day" at East End Methodist Church, and the Cradle Roll department, of which Mrs. C. M. Martin is superintendent, contributed \$57.50 instead of the \$20 asked of the babies.

Mrs. Jackson, 82, mother of Mrs. C. G. Stokes, and Millicent Eugene Price, two months old, were the oldest and youngest contributors.

A nursery song was sung by Irin Sue Smith, two.

Mrs. Martin and her teachers thank all who made it possible for the babies to make such a fine donation.

Nursery Makes Additional Gift

Children of the nursery department of the East End Methodist Church, of which Mrs. C. M. Martin is superintendent, made an additional contribution of \$20 to the church fund Sunday, April 14, bringing the total to \$74.77 given by the babies.

D. T. Cimino, an Italian member of the Students League of Many Nations, was a guest, and commended the department on its fine record. In appreciation of its achievement, Mr. Cimino sang a solo and accompanied himself on the guitar, which he dedicated to the babies.

VICKSBURG DISTRICT TRAINING CONFERENCE

The Second Epworth Training Conference, of the Vicksburg District, Methodist Church, will be held at the Agricultural High School, Woodville, Miss., June tenth to June fourteenth.

These conferences are for the training and fellowship of young people from 15 to 23 years of age. Since the first conference last year was such a success, this second one is looked forward to with great enthusiasm by the young people in this section.

There are two splendid dormitories. Mrs. J. L. Neill, of Natchez, will be Dean of women, and Rev. A. W. Wilson, Lorman, Dean of men. Pastors will please inform Mrs. G. T. Neill, A. H. S., Woodville, Miss., how many to expect. All coming will bring two sheets, a pillow and slip, a blanket, drinking glass, and toilet articles, including soap.

The one dollar expense for tuition includes text books, and paper and pencil. Four dollars is charged for board and lodging. The first meal served is at noon on June tenth, and the last at noon on June fourteenth. Meals to the young people, of Woodville, will be served for twenty-five cents each.

Write Mrs. G. T. Neill, A. H. S., Woodville, Miss., as soon as possible if you are coming.

Attractive courses will be offered and young people fifteen to twenty-three, from the Vicksburg and Brookhaven Districts, are invited to attend.

Other information concerning this gathering will be forthcoming.

A VOICE FROM COVINGTON, LA.

How can we even entertain the thought of having for the third term a president who encouraged the repeal of the 18th Amendment and brought into existence many such body and soul death-traps as the Negro dance and bar hall in Natchez.

That is a disgrace to a so-called Christian country.

Can we not have closer cooperation of our Christian forces to again shut the gates to the flood-tide of evils dragging our country down. Lord, give us courage and backbone.

A MOTHER.

ATTENTION, LOUISIANA PASTORS!

Conference Gospel Tent Lost

One of our pastors is desirous of using the Conference Gospel Tent, but its whereabouts is unknown. If the pastor who used it last will kindly advise Brother A. C. Lawton it will be greatly appreciated.

J. G. SNELLING.

BOZEMAN FUND

Several weeks ago I made a special appeal to our pastors and superintendents for the family of Rev. R. A. Bozeman. So far the response has been very gracious and liberal and as the need continues, I sincerely hope for the fullest cooperation. It is needed.

Those reporting to me are as follows:

Lake Charles, First Church, \$10; Simpson, \$15.56; Dr. W. L. Doss, \$5; Lisbon, \$11; Alexandria (B. C. Taylor), \$8; Pineville, \$10.15; Jackson, \$5; Lecompte, \$5.50; Montgomery, \$2; West Monroe, \$30.68; Tallulah, \$15; Gueydan, \$6.14; Algiers, New Orleans, \$12.12; Gilbert, \$5.81; Coushatta, \$21.20; Zachary, \$14; Gordon Avenue, Monroe, \$2.50; Denham Springs, \$2.27; Colfax, \$5.60; Shreveport, Mangum Memorial, \$13.50; Hall Summit, \$3.53; Logansport, \$11;

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

Plain Dealing, \$12.60; Denham Springs, \$6.85; Greensburg, \$11.48; Mooringsport, \$5.50; Melville, \$1.50; Lake Arthur, \$9.20; Franklinton, \$12.50; Ida, \$2; Greenwood, \$19; Bethany, \$4; Canal Street Methodist Church, New Orleans, \$22; Morgan City, \$6; Boeuf Prairie Methodist Church, \$5.06; Ferriday, \$10; Sterlington, \$8; Farmerville, \$9; Farmerville, J. M. Booth, \$3; Welsh, \$6; Benton, \$13; Shreveport (Mr. and Mrs. W. A. Givens), \$25; Gentilly, New Orleans, \$9.50; Bunkie, \$5; Metairie, New Orleans, \$13.25; District Conference, \$39.40; G. M. Hicks, \$5; C. B. White, \$10; W. D. Milton, \$5; R. A. Ross, \$1; Mrs. R. C. Jeffries, \$1.50; Miss Effie Smart, \$1; Ringgold (Incomplete), \$51; Rocky Mount Church, \$6; N. E. Joyner, \$10.

Total, \$564.90.

This is the amount reported to me only, and is so much appreciated. As others come in I will print the amount.

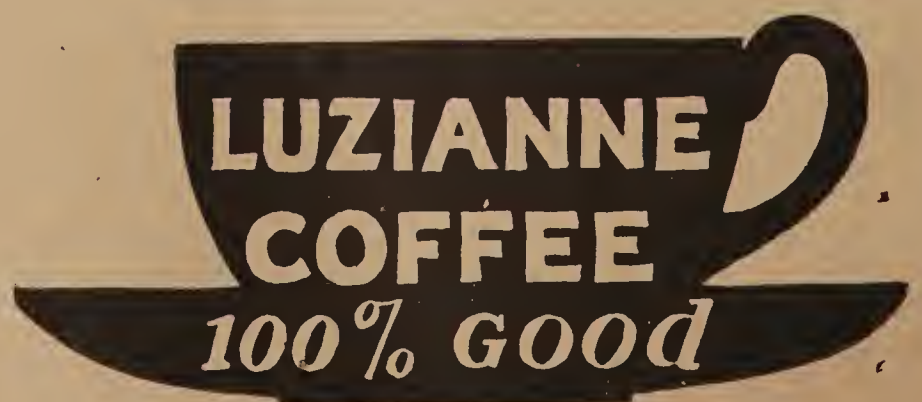
E. B. GILLON,
Supt., Ringgold Sunday School.

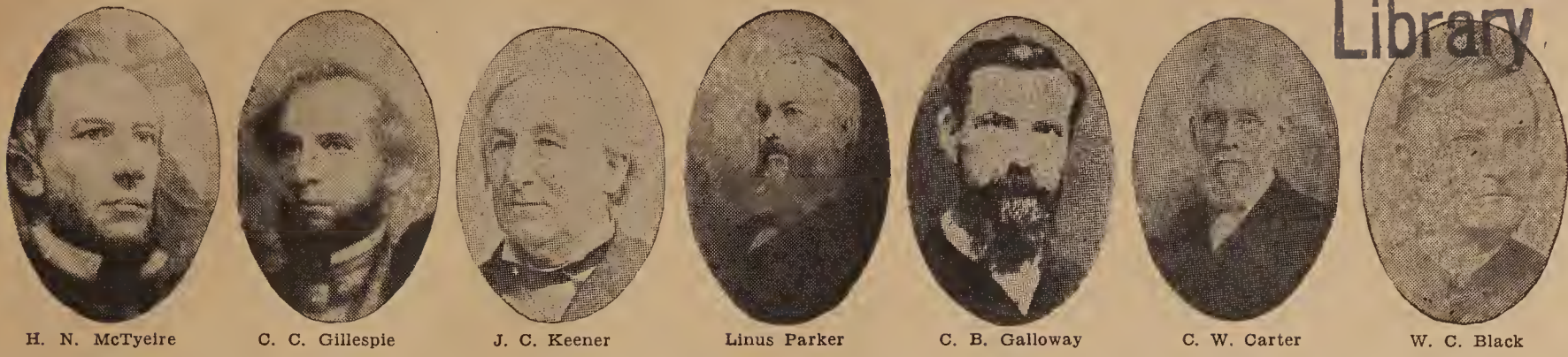
THE "POOR HEATHEN" DOESN'T UNDERSTAND

Missionaries in "darkest Africa" are once more finding the task of interpreting Christianity to the simple native mind a hard one, thanks to the war. One worker on leave from his foreign field in the Belgian Congo says the native people are filled with wonder at the failure of authority to step in and stop the conflict between European states just as it would do in case of trouble in the Congo. "The war will set back evangelization everywhere in Africa," another missionary writes, "for to the natives, when a white man, a member of the Christian Church, hates and fights and takes prisoners his fellow white men, also members of the Christian Church, it is a refutation of the Gospel and actual evidence that Christianity is not a good religion, for its brotherhood does not work. . . . The war will give Islam the opportunity again to remind the Africans that Islam is a brotherhood that works."—The Christian Leader.

Those who think their affairs too insignificant for God's regard, will justify themselves in lying crushed under their seeming ruin. Either we live in the heart of an eternal thought or we are the product and sport of that which is lower than we.

—George MacDonald.





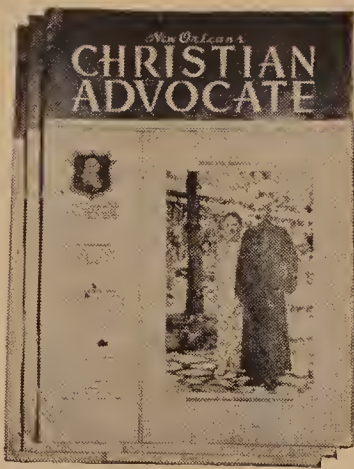
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—Rev. J. W. Robertson..	12	16
Ponchatoula—Rev. A. T. Law.....	17	17
Indianola—Rev. W. C. Newman.....	21	23
Gueydan—J. P. Bonnacarrere.....	9	13
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	12
Haughton—J. J. Davis.....	13	13

After Ninety Years



HONOR ROLL

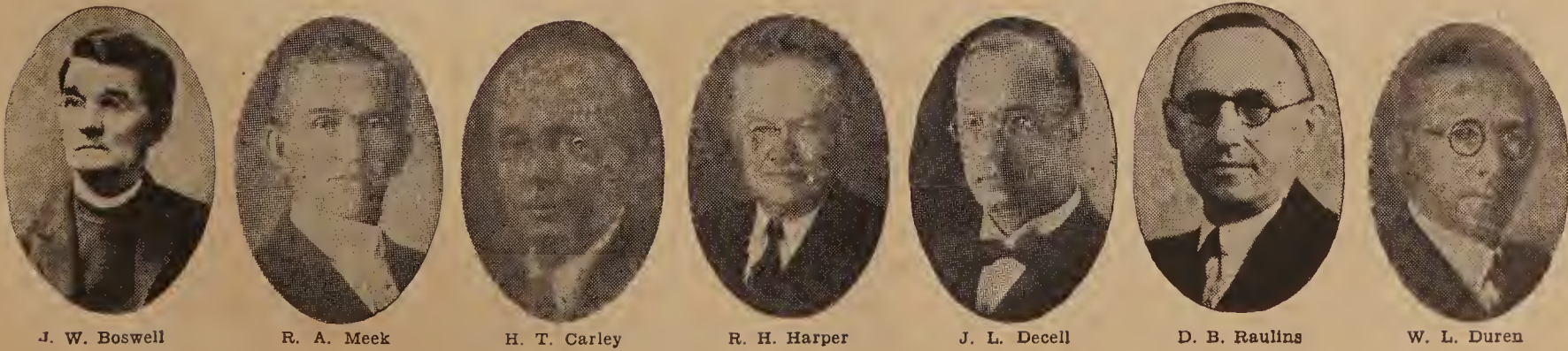
(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "

Opinions of Readers

"You are giving us an excellent paper. I just wish more of our people would take it and read it." (A pastor).

"Find check for \$1.50 for my personal renewal. Congratulations to you on the kind of paper you are giving us. It grows better day by day and it is a pleasure to send the renewal. (Layman, Life Ins. Representative).



THE CHURCH PEW

THE OUTLOOK FOR LAYMEN

By C. Ray Aurner

At the close of our Annual Conference, a resolution recommending the election of lay delegates annually was approved. We who had served for four years or more had held our last session of an independent nature. For several years we had met together and had become sufficiently acquainted to feel unified in what we were trying to do. At that final session we did not abandon our organization, although we knew that we were supposed to forget it under the new setup.

We all know that until the action that provided for a term of four years there was no evidence of anything accomplished by the laymen, for when they came together, possibly all new, there was no organization, no program, indeed no officers until elected at the current meeting. I am sure that delegates who were present under the one-year provision will agree that practically nothing was accomplished. At the end of the four years' period we began to see results. We had a program; we had officers who knew what was ahead.

Now are we to lose all that we had gained? We are well aware that not more than half the charges sent delegates at all, and one of the efforts of the laymen's organization was the encouragement of representation from every charge as the resolutions will show. Are we to understand that laymen, as laymen, will have no opportunity to express themselves except in the general sessions of the Conference? Or will it be agreeable for them to "congregate" separately if they so decide? I find no provision for that in the Discipline. Perhaps it will not be demanded by those chosen hereafter to represent the charges. Section 428 says that the ministers and lay delegates shall deliberate in one body.

If delegates from the local church are elected for a term of only one year, the result might be, of course, that many would have had the experience of an Annual Conference, and that would be a good thing for the individual. But I take it that the purpose of the delegate is to vote on vital questions.

How will an inexperienced delegate vote? He goes as the equal of his pastor on all questions but one; he is therefore a vital cog in the machine, and it is possible for his vote to cancel that of his pastor. But the chances are that they would vote as a unit. As it now stands, the laymen are always in the minority, and having no voice as united laymen, few of them would ever be heard in the Conference.

This is not to find fault with the great organization now known as The Methodist Church, for we are bound to see the advantages of the unified effort both at home and at the many different divisions of the administrative agencies. I would have the laymen effective, and therefore I plead for a provision that will permit the election of delegates for more than one year; and, further, for a provision that will allow one-half or one-third to be chosen at one election that there may be a permanent membership.—Christian Advocate (N. Y.).

CHRISTIAN HOMES DO NOT "HAPPEN"

By Ada Cochran Brooks

A Christian home is the result of careful planning, persistent labor, and unceasing prayer. It does not come of its own accord; it does not just happen. Every member of the family must work for it with patience and perseverance; for the influences which beat upon the home and constantly invade it through every conceivable approach make this task of building and keeping the home Christian both difficult and complicated.

The home being no longer the center of the production of material necessities, the interest and loyalty of its members to the family are endangered. Members of a modern home must unite with economic groups, and spend many hours a day away from home; for the employed person must give the best of his ability and energy to his job if he is to succeed. At the same time, these members need, as never before, the sympathetic encouragement and understanding which the Christian home supplies.

Such a home does not just happen. It is made Christian and safeguarded by the persistent cultivation of the ideals and loyalties which Christ considered important. What are some of these principles?

Christ's first and greatest loyalty was to God the Father, whom He worshipped. Since the atmosphere of a home is created by that which is worshipped, the Christian home must cultivate worship of God the Father. Time and place must be made for such simple ways as grace before meals, family devotion, attending church services together and showing reverence toward all forms of worship of God. Table grace may be said by any member of the family or repeated in unison. That moment of pausing and expressing gratitude together is helpful. Keeping the time for family devotions is more difficult. Many families find that the best time is at the breakfast table just before separating for the day's tasks. The devotions should be short and should present a definite thought for the day. Many helps are available to direct the study of the Bible and worship, such as the daily readings of the Sunday school lessons, or the little booklet, "Today," prepared by the Presbyterian Board of Christian Education. Going to church together is the most difficult of all for a family that has been going its separate ways through the week. However, nothing else will so strengthen the unity of the family and cultivate loyalty to the church.

Another principle in Christ's life was unselfishness. The home should be the ideal place to develop that principle. It begins with two people bound together by love who are willing to sacrifice for each other and their children. The early years of a child's life are filled with receiving from others. Definite care must be taken to stimulate unselfish thinking and acting in his life. A very small child can be given some little task that, when accomplished, serves the whole family.

Whether parents wish it or not, a child receives his idea of values in the home. His conceptions of truthfulness, honesty in

handling money, work and other rules of conduct, are learned there through the everyday incidents of life.

Not long ago a woman told a group of friends about her grandson who had visited her. He was a fine-looking boy not yet ten years old. Because his father was in the aviation service she had sent him home by plane. To do this she had to declare that he was over ten years of age, the required age for children traveling alone. What did the boy think of that, and what influence will it have upon his conception of truthfulness?

Five little girls formed a club. Dues were one penny for each meeting. At the close of the second meeting the treasurer held five pennies in her hand. Shortly after the others had gone, her mother noticed that she and a friend were enjoying all-day suckers. Questioned, she admitted spending two of the pennies. She said the other girls wouldn't mind. But the mother, realizing that the two pennies were small, but the violation of trust was big, explained to her the importance of the honest handling of money. The two pennies were replaced.

Sally, a lovely little girl of five, is the youngest of three children. One afternoon when a friend came to play with her, Sally grew tired. While her friend was out in the yard, Sally locked the doors. The little friend went home. When Sally's mother discovered what had happened, she left her work and guests in the home; she took Sally's hand and together they went to the little friend's home. On the way mother explained to Sally that it was wrong to be unkind, even when she felt cross. This was done reasonably and quietly, and Sally could honestly say that she was sorry.

These incidents deal with little things, and yet each illustrates a basic distinction between right and wrong. The building of Christian character and home life is made up of many such distinctions and doing something about them at once. The greatest task of the Christian home is to provide wise and necessary guidance. Such a home does not just happen; but where there is a strong will to do so, it can be built.

—The Presbyterian Tribune.

DON'T QUIT!

When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a "Failure" turns about
When he might have won had he stuck it out;
Don't give up, though the pace seems slow,
You may succeed with another blow.

Success is Failure turned inside out—
The silver tint of the cloud of doubt,
And you can never tell how close you are;
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Anonymous.

—Michigan Christian Advocate.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Mrs. W. M. Ledbetter, who is a member of the General Board of Missions from the Louisiana Conference, has recently returned from the Annual Meeting of the Board in Nashville. She had this to say concerning the interesting session:

"This 94th and final session of the Board of Missions will ever be an imperishable memory. Bishop Arthur Moore, president of the Board, had but recently returned from the mission fields, with a most graphic account of conditions there. All of our schools and hospitals have now been returned to the Church and the work of rehabilitation will be begun along definitely organized plans. Dr. Z. T. Kaung, pastor of Moore Memorial Church in Shanghai, was present, and said in his address to the body, 'We see a new church emerging out of our sorrow and pain and death, a new nation will be born out of this troublous and tragic time when the war is over.'"

Louisiana women will be interested in the following appointments for this Conference:

St. Mark's Community Center

Miss Julia Southard (head resident), Miss Julia Lovin, Miss Bessie Williams, Miss Emma Vogel (nurse).

MacDonell French Mission School

Miss Lillie J. Hendricks, Miss Elizabeth Covington, Miss Katherine Smith (employed), Miss Tuttle (employed).

Southwestern Institute, Lafayette

Miss Verna Webster.

State Normal College (Natchitoches)

Miss Mamie J. Chandler.

Rural Work

Miss Sheila Nuttall, Monroe District; Miss Margaret Infinger, Ruston District.

Jubilee Inn

Mrs. Mary E. Freeman.

First Church, Shreveport

Miss Grace Gatewood.

We welcome with open arms our own Louisiana daughter, Miss Verna Webster, who will be Student Counsellor at Southwestern Institute at Lafayette. Those who know her well, feel she is particularly well fitted for this type of work. This past year she has been serving at the Wesley House in Nashville.

Other "good news" is that Miss Lillie Hendricks, who has had a furlough year, will return to MacDonell School, where she has given many years of faithful service.

And again the Louisiana Conference rejoices that Miss Grace Gatewood, who also has enjoyed a furlough year, will return to her work at First Church, Shreveport.

Welcome, thrice welcome, ye kingdom workers!!

Miss Mary Lou Barnwell, head resident of St. Mark's Community Center, has been granted a furlough, and Miss Julia Southard, who has been on the staff there for a number of years, has been made head resident.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Dearest All of You:

Am not sure just when you will have your annual meeting, but I do want to send a word of greeting. Boat schedules are so uncertain, I am not at all sure this will reach you in time.

Isn't it lovely to think that spring is just around the corner? This year we are even happier in the thought, for it seems each part of the world has had unusually cold weather. Soochow has had sleet and snow several times, more than in the four years I have been in China.

Bishop Moore sailed for Japan yesterday after a very busy five weeks in Shanghai. He was in Soochow, Nanking and Changchow for only short visits, as conference and all committee meetings were held in Shanghai. We enjoyed his visit as we always do, and we do not like to think that he will not be coming again in the fall. By that time our General Conference will have been set up and unification will be a working fact.

We are planning to have our China Conference W. M. S., on May 4th, at Moore Memorial Church. It will only last one day and night instead of the usual three or four days. We have not been able to have a real conference since 1937. It is encouraging to see how the Chinese carry on in spite of handicaps. We, too, have been studying about Africa and the conference is continuing to send its contribution to that country.

As I have been thinking over the things which have made me happiest during the past year, my thoughts have gone to our young people. We do have some lovely girls and young men in our young people's department of the church school. Some of them are still in school, others are working and some of the girls are just staying at home. It is most interesting to observe how young people are the same whether they are in America or China. I feel toward them just as I did toward the boys and girls in Fayette, Clarksdale, Natchitoches and Pensacola—the four churches where I had the pleasure of working at home.

We are already looking forward to the Young People's Conference, which will be held at McTyeire in July. The one last year was unusually good. Do not know when I have seen a more attractive group.

It has been so nice to have Louise in Shanghai this year. She is enjoying her work at McTyeire and I love to think of her being there. We spent our vacation together last summer and were with the Henrys for Christmas; which reminds me that Mr. and Mrs. Henry are leaving for furlough in July. They will be in Mississippi, and many of you will probably see them. We will miss them at Hong Kong church next year.

Shall be thinking about you as you are together in the conference session, and shall remember again the pleasure I had in being with you in the spring of 1936.

That our Heavenly Father may send a special blessing at this time to each of you, is my prayer.

MATHILDE KILLINGSWORTH.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Plans for Advance

1. Unceasing cultivation by every officer for larger vision, more definite cooperation with the total program of the church, and great faithfulness and loyalty on the part of members.

2. Giving YOUNG WOMEN larger places of responsibility in the activities of the Missionary Society, and using them on auxiliary, zone, district and conference programs in preparation for trained leadership in the new church.

3. That auxiliaries accept a greater responsibility for the cultivation of parents and friends of children under six years of age through Baby Specials.

4. That an effort be made to interest auxiliaries in the spiritual cultivation of the 1,400 Methodist students in our State colleges, and to enlist their gifts toward building a fund to meet this need.

5. That we make diligent search for young women eligible for scholarships at Scarritt College.

6. That in September each auxiliary present to the church school, prayer meeting, or large adult classes, one program on Scarritt College, presenting the Associate plan with the aim of enlisting Associates.

7. That we study the 1939 Discipline, Chapter 2 (pages 275-327) concerning the Board of Missions and Church Extension, that we may become familiar with this section of the church program and serve more effectively on these boards when opportunities come to us.

8. That we accept Council recommendation for the use of the Week of Prayer funds to establish and endow at Scarritt College the Clara Tucker Perry Chair of Christian Life and Thought.

9. That May 15th be observed as a special day of prayer in our churches, that God's power may be manifest in the new Methodist Church.

10. That we co-operate with the Board of Christian Education and the Board of Managers of the Conference Training School, in providing a class for Bible Study Leaders.

(a) That each auxiliary be asked to send a person to this class for special training.

(b) That when it is not possible for the auxiliary to pay the expenses of two teachers—one Mission and one Bible—that half the expenses of each be paid by the auxiliary.

11. That the new Bible Study, "Jesus and Social Redemption," by John W. Shackford, be used for the Bible Study for 1941.

12. (It is suggested that we begin now to gather material for correlated use in the study of "Uprooted Americans," the Mission Study to be used at Wood Junior College.)

13. That each auxiliary superintendent not only subscribe to the World Outlook, but that she read each issue and be ready at all times, in regular meetings, to advertise the World Outlook by calling attention of the auxiliary to current articles and news in the latest issues of the magazine.

14. That the secretary of Children's Work avail herself of the opportunity offered by the "Fellowship of Study," a self improvement plan for reading and study.

15. That each district hold a Christian Social Relations Institute. (This will be a part of the three way Training Day when Mission Study leaders, children's workers

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 5, 1940

By Rev. W. C. Newman

ISAIAH GIVES GOD'S INVITATION

Lesson Text: Isaiah 55:1-11

Golden Text: Seek ye the Lord while He may be found; call ye upon Him while he is near.—Isaiah 55:6.

One of the things I shall always remember about my first circuit was the variety of ways in which people would invite me to their homes after church. (One of the things I shall always remember about my first station was the variety of ways in which the people did not invite me to their homes after church.)

Some would say, with studied indefiniteness, "Come home with me sometime when you have no better place to go!" Others would ask apprehensively, "You wouldn't go home with me today would you?" (Once I accepted that kind of invitation and overheard the man's wife say, "What did you bring that preacher home today for? I haven't a thing cooked!")

But mostly they would say, enthusiastically, "Preacher, come go home with me today!" And I knew they meant it with all their hearts.

Until this day some of those homes linger in my memory. Many of them were literally "cabins in the clearing." But they were real homes. They gave the minister their best. They brought me into the family fellowship, and exerted every effort to be gracious. From the fresh, cool drink of water, which was tendered me the moment I reached the porch, to the feast of homely foods prepared by the hostess herself, there was joy in making the guest happy and comfortable.

As nearly as human beings and human actions can be like God, these people typify, to me, the graciousness of God's invitation to "every one that thirsteth." His invitation is sincere and eager; the best that He has is laid out for all those who will accept it.

Spiritual Anemia

Hunger and thirst are elemental desires. All of us have experienced them, learned to recognize their symptoms, and know pleasant ways of satisfying them.

But spiritual hunger and thirst are not so easily recognized. Men may starve, spiritually, without ever knowing what their trouble is. Satiated with pleasure, enthralled by

mere things, caught up in the whirlpool of restlessness that characterizes our world, they are hungry and thirsty, but do not know it. So they spend their money for that which is not bread and their labor for that which satisfieth not.

Our weakened moral order, our failure to grapple victoriously with the enemies of righteousness, our confusion of tongues evidenced by the multiplicity of our "isms," the rise of dictatorships among us, our political corruption, our lagging church life, all indicate that we, as a generation, are spiritually anemic.

"The Water That I Shall Give Him"

But spiritual hunger and thirst that is recognized for what it is may become the means of achieving a virile religion and the abundant life. The time to feed a man is when he is hungry, when he is in the throes of that unique discomfort that demands food. Were it not for that pain we might easily forget or neglect to eat, and therefore become too weak to work and live. For starvation may not always be due to lack of food.

Our generation is suffering—really suffering. Leaders in every field of thought are greatly troubled. Even the mass of men who often follow blindly without thinking are vaguely aware that our world is suffering acute pain. What they do not know is that the cause of that pain is spiritual hunger, starvation for that which "satisfieth the longing soul and filleth the hungry soul with goodness." God help us to tell them what Jesus said to the woman at the well of Jacob; "Whosoever drinketh of the water that I shall give him shall never thirst." God help us to make them see that "man does not live by bread alone!"

"Compel Them to Come In"

But this is difficult. Strangely enough most of us are reluctant to do the things that are essential to our own good. One of the boys in our home does not like nourishing foods. His appetite runs to "nick-nacks," things which taste good but do not strengthen. He is so young we cannot discourse to him on nutrition. He is one of the major problems of our household. We have tried everything from switches to psychology, but so far have failed to make him want the right foods.

So difficult is the problem of persuading the world to take spiritual food that it requires all the ingenuity and artifices we can summon. In the Parable of the Great Supper, Jesus tells us that the master of the house commanded his servant; "Go out into the highways and hedges and compel them to come in." But He does not mean us to bind men hand and foot and force them to eat. He means that once having invited the learned and intelligent and well-to-do folk, and they scorning the invitation, we are to turn to those who live on the outer edge of society. If we want a revival of religion bad enough we will do as John Wesley did before us, go into the highways and hedges and preach the gospel to the neglected peoples. After all it is among them that the great revivals have taken place. They are "compelled" by their own need. They will hear, perhaps, and be saved.

Ho! Every One!

The words of Isaiah's urgent invitation suggest the prophet by the side of the road crying out arrestingly to the crowds that rush by. Let us raise our voices in one great shout to our own generation—"Ho! Every one that thirsteth! Come ye to the waters!" Here lies salvation both for the world and for the church in our day—that we shall succeed in giving God's gracious invitation arrestingly.

FILLED WITH THE SPIRIT

By Mrs. Irvin Rowland

(Read Eph. 5:15-21)

The Christian must always be prayerful and watchful, lest he enter into temptation. All of us know the way of a little brier—how it will suddenly snag our clothing when we perhaps are not even aware of its presence. Though it is small and often unnoticeable, yet when anyone gets into its path it is no respecter of persons—so sin or secret faults work in our lives.

Sin may begin in such a small way that it is hardly detectable, but just as sure as we walk in its pathway it will undermine our spiritual lives and strike when we least expect it. The only way for our souls to grow is to be filled with the Spirit, in order that we may recognize sin in all its forms.

"Father, fill us with Thy Holy Spirit, and help us to always watch as well as pray, we ask in Christ's Name. Amen."


THE OTHER SIDE

I have heard some say, "I don't see why the Lord lets me be so tested." Later you may understand. Dr. Handley Moule was called to the scene of a colliery disaster. Speaking to the folk at the pit's mouth he said, "It is difficult for us to understand why God should let such an awful disaster happen, but we know Him and trust Him and all will be right. I have at home an old bookmark given me by my mother. It is worked with silk, and when I examine the wrong side of it I see nothing but a tangle of threads. It looks like a big mistake. One would think that some one had done it who did not know what she was doing. But when I turn it over and look at the right side I see there the beautiful embroidered letters, "God is love."—Selected.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE REVOLT AGAINST RELIGION

The world has never been without its rebels. A considerable portion of humanity is always in revolt against something or somebody. We have come up to the present hour through a series of revolts. This Republic is the lusty offspring of a revolution. Eternal vigilance is not only the price of liberty but of everything else worth preserving.

Revolutions often go too far, as France discovered to her dismay. The pendulum swings from one extreme to the other. Thus in the revolt of our fathers against the union of church and state, we went to the other extreme so that today the shoe is on the other foot and we are frightened by the possibility of the state divorced from religion.

The revolt against religion may be summarized under four heads: overthrow of (1) The idea of God; (2) The idea of immortality; (3) The idea of any real meaning in life; (4) The idea of any spiritual meaning in personality.

Add to this brief summary the fact that one-sixth of the world's population is under government that is frankly and militantly atheistic and opposed to teaching the young the tenets of a religious faith. Every thoughtful man and woman must know of this revolt against religion. It is well organized, enthusiastic, and it has had a devastating effect upon the thinking of millions, particularly young people.

It is a heartening fact that some of the exponents of irreligion are uneasy and troubled about the result of materialistic philosophy. Thus, Joseph Wood Krutch declares: "We have become accustomed to a godless universe but we have not become accustomed to a loveless as well. And only when we have so become, shall we realize what atheism really means."

Ponder these words.

(c) 1940 by Religious News Service.

CREATE A CAPACITY FOR FRIENDSHIP

A wise man looking into the face of a lad who had a smile and a chuckle for every one, said, "My boy, keep that smile and that chuckle; they will carry you through life." To create a capacity for true friendship: (1) We must carry with us a deep love for men—a love that is bigger than any of the differences that might drive us apart. People will ever love any one who is a lover of all races, all classes, all colors. (2) We must carry a smile that will win. A winning smile is like the electric current as it passes through the bulb. When we carry sunshine with us, people will be drawn toward us for they love the sunshine. (3) We must have a spirit of appreciation. If we want to get along with people we must show a spirit of gratitude.

—Michigan Christian Advocate.



Mr. Jones

THE WEATHER VANE

By Ruth Love Caywood

One hundred years and more the church has stood;

And well I know of what stern stuff were they

Who planned and builded of the hand-dressed wood

That place of prayer which stands unto this day.

They gave no quarter to the doubting soul,
They spoke their creed in accent loud and plain,

They held their course straight forward to the goal—

But crowned their steeple with a weather vane!

Secure their cornerstone; they builded well,
Thou art the Christ! Thy Kingdom shall not wane!

Their bell peals faith; its sound waves rise and swell—

And this the meaning of their weather vane:

No matter whether winds be foul, or fair,
The axis of the vane points straight above—

And safely kept within God's tender care
Is he who looks, in faith, for hope above.

—Christian Advocate (N. Y.)

A DECALOGUE FOR PARENTS

1. Create and keep a spirit of mutual respect with your children.

2. Tell the truth to your children at all times and under all circumstances.

3. Listen with an open mind and a sympathetic viewpoint to what your children have to say.

4. Enter into the lives of your children through play.

5. Do not forget that children follow example much more readily than they do advice.

6. Do not let your ambitions interfere with the development of the individuality of your children.

7. Pave the way for your children's success by safeguarding their health.

8. Know that the shows which your children see and the books which they read are clean.

9. Help children to choose and entertain their companions.

10. Remember that if you deny or ignore God you destroy man's nobility.

—Michigan Christian Advocate.

A RECIPE FOR SUCCESS

A pint of desperation, a cupful of adaptation to the unexpected, a good-sized pinch of willingness to do anything to help yourself, a teaspoonful of luck and one of enterprise, two handfuls of hard work, the yeast of hope and faith. Stir until character appears. Then place in the slow oven of patience. We are not sure as to who first made that remark, but we accept it one hundred per cent as far as it goes.

—Religious Telescope.

BENEFITS OF HUMILITY

One of the most injurious effects of pride is to cut off its miserable victim from the vast help and service which rebuke and criticism can render to the humble. One of the sweetest results of a genuine humility is that it brings us to the feet of all wise

teachers; it multiplies lessons for us in all the objects which surround us; it enables us to learn even from those who seem to be too captious to teach, or too malevolent to be even wise. The humble mind has all the wisdom of the ages as its possession, and all the folly of fools as an invaluable warning.—Baptist Advance.

Abingdon

Books Relating to the Bible

ORIGINS OF THE GOSPELS

Floyd V. Filson

An invaluable book for preachers, it explains the several theories as to the origin of the Bible, particularly the New Testament. The Foreword is by Professor Frederick C. Grant, of Union Theological Seminary, New York City. \$2.00

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This scholarly work shows what Jesus came to do and what the Church is. A valuable contribution to the growing interest in church union throughout Christendom \$2.00

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Clarence Tucker Craig

A guide to the understanding of the contents of the New Testament and the circumstances under which the books were written. Very useful in young people's and adult classes. \$1.00

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A DISTINCTIVE BADGE

The official badge of the First General Conference of the Methodist Church appropriately memorializes Francis Asbury, "The Prophet of the Long Road," whose journeys often took him along the Jersey coast. Familiar names of both North and South Jersey frequently occur in his journal. Treasured traditions of his founding labors in this state are found in many churches of the New Jersey Conference.

The design of the badge follows the familiar form used by a number of recent General Conferences, and the Uniting Conference. The pendant reproduces in miniature bas-relief Lukeman's equestrian statue of Asbury, which occupies a commanding position in Washington, D. C. This medallion has been struck off in the form of a modified octagon and is bordered with laurel branches symbolic of a victorious career.

Different colors of ribbon designate the various positions occupied by those officially associated with the General Conference. Name plates and pendants have metal finishes to harmonize with ribbon colors.

Bishops' badges are oxidized bronze with cardinal ribbons. Members of the Judicial Council wear badges that also carry a bronze finish, but are distinguished by a purple ribbon. The ribbons of Delegates' badges are red and white, attached to name plates and medallions finished in silver. The badges worn by members of the Commission on Entertainment have blue ribbons and metal parts of rose gold. The staff of the General Conference is identified by badges showing Nile green ribbons and a silver finish.—Daily Christian Advocate.

PARKER RECOGNITION FUND

The Parker Recognition Fund campaign among Methodist ministers of the 18 Conferences in the Southeastern Jurisdiction, in the Louisiana Conference and among ministerial friends in other sections of the country, has thus far resulted in subscriptions amounting to \$41,399, toward a total goal of \$100,000.

Dean H. B. Trimble, of the Candler School of Theology, to which this fund will go as endowment for a Chair of Christian Doctrine, has announced that a compilation of reports from all sources, including returns through April 15, shows 705 individual contributors to the Fund thus far.

No Conference has yet finished its solicitation, and a considerable number of them did not begin their work until April 1.

Eleven Conference Districts, however, have already exceeded their quotas.

In the Kentucky Conference, the Barbourville, Carlyle and Shelbyville Districts have exceeded their quotas. In Florida, the Miami and Lakeland Districts have a similar record. In upper South Carolina, the Anderson and the Columbia Districts are "over the top."

In the North Mississippi Conference, the Greenville District has exceeded its quota, while the Dalton District in the North Georgia Conference, the Salisbury District in the West North Carolina Conference, and the Baton Rouge District in the Louisiana Conference have similar records.

In a special message to the ministers, Preston S. Arkwright, president of the Georgia Power Company and general chairman of the campaign to complete the \$5,000,000 fund required to meet conditions of the General Education Board's \$2,500,000 gift to Emory University and Agnes Scott Col-

lege toward a university center, says:

"I do not hesitate to say that if all the friends of Emory and Agnes Scott would take you ministers as an example and, in proportion to their means give as generously and as sacrificially, the \$5,000,000 required would be subscribed many times over."

The campaign to comply with the terms of the Education Board's grant will reach its climax during the weeks of April 29 to May 11. All funds secured by the ministers can be applied to meet the conditions of that gift.

OXFORD-HOLLY SPRINGS YOUNG PEOPLE

The Oxford-Holly Springs Young People's Union met April 23, at State Park, with fifty-three present. The churches represented were Oxford, Abbeville, Waterford and Holly Springs. The program opened with the group singing "Help Somebody Today," and "Would You Live For Jesus." Rev. Milton Peden, pastor at Abbeville, led in prayer. Miss Rubye Sigman gave a short devotional from the thirty-fifth verse of the fifth chapter of John. The theme of this talk was that to be a light we must burn. Would that more of our young people today would burn as John Wesley did long ago. If we are going to be true Christians we will have to sacrifice some of the worldly things called pleasures. They are not real pleasures—for what will be the result if we give ourselves to riotous living? The victorious life is that one that is lived in Christ. May that be a challenge to our youth. The devotional was closed with prayer by the leader. Bro. Torrence Maxey, pastor at Waterford, held a short business session at which time the officers for the new year were elected. The Rev. Torrence Maxey, of Waterford, was re-elected president; Miss Nell Hammond, of Holly Springs, vice-president; Miss Martha Holmes Sealy, of Abbeville, secretary; and Mr. Keener Ragedale, of Holly Springs, treasurer. Miss Rubye Sigman, of Holly Springs was re-elected reporter. After the business meeting a picnic lunch was enjoyed by all.

We were delighted to have the Rev. Mr. Mecklin, Presbyterian minister of Abbeville, with us.

(MISS) RUBY E. SIGMAN,
Reporter.

ANTI-SALOON LEAGUE OF LOUISIANA

Dear Dr. Duren: I am glad Bro. Gray, of Alco, had the courage to "speak out in meetin'" about the "liquor business" in last week's Advocate. Even his criticisms of the Anti-Saloon League of Louisiana, should cause some helpful thinking and discussion. The fact that the League's faults and failures (whatever they are) incite our brother's severe criticism shows that the League is not nearly so dead as he intimates. Enemies of a dead cause don't usually waste ammunition shooting at a corpse.

Of course the Anti-Saloon League has its faults. How could it be otherwise—composed as it is of Methodists, Baptists, Presbyterians, Disciples, Seventh Day Adventists, Christian Scientists, Nazarenes, and others. Having Bishops, district superintendents, pastors of large and small churches, women, and denominational leaders on its roster, certainly qualifies the League for a place in the list of organizations which, unhappily, are not faultless.

But I am persuaded that no one who is at

all acquainted with these fine, outstanding leaders, composing the Anti-Saloon League, could for one moment think them guilty of (a) "Giving up in despair"; or (b) "Crossing over to the other side"; or (c) "Lining up with the wets"; or (d) "With the Federal Government against the moral forces of America."

Oh, yes! we have had some discouragements—but thank God we still have faith in God and each other—and I have seen very little signs of running up the white flag of surrender, or the red flag of fear, or the black flag of treason to the causes of Total Abstinence and Prohibition.

The Anti-Saloon League Board of Trustees, composed as it is of elected, or selected, representatives of the churches, is dependent upon the churches for its moral, spiritual, and financial support, and the League is moving as far and as fast as the support of the churches permits.

Grateful acknowledgment is hereby made to others who helped—but to the Anti-Saloon League goes the chief credit for securing our present Local Option law—Act 17 of First Extraordinary Session of 1935, under which 25 per cent of the area of the State is now under local option. The League also participated in securing the Alcohol Education Law, which requires Parish Superintendents of Education to see that the evil effects of alcohol are taught in the high school grades. Should the League do nothing more in the next ten years it has fully justified its rights to life and the financial support of the churches.

But the League is planning to do more—much more. To reach its two-fold "Objective" of (a) Total abstinence for the individual, and (b) Prohibition for the State and Nation, the League has a four-fold program of: (a) Education—to keep people away from alcoholic beverages; (b) Legislation—to keep alcoholic beverages away from the people; (c) Law-Enforcement—to guarantee the integrity of our Constitution and Laws; and (d) A Youth Program—to qualify youth to meet liquor's temptation and its threat against our civilization.

To implement this program the Headquarters Committee of the League adopted a budget of \$3,610, to be divided into 301 units—a "Unit" being \$1.00 or more a month from churches, Sunday schools, young people's groups, women's societies, men's brotherhoods, S. S. classes and individuals.

This is only three and one-third cents a day—or a fraction more than a three-cent postage stamp a day to fight this greatest of all enemies of the Kingdom of God. Surely none are so poor they cannot give that much.

At the last Conference, Bro. C. W. Lahey, chairman, read the "Report of the Board of Temperance and Social Service," in which occurred the following paragraph:

"We further recommend that our Christian ladies be urged by our pastors to support the work of the Women's Christian Temperance Union, and we also urge our pastors to support the work of Dr. Leon W. Sloan, 1220 Washington Ave., New Orleans, the superintendent of the Anti-Saloon League. We request that our pastors open their pulpits to him as occasion requires."

Similar action was taken by the Church of The Nazarene, the Louisiana-Arkansas Conference of the Seventh Day Adventists, and the Baptist Convention, etc.

Why not every pastor in Louisiana preach a sermon on the Liquor Problem and take an offering for the League? The Legisla-

ture will soon be in session and we have some important legislation to offer. The superintendent will have to have some money to attend to this vital feature of our "program." Brethren, I lay the matter on your hearts.

LEON W. SLOAN,
Superintendent.

JAMES BROOKS STREATER

Whereas, James Brooks Streater departed this life April 11, 1940, at the advanced age of 94 years, 7 months and 12 days, closing one of the most significant and useful Christian lives of our Conference and State; and

Whereas, he was an active member of the Methodist Church for nearly 72 years; was converted under the ministry of the late Bishop Chas. B. Galloway, and united with the church in 1868, at Black Hawk, Miss., where his membership has remained continuously. Being present at the organization of the North Mississippi Conference at Water Valley in 1870, he was a charter member of this Conference and has taken a prominent part in the affairs of the Conference and of Methodism in these parts; and

Whereas, his active interest in the care and Christian development of young life was manifested, First, in the fact that for more than 50 years he served his local church as superintendent of the Sunday School, guiding and caring for the young life of his church like the true shepherd that he was; Second, by his active interest and liberal support of the Methodist Orphanage at Jackson, of which he was a trustee and true friend; Third, by taking an active and prominent part in the organization and promotion of Millsaps College, of which he had served as a trustee since its founding in 1891, and serving as secretary of the Board of Trustees for many years, contributing liberally of his means and time to the support of the College; and

Whereas, in his exemplary life, Brother Streater was not only blessed by having years added to his life, but he also added life to his years, living the truly abundant life full of rich rewards here and hereafter; therefore be it

Resolved, First, that the Greenwood District Conference, of the Methodist Church, in session at Belzoni, Miss., April 23-24, 1940, express its deep bereavement at the going away of one of its greatest and most loyal members, whose genial presence and godly counsel will be sadly missed, and that we express our deepest sympathy and prayers to the members of the family in their very great loss and bereavement;

Second, that a copy of these resolutions be given the family, a copy given to the New Orleans Christian Advocate and to the local newspaper of Carroll county; and

Third, that the Board of Memoirs, of the North Mississippi Conference, be requested to include a suitable memoir of Bro. Streater in their report to the Annual Conference for publication in the journal of the Conference.

Signed:

W. M. LANGLEY,
R. G. LORD,
J. J. BROOKS.

USED PEWS WANTED

The Methodist Church at Humphrey, Arkansas, wants to buy used pews. Any church or individual having some for sale, will please write Rev. L. E. Wilson, pastor.

AN APPRECIATION

Mrs. Zilpah Vaughan Townsend, beloved wife of John Eldrige Townsend, was the youngest child of Clinton Dewitt Vaughan and Corinne Hill Vaughan. She was born December 31, 1871, near the little village of Dentville, in Copiah county. In early life Mrs. Townsend united with the Methodist Church, under the ministry of the sainted Dr. I. W. Cooper. In the fellowship of this communion she lived, until she was married and moved into a community where there was no Methodist church. She, with her husband, united with the Baptist church, under the ministry of the Rev. Byron Simmons. In the fellowship of this communion she continued until the time of her death.

In 1902, Mrs. Townsend was united in marriage to John Eldrige Townsend. To this union was born one child, a daughter, now Mrs. J. Vernon Price, of Senatobia, Miss., with whom the subject of this sketch was living at the time of her death.

I first came to know this good woman when I was assigned to the Utica charge, as pastor of the Methodist congregations making up this work, one of which was located in the little town of Carpenter, where Mr. and Mrs. Townsend were then living. One of the first to greet and welcome me to this community was this good woman. I was invited into the fellowship of her delightful home and many were the happy hours spent in the fine Christian atmosphere of these good people.

Mrs. Townsend was a devoted companion, a tender and affectionate mother, a noble Christian woman, who seemed to find supreme joy as she was able to make life sweeter and happier for others.

The last years were no doubt years of loneliness for her, as her beloved companion preceded her in death. The hand of affliction rested heavily upon her, but patiently she bore it, never fretting or complaining. On April the 11th, God gave her release from the body and her soul went home to God. On Friday, April 12, under a profusion of beautiful flowers, we laid her body to rest in the cemetery at Dentville, in Copiah county, to await the resurrection morn.

May the faith that sustained and kept radiant the spirit of this dear one keep those whose hearts are saddened because of her going, is our prayer.

A friend,

E. A. KING.

DR. N. D. GUERRY

Inasmuch as God in His providence has seen fit to translate our good and loyal brother, Dr. N. D. Guerry, from His church militant to His church triumphant; and inasmuch as our deceased brother has always been prominent and diligent in the work and the affairs of our church, giving it always his loyal support and regular attendance; therefore be it

Resolved, first, that the church at large and especially the Columbus District and the North Mississippi Conference, have suffered an irreparable loss;

Second, that the secretary of the Columbus District Conference be instructed to convey to Dr. Guerry's loved ones our deep sympathy and brotherly love; and

Third, that these resolutions be spread upon the minutes of our District Conference, and a copy be sent to the New Orleans Christian Advocate.

E. G. MOHLER,
M. E. ARMSTRONG,
Sec., Columbus Dist. Conf.

DEATH CLAIMS JOAN PRICE

At eleven thirty a. m., April 16th, the soul of Joan Price, age 11 years, 6 months and 9 days, took its flight from earth.

Joan was the baby of Mr. and Mrs. R. B. Price, R. F. D., Quitman Miss., members with their baby of Adams Methodist Church, of the Pachuta charge. Joan united with the church at nine years of age. She suffered but did not complain.

Beside the father and mother, she leaves five sisters and three brothers to grieve over their loss. She was laid to rest to await the great Judgment Day, in McGowans cemetery, at McGowans Methodist Church.

"An earthly bud plucked, that it may bloom in the eternal home of life,"

"HER PASTOR."

WISE OR OTHERWISE

By Rev. James H. Felts

Despite the tragedy of it the efforts of England and France to keep Germany from eating reminds me of "the halcyon days of youth" when it was my job to hold off a bull yearling at milking time.

Even the sleep-producing effect of after dinner speeches heard at civic club luncheons has its value. An after dinner "nap" is beneficial.

When men eat and dress with reference to appetite and show instead of health and comfort, they should not "squawk" when reaping time comes—as come it does.

When a fellow allows the devil to skim his milk he should not complain because he has no cream.

David was carrying excess baggage before he took a squint at Uriah's wife. Her modern dress caught him. It took a prophet of God to bring him to repentance.

Richard Hutton said of the hard church, "We talk about the high church, low church, broad church, but the most deadly heresy is found in the hard church—THE CHURCH WITHOUT EMOTION."

It is a poor train that has to stop every time it whistles. It is a dangerous train that has no whistle.

Optimism that sees only the good is the blind man's paradise. Pessimism that sees nothing good is the blind man's hell.

You can no more think crooked and walk straight than you can drive a car safely with John Barleycorn.

Nardus seed satisfy the appetite without giving strength to the body or prolonging life—you die with a full stomach. Form and ceremony alone give no spiritual strength.

Blessed is the man who discovers the truth before he is destroyed by a lie.

Sick? Sorry. If you desire to stay sick, or die, think about, talk about, even dream about your ills. Worry your friends. Afflict your family. Load your stomach with drugs, and find no good in anything. Next in speed to suicide.

Radio "miracles" (?) so constantly announced cause me to weep. Why couldn't I have been born fifty years later? I could have lived without work, had expert treatment without a doctor, had a good time without effort, married with mental reservations, preached without study, and gone to glory without a church.

True or false? Kicking a cow makes her give more milk?

POINTED PARAGRAPHS

By Rev. John W. Ramsey

It will be remembered that the press reported that some of the members of the American Youth Congress, meeting in Washington, D. C., hissed and booed the President and Mrs. Roosevelt and acted discourteously in the galleries of the National Congress. This is but one of some of the modern youth movements and groups which are striving to take all the front seats. Here is another taken from the Newton Record, Newton, Miss.: "The students of a school in a rural district near have declared a strike and walked out of their classes until their superintendent is re-elected. This, in our opinion, is another instance where modern youth needs severe discipline. We believe in a questioning mind, and we want our youth to think for themselves, but there are some authorities that must be respected. Why should we have school systems and their governing bodies if we are to allow unruly youngsters to take things in their own hands?" **Old people, stand aside! Make way for modern youth!**

* * *

It is said that a committee from the Federal Council of Churches is studying the subject of divorce in an effort to discover some basis of agreement among all denominations relative to the re-marriage of divorced persons. If the committee only knew it, it need study the matter no further. The Methodist Church has it. See the New Discipline. If the committee will adopt the new law on divorce enacted by the Unifying Conference, all preachers of all denominations can marry all comers without enquiry as to the cause for divorce. I am informed, however, that a memorial will be presented to the General Conference, asking that the present law concerning the re-marriage of divorced persons be amended so as to conform to the teachings of the New Testament. So mote it be!

* * *

The writer of an article, published in a recent issue of the Christian Advocate, of Nashville, gives the General Conference what I regard as a timely warning in these words: "There is a real danger, some of us believe, that the jurisdictions may tend to the segmentation or fragmentation of our Church, thus in effect producing separate churches, or affiliated denominations, instead of being what they are intended to be—administrative units of one great communion."

A CHALLENGE TO THE CHURCH

(Continued from page 5)

during the spiritual "recession." But beginning with the District Stewards Meeting this year our district superintendent, Rev. E. E. White, has led us in the creation of a missionary spirit all through the year. Two special sub-district meetings were held with Dr. C. K. Vliet and Bishop Ivan Lee Holt as speakers.

Dr. Vliet was the guest speaker at the District Conference. His soul-stirring, spiritual messages were gratefully received. At the close of one of these addresses was the time of the great committal to the district-wide venture of faith described above. When asked in the round-table discussion whether it would be practical for our district to take up again the matter of "askings" and "acceptances" at this time of the Conference year, with a view of making the district 100%, Dr. Vliet replied:

"Flesh and blood did not prompt that question, brother. That came as an urge from the Holy Spirit of our Heavenly Father. It is never too late to begin doing good. The revival for which one of your number prayed today has already begun. Your action here now will become an inspiration to be followed by many others throughout the Church. Your leaders throughout Methodism will be heartened and grateful hearts throughout the world, will read of this day's action here with rejoicing in its prophetic implications. The Lord will bless you generous people with souls born into His Kingdom."

R. N. HUCKABEE.

Muleshoe, Texas.

NORTH MISSISSIPPI-CONFERENCE

(Continued from page 11)

and superintendents of C. S. R., will meet each under its own leader.)

16. That we send a contribution to Gulf-side, the Negro Assembly Grounds, in October.

17. That we send a contribution for the Carrie Parks Johnson Memorial.

18. That we report on time every time in every department.

* * *

Daily Church Schools

Miss Shinn's services are available in putting on a Daily Vacation Church School. Your only expense will be her entertainment while she is in your town. The first three weeks in June and the last week in August have been arranged for. Please let Mrs. Ernest Moore know as quickly as possible if you wish Miss Shinn's services.

God must have no rivals in the life of the people. Public life and government must be subservient to Him. This is no academic question today. Liberties we thought belonged to us without question are being challenged and repudiated in a multitude of places today . . . The whole future of religion and culture is bound up in this undivided loyalty to the one God.

—Rev. Dr. John A. Mackay.

Prayer as the first, second and third element of the Christian life, should open, prolong and conclude each day.

—H. W. Beecher.

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"I love to feel that in the heavens above
The Angels whispering to one another,
Can find among their burning words of love
No name so beautiful as that of Mother."
—Edgar Allan Poe.

THE PRAYER-ROOM TODAY

O God, accept the praise I bring—
The praise that in my heart doth sing
For mother!

O God, I praise Thee for her love—
A love like unto Thine above,
Dear mother!

I praise Thee, God, I praise but Thee
For all that she hath been to me,
My mother!

O send Thy richest blessing down,
And place it as a golden crown
On mother!

Accept, O God, the praise I bring;
O may its echoes ever ring
For mother!

—Emma Grant Salisbury.

Tributes to Mother

"God could not be everywhere, and so He made mothers."—Jewish Proverb.

"Most all the beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets and rainbows, brothers and sisters, aunts and cousins, but only one **Mother** in all the wide world."

—Kate Douglas Wiggin.

"I think it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers!"—Charles Dickens.

"Men are what their mothers make them."

—Emerson.

"I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

—Roger Babson.

"The love of a mother is never exhausted, it never changes, it never tires. A father may turn his back on his child, brothers and sisters become enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all."

—Washington Irving.

"In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother can bestow."—Macaulay.

"A man never sees all that his mother has been to him till it's too late to let her know that he sees it."

—W. D. Howells.



WALLET OF THE WEEK



A NEW MAGNET has been developed by scientists in the General Electric laboratories, according to the Scottish Rite News Bureau. It is of alnico, an alloy of aluminum, nickel and cobalt in powdered form. The substances are not fused, but are made solid by compression. The new magnet will lift four thousand five hundred times its own weight and three times as much as any previous magnet. Its principal uses will be to make better magnets for telephones, radio loud speakers and other electrical devices.

* * *

THE GERMAN CONQUERORS OF POLAND have inaugurated a move to replace the Polish tongue spoken in Silesia by German. The purpose announced is to allow Germans in that section to learn their mother tongue. According to the German census of 1910, two-thirds of the people were Polish-speaking and one-third German-speaking. This being the case, it would seem more likely that the new educational program is intended to be a conquest of the language of Silesia in order to make the military conquest more effective and permanent.

* * *

THE LAND ACCUMULATIONS of the Roman Catholic Church in the Philippine Islands appears to be reaching an acute stage of controversy in those islands. It is stated that President Quezon is to launch an investigation of the titles to find out how the lands came into the hands of the Catholic Church. It seems that the land-holding monopoly is interfering seriously with the social justice program of the Philippine Commonwealth, and many feel that Christian doctrine suffers when the Church owns and controls such a large part of the basic wealth of the country.

* * *

DIVORCE STATISTICS in the United States are said to pay great tribute to religion as a conservator of the home life of the nation. Dr. John W. Rustin, pastor of Mt. Vernon Place Methodist Church, Washington, D. C., is quoted as saying recently that while there is one divorce for every six marriages contracted in this country, there is only one divorce out of every hundred marriages where the couple maintains church connections. If these statistics are even reasonably reliable, then it should bring about a new emphasis upon the religious and moral elements in home building.

* * *

BEAU BRUMMELL, one of that order of pretentious coxcombs who attacked Mr. Wesley at Bath, England, in 1739, died in exile in France on March 30, 1840. On the day that Brummell died, the greatest interpreter of John Wesley was born at Tipton, in Staffordshire, England. The interpreter of Mr. Wesley was Nehemiah Curnock, the son of a minister, whose eight volume Journal of John Wesley is the most illuminating treatise on the life and labors of the founder of Methodism. The jester perished in exile and disgrace, but the great preacher built a monument in redeemed souls and a great Church.

MUSLIM EDUCATION IN INDIA is said to be entering upon a new era, according to a statement made by the convocation speaker of Aligarh University last December. At that time nine veiled Muslim women received degrees from the University—the first women of the **purdah** to be so honored. It shows a liberalizing of the thinking of Muslim India, but no less so the educational progress being made by women followers of Mahomet.

* * *

THE HUMAN-FACED WINGED BULLS which stand guard at the entrance of the Baghdad Museum once adorned the palace of a king of Assyria in the ninth century before Christ. These rather grotesque looking monuments of ancient Assyrian art are entirely appropriate as the museum is devoted to treasures from the ruins of ancient Chaldea. The winged bulls in Baghdad belong to the reign of King Assurnazir-pal III.

* * *

"A ROLAND FOR AN OLIVER," a phrase which now means "tit for tat," had its origin in the days of the Emperor Charlemagne. Roland and Oliver were his paladins (knights) and were reputed to have been of equal valor and devotion. Roland was Count of Mans and was a nephew of Charlemagne, the son of his sister, Bertha. He was one of Charlemagne's famous twelve peers, and he was killed by the Gascons while leading his uncle's armies across the Pyrenees Mountains.

* * *

MAHATMA GANDHI is once more the center of social and political disturbance in India. Political opportunist that he is, he has been quick to capitalize the difficulties of Great Britain for achieving his dream of a free India. He has suddenly become active and threatens to stage another civil disobedience strike. Britain has offered to give India Dominion Status which would probably go further toward a solution of India's complicated problem than would absolute freedom.

* * *

THE JEWISH PASSOVER this year marks a new century, 5700, in the Hebrew calendar, but not a new era in the tragic sufferings of the race. Despite the dark outlook, however, the Jewish people refuse to despair. Remembering their great deliverance from the bondage in Egypt, they look ahead through their tears to the coming of another deliverer. American Jews are undertaking to raise an enormous sum as a Passover offering for the relief of their homeless and penniless refugee kinsmen throughout the world.

* * *

TOURIST INTEREST in the nation's capitol city does not, as one might expect, climax in the White House, the Capitol, or Congress, but in the great museums—Smithsonian Institution and the National Zoological Park, each of which were visited by approximately a million and a quarter people. Other objects in the order of interest are the White House, Library of Congress, Washington Monument, Supreme Court building, Federal Bureau of Investigation and the Mint. No record is kept of visitors to the Capitol building.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

MOTHER

Many things have been imported into the celebration of Mothers Day which were not in the mind of Miss Jarvis to whom belongs the credit for its institution. Naturally such a tribute would involve the emotions, but it should not degenerate into a flash of sentiment with no depth of true devotion. It was certainly not contemplated that the day would be so commercialized that articles of trade might be substituted for garlands of filial love.

We dedicate this issue of the *Advocate* to American mothers for what they are and for the opportunities which are theirs for shaping the destinies of their children in such manner as to fix the pattern of our civilization. We do not forget the toil-worn hands which symbolize mother's sacrificial devotion, nor her wistful looks, index of a loving heart. Our tribute should be more than a sentiment reflected for one brief hour in the radiance of a rose whose falling petals may bespeak a long period of forgetfulness and neglect. Let the appeal of the day revive in the heart of every son and daughter of the present time the purpose to fulfill the high and holy dreams of mother, for only thus shall we sound the real depths of this occasion of remembrance.

THE GENERAL CONFERENCE

(Editorial Correspondence)

Monday

Following the preliminaries of opening, the discussion of the report of the Commission on the location of Boards was resumed. After some preliminary skirmishing, the Conference retraced its steps of the previous day and then proceeded to adopt the report of the Commission as it was presented. This locates the Board of Missions in New York; the Board of Education in Nashville; the Board of Lay Activities in Chicago; the Board of Hospitals and Homes in Columbus, Ohio; the Board of Temperance in Washington; the Board of Pensions in Chicago and St. Louis; the Board of Trustees of the Methodist Church, Cincinnati. Following some matters of lesser interest, the Conference then proceeded to the consideration of the reports of the Committees of "Nineteen" and "Nine," dealing with special days to be observed. After discussing the recommendations of three days designated: Methodist Student Day, Rally Day and Race Relations day, it was recommitted for clarification and revision, particularly as to the use of the funds contributed on Race Relations Day, and the Conference adjourned to meet in an evening session to hear the fraternal representatives of other churches.

Tuesday

Bishop J. Lloyd Decell delivered the address at the devotional period of the morning, with Bishop Chitamber, of India, presiding. Following the period of worship, Bishop Arthur J. Moore, chairman of the morning, proceeded with the business under the rules of procedure as adopted by the Conference. The first part of the morning session was occupied with wranglings and incidents, some of which were routine and others occasions of sorrow and regret. The only item of business transacted was adoption of the report of the Committees of "Nineteen" and "Nine," upon which agreement had been reached.

The second half of the morning was devoted to the "Service of Appreciation" for the five bishops who will retire at the sessions of their jurisdictional conferences which follow the General Conference. Those so "appreciated" are Bishops Nuelsen, of Switzerland; Hughes, of Washington; Blake, of Detroit; Mead, of Kansas City; and Gowdy, of China—all under the age limit for episcopal service. The service was very impressive, but ten twenty-minute addresses drew the service out to such length that many visitors left the auditorium and thereby took something from what was a high hour in the Conference session.

The Conference, with almost nothing done, is already becoming restless and the clamor for an early adjournment is growing in insistence. Under the resolution already adopted the session is scheduled to adjourn on next Monday night, May 6. This means that many important matters will either die on the calendar or will be adopted without the care and consideration they merit, and that will mean the defeat of the very purpose of an early General Conference and four more years under a code of laws less harmonious in its terms and provisions than it should be.

Wednesday

After the opening worship, Bishop A. W. Leonard presiding, the Conference took up consideration of the Church Press, as presented in Report Number 1, of the Committee on Publishing Interests. The report of the Committee was unanimous and was adopted by the Conference with like unanimity. The action provides for the publication of one national Methodist weekly, whose editor is to be elected by the Board of Publication which, at its discretion, may elect associate editors, and to have full direction of publication as to the number of editions and all other details, except that the action provides specifically for a Central Jurisdiction edition. The report was a compromise which passes on to the Board of Publication the entire matter, as we have just indicated. The independent and Conference organs are left as they are,

and all changes in the present setup of general organs will be effected in a manner to preserve all the interests involved and to promote the successful operation of a great and worthy paper. The action taken seemed to meet general approval in the Conference and on the part of the editors.

The remainder of the morning session was occupied with items of more or less minor interest, except that a report of the committee having charge of changes in the law relating to ministerial pensions, met with pretty vigorous opposition. It was approved.

Thursday

An item in the proceedings of Thursday's session asked the recall of Mr. Taylor, President Roosevelt's "personal" representative at the Vatican. We had already left the Conference, but the rather spirited debate under a three-minute rule for speeches was followed by an affirmative vote so decisive as to leave no doubt as to the mind of the Conference on that issue.

A second item which enlivened the proceedings of the morning was the debate occasioned by a minority report asking that full clergy rights be granted to women. The plea was earnest, but the cause was decisively lost.

An Unfortunate Incident

At one time we planned a detailed statement of facts connected with the protest regarding the appearance of Congressman Dies on Saturday afternoon of the first week of the General Conference in Atlantic City. We think now that such a statement is not necessary. Suffice it to say that the Conference had no responsibility for anything which occurred on the occasion in question.

In such cases it is easy to jump at conclusions without full knowledge of the facts, and to fall into a strain of pious lamentation which may reflect unjustly upon the Church. In these days of chaotic thinking, no one should speak hastily nor in a manner to raise suspicion as to the integrity of the Methodist Church touching any question of public morals and Christian loyalty to truth. We heard the addresses of the representatives of Methodist youth, we publish elsewhere the protest, and we made investigation of the occurrence with a view to ascertaining the facts. We know that no blame attaches to the General Conference in the matter. That is all that we feel is necessary to say on that point.

We do not think, however, that the incident was an innocent or an inconsequential episode. We think that the protest has the earmarks of experienced leaders, even if it does purport to be the unofficial statement of callow youth. We felt at the time, and we feel even more so now, that the tone and temper of some of the addresses by the representatives of Methodist youth betrayed an influence, not of Methodist begetting, which might tend to the subversion of both religion and society.

We make no concealment of our own apprehension on this point. We feel that a time has come when we need to exercise a little censorship of our own if Methodist youth are to be saved from snares adroitly spread by bold and busy agitators. We do not counsel ruthless repression, but rather a more sympathetic and wise guidance of Methodist youth, that they be not left to become the prey of interested and irresponsible propagandists, who hide their sinister designs behind a smoke screen of demagogical defence of materially and intellectually wronged people.

The Church will do well to take this incident to its heart, apart from any direct responsibility for the occurrence which brought it unjust criticism and unfair publicity. It will do wisely if it shall be brought to understand that the doctrine of personal liberty pressed too far is no more dangerous when expressed in scrapiron transactions than in unseasoned or intemperate speech. Methodist people certainly cannot afford to become virtual allies of shrewd agitators who hide behind groups of innocent and unsuspecting youth. Let us know what is involved before we raise a wail of benevolent lamentation.

Editorial Miscellany

By Dr. H. T. Carley

"WHAT CHURCH IS THAT?"

I have had occasion recently to make two trips by automobile that took me through different sections of the State. I passed a good many churches on the roadside, in villages, towns and cities. Having been rather closely connected with church work most of my life, naturally I was interested in knowing what denominations these buildings represented. To my great disappointment, not one of them had an identifying sign.

Of course a building doesn't have to have a sign on it to show that it is a church. Certain architectural features almost invariably indicate a house that is set apart for worship. The steeple, the windows, the entrance, even the shape of the roof, say plainly, "This is a church." But they do not say **what** church. The cross is almost a sure sign of a Catholic church; but this symbol is used by others often enough to keep it from being a positive mark of identification.

A sign on a church is not an indication of denominational pride, but of denominational consciousness—though church pride is not without its value. We know some churches that are a credit to the communities in which they are found, and there could be nothing wrong in letting the world know what group was responsible for such a worthy achievement. On the other hand, there are some that, so far as proper pride is concerned, are better unnamed. The good Lord Himself must be ashamed of some of the places where he is worshiped.

A false pride makes some groups spend more on their churches than they ought to spend; and indifference and stinginess make some spend much less than they ought to spend. But it doesn't cost much to mark a church.

It is said that one of the cold drink companies spent a million dollars in posting signs across the continent to tell the public that its product is "delicious and refreshing." Whether you use that drink or not, you know what is claimed for it and who stands back of it. If publicity is good for a cold drink, it ought to be good also for a church.

This cursory comment is intended as a commendation of those churches that have already identified themselves to the passers-by, and as a suggestion to those that are preserving their anonymity.

After all, though, the best sign of a church is the kind of people it produces.

THE MINISTER'S WIFE

By Eloise H. Davison

Individuals, ministers, teachers, churches, communities, all agree that the minister's wife is a potential factor in church life, but that her value at present is purely speculative. Outworn traditions have prescribed a cubby-hole for her, uncomfortably limited by a manner of life and thought. She comes upon the church-scene, not as a disciple of Christ, but as an accident, the woman who happened to marry the minister. She is handicapped from the start. The church has done her an injustice. It has been unethical in expecting all sacrifices from her for the sake of the church and in refusing her any recognition as a spiritual leader or as a consecrated follower of Christ. It has been more than conservative in witnessing women's position change in professions, in politics, in business and in the financial and social world and yet in allowing the "minister's wife" to be constrained by an outworn social order. It has been unwise in these times, when women are increasingly needed in order to attempt any realization of the ideal life, to allow the minister's wife to be a liability rather than an asset. If the men who steer the affairs of the church feel that the wives of ministers are unable to rise to the heights of their husbands in consecration and the service of Christ, and should therefore be given neither recognition nor responsibility, then they would be far wiser to free the minister and the church of this burden and insist on the celibacy of the clergy.

Almost the only solution which has as yet been suggested for the present unsatisfactory status of the minister's wife, is the personal one of finding the perfect wife who shall be all things to all in the congregation but not too much of anything to anybody. Many wives make an outstanding success of their lives on such a basis. They are "very pleasant" to everyone and "well liked." While they may not be a handicap to their husbands' efforts, they are of limited value in bringing in the Kingdom. After all, just to be pleasant isn't enough. The situation is one which can not be radically changed by individuals. The wife with independent means or with a social position of her own who is "not pitied" has solved no problems. She has side-stepped them by receiving the admiration always given by the world to money. The problem remains, and even the most perfect feminine creature, the embodiment of all the specifications of all learned men, may not under certain circumstances be able to make a "perfect minister's wife." It's as impossible as it would be to exemplify grace and charm when the roll of the boat makes you seasick.

A solution attempted by some ministers' wives is to make themselves authorities on certain lines of church work. "Mrs. Smith has been giving courses at Summer conferences on Junior work for girls," the Rev. Mr. Smith remarks to the committee that calls on him, or "Mrs. Brown has been lecturing on the Old Testament to groups in the community," and Mrs. Smith and Mrs. Brown step on the scene as capable leaders with personalities of their own, no longer as the general wife of all work. These interests have been developed by Mrs. Smith and Mrs. Brown partly because today the field of work offered the minister's wife is quite different from that of fifty years ago. Then, missionary societies offered a popular and influential field of work. Now, in many churches, the mission-

ary society reaches but a few of the women and none of the young people. Once Temperance was a recognized "cause" in most Protestant churches and the ministers' wives did outstanding and courageous work under the white flag. But she'd better look out now! She may do right to continue working there, but it won't be in company of the majority of her church members. She is forced by the times either to new methods or to new fields.

"But many ministers' wives are not interested in any specialty; they are just interested in their homes," is an instant reaction to any such suggestion. From my own limited observation I would say that most women of any ability are interested in some specialty, but that there is no more valuable specialty for a minister's wife than the home, unless by "the home" simply dusting and cooking and dish-wiping is implied. Usually, the home implies children and that means that the home is the heart of re-

Is there anything that the church can do to reclaim the potential power of the minister's wife? I think there is a great deal. Is it not an implied limitation of God's power that women are treated officially as if they were of no value to Him? Even if they are of mediocre intellect and ability, they may still be consecrated and willing servants of the Master. Many ways of preparing them for dedicated service could be suggested, but are perhaps not in order at the present time. The power of the Protestant Church could be doubled if the ministers' wives became recognized servants of the Master rather than servants of some special church building.

Long ago I heard a story told of lines given to David Warfield in "The Music Master." They ran something like this, "I'm a poor old man. I haven't any home, I haven't any job. I haven't any friends. Give me my daughter." The producers shook their heads doubtfully. Here was self-pity, and they knew that self-pity didn't get across the foot-lights. But when David Warfield spoke the lines there was no self-pity there. There was pride, and acceptance of handicaps and courage and challenge. "I'm a poor old man!" he thundered, and he got his daughter. In like manner might the minister's wife, her poverty and her hardships sanctified by the church, say magnificently, "Yes, I'm poor. I haven't your social position. I haven't many of your opportunities for culture and enjoyment. Give me the right to and blessing to serve our Master!"

The minister's wife has been asked to give up her life for little things. Ask her to lay down her life for something great and she will not fail the Church.

—The Presbyterian Tribune.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Miss Alpha Puckett, Baton Rouge.....	1
Miss Fannie Reames, Kentwood.....	1
Miss Helen McCants, Baton Rouge.....	2
Mrs. R. L. Morgan, Baker.....	1
Rev. P. W. Sibley, Walker.....	4
Rev. F. J. McCoy, Lecompte.....	3
Rev. J. W. Faulk, Plain Dealing.....	4
Rev. J. J. Davis, Haughton.....	10
Rev. Walter Clark, Angie.....	1
Mrs. Florence Leake, Lake Charles.....	1
Rev. M. D. Fulkerson, Clinton.....	3
Rev. W. H. Giles, Homer.....	6
Mrs. R. G. Whitten, Sterlington.....	4

Mississippi

Rev. H. C. Lewis, Red Banks.....	1
Rev. T. M. Bradley, Itta Bena.....	2
Rev. L. T. Nelson, Homewood.....	3
Rev. R. T. Hollingsworth, Inverness.....	20
G. H. Threlfall, Amory.....	19
Rev. G. A. Broadus, Philadelphia.....	1
Rev. T. W. Smallwood, Ethel.....	1
J L Summer, Newton.....	12
Rev. W. R. Hammontree, Corinth.....	1
Rev. J. R. Murff, Artesia.....	12
Rev. A. J. Boyles, Bay St. Louis.....	1

ligious education. All Sunday schools or church schools, no matter how elaborate, long-houred or progressive, must always remain merely supplementary to the home. Sometimes the schools are helpful; sometimes they are harmful; rarely are they of any vital value. The Protestant Church is dependent on the Protestant homes, and these in turn are dependent on the mothers. To give honest answers to children seeking a way through the puzzles of secular school and play life, requires an articulate faith. The ministers' wives who concentrate on the building of a Christian home become indispensable to other mothers in the church and of inestimable value to the community.

And not only in matters pertaining to religious education does the home play a vital part, but its backing is necessary in all the ministers' teachings concerning the social gospel, race relations, labor relations and international relations. The minister's home is his laboratory, as it is his wife's. Without the cooperation of his wife his brilliance, erudition and eloquence become as a sounding brass or a tinkling cymbal. "What you are speaks so loud that I can't hear what you say."

MRS. J. B. KING DIES

Mrs. Bessie Lock King, wife of Rev. J. B. King, pastor of Bonhomie, buried from Summit Methodist Church, four o'clock, Sunday afternoon. Memoir will follow.

W. B. ALSWORTH, D. S.

LAFAYETTE CHURCH VICTORIOUS

Dear Dr. Duren: The Lafayette congregation on last Sunday, April 28, raised a thousand dollars, which represents the last portion of the nearly thirteen thousand dollars owed by the congregation on the church at the beginning of the Conference year.

The leader of the movement to retire the debt has been Dr. G. J. Tinsley, director of Extension at Southwestern, who is the chairman of the Board of Stewards and Lay Leader. His determination and effort has been in large measure responsible for the splendid results obtained. It would be impossible to completely list those whose cooperation with him has aided in the success of this campaign to clear the church building of debt.

Perhaps the readers of the Advocate would also be interested to know that the Woman's Division of Christian Service has assigned Miss Verna Webster, formerly of Saint Marks in New Orleans, as full-time deaconess to work with the over 400 Methodist students on the Southwestern Louisiana Institute campus, beginning in September.

We begin our Advocate campaign next Sunday. May has been designated Advocate Month, and I am sure that we will be able to secure our full portion of subscriptions during that period.

Sincerely,

VIRGIL MORRIS.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

VICTORIOUS LIVING

By Rev. T. F. King

(Romans 8:37.—In all these things, we are more than conquerors.)

Christian living is triumphant living. The New Testament plainly teaches this fact. St. Paul proclaims again and again the glorious possibility of the victorious life. In his letter to the Romans, he says, "In all these things," that is amidst persecutions and dangers, "we are more than conquerors." It is worth noting that the Apostle uses the present tense. He does not say we hope to conquer, or that we should conquer; neither does he state that conquest is possible. The language used is very definite, we are conquerors now. The victory is already ours. It is also worth noting that the Apostle describes the extent and the range of this conquest. We are not conquerors left exhausted in the struggle, neither are we victorious by a very narrow margin. The victory is ours because of overwhelming strength. We are more than conquerors. There is power and energy left over and to spare for yet greater victories.

Here, therefore, is revealed a spiritual life of magnificent proportions. In fact the dimensions of this life appall us. God wishes to make of us spiritual giants, and too often we resemble grasshoppers. The Bible tells us of lives filled and charged with the power of God (and is there any greater power?), and in comparison our lives are terribly inadequate. We are told also of lives so God-directed that literally all things work together for good. Furthermore, our Lord said, "All power is given unto Me, and lo I am with you alway."

It is apparent therefore, that the Bible assures us of a vast source of spiritual power. It tells of a dynamic life which is not only possible, but should be lived by Christian people. We face then the question, Why do we live in the shadows when we might dwell in the radiance of His Presence? Why do we live fearful and timid lives, when we might launch out into the deep and win victories with our Lord? And why, we who are Christians, why do we know so little of the possibilities of our own faith?

Let me mention two facts concerning this spiritual life—this victorious life. These facts are as true today as they were in the time of Paul. First we are victorious over sin. Secondly we are victorious in all circumstances of life, simply because our God never leaves us nor forsakes us. We might state these two facts in another way,

for they are worth repeating, and they are all important. First the Christian life is a life triumphant in righteousness. This of course means more than being victorious over sin. The conquest of sin is negative, whereas living righteously is positive. Actually it means living Christ in this world. Then the second fact might be expressed by saying the Christian possesses a victorious faith. We might go further and say, we are not more than conquerors, until we have come into possession of a vital all-conquering faith.

Now concerning the first fact—victorious in righteousness. When I say this I do not

O MOTHERHOOD THE BEAUTIFUL

Oh, beautiful for loving care, for sacrificing deeds,
For self-forgetfulness so rare, that tends to all our needs;
O Motherhood! O Motherhood! God shed His grace on thee,
And crown thy good, O Motherhood! from sea to shining sea.

Oh, beautiful for tireless feet, whose patient, loving stress
A thoroughfare for childhood beat across Life's wilderness.
O Motherhood! O Motherhood! we find in thee no flaw,
We find but there a kingdom fair where love is more than law.

Oh, beautiful for heroines in sacrificing strife,
Who more than self their dear ones loved and others more than life.
O Motherhood! O Motherhood! God hath thy gold refined,
Till thy success is nobleness, the best that one can find.

Oh, beautiful for vision rare that sees beyond our faults,
And with a wealth of loving care our baser self exalts.
O Motherhood! O Motherhood! God shed His grace on thee,
And crown thy good, O Motherhood, from sea to shining sea.

—Alice Crowell Hoffman.

underestimate the power of evil. Sin is strong, and the Christian life is a very real warfare. To be victorious it is essential that we put on the whole armour of God; but let us also remember that when we have put on this armour we cannot fail. It may be that someone will object to this last statement as being too strong, but I have no desire to weaken it. God's armour is sufficient. It is only when we have discarded some of the armour that sin is able to penetrate. When we are completely clothed with all the armour of God, it is impossible for sin to defeat us. Our God is big enough to enable us to live victoriously. We ought, therefore, to expect victory, and believe in victory. It is not necessary that we go down in defeat before every temptation confronting us. Neither is it necessary that we continually compromise to a materialistic environment. Instead rather, it is possible

for us so to live that our lives will have lifting power, and we ourselves be pioneers in spiritual adventuring.

The second fact is that we are victorious through faith. Let me state what I mean. The Christian puts his trust and faith supremely in God. We do this because we have put our lives into His Hands. If we are completely Christian, we do not partly belong to God, and partly belong to sin. God wants the whole person, and when this happens to the extent that we seek to be led by Him, then we find that we must trust entirely in His leadership. As we grow in grace, more and more this trust is possible. His plans are always best. In a marvelous way we find that God is sufficient for all our needs and all our circumstances. Now it is just this faith that God is with us, in all things, that provides us with the secret of triumphant living. Cynics may sneer, and doubters may mock, but when a person knows that underneath and round about are the everlasting arms of love, then that person has discovered a power in living.

People have asked me at times, somewhat wistfully, Is this life possible? Is it really true? Unhesitatingly I say it is true, and it is with something of an ache that I add this last sentence, If Methodists only knew it to be true, we would conquer the world.

SHREVEPORT SENIOR UNION

Highlighted with election of officers, the regular monthly meeting of the Shreveport City-Wide Senior Union met April 29, at the Bossier Methodist Church. All officers, with the exception of Paul Cope, vice-president, were re-elected by the group. Officers for the coming year are: Lawrence Koelemay, president; James Bullock, vice-president; Miss Henrieverette Longino, secretary; Lee Owens, treasurer; and the Rev. George Francis Pearce, Jr., adult counsellor.

The devotional for the meeting featured a report and lecture by the Rev. R. T. Ware, local charity hospital chaplain, who put forth ideas for Mothers' Day projects for the Union.

Plans were made for the staging of the annual district and state assembly camps, which are nearing with the summer months.

A large attendance filled the auditorium of the host church.

Following completion of the business session, the Rev. A. P. Smith, pastor of the host group, officiated at the serving table, where hamburgers and lemonade awaited the Leaguers.

SHREVEPORT DISTRICT CAMPS

The annual Shreveport District "Christian Life" and "Christian Adventure" camps will be presented during the month of June, with the Rev. Henry A. Rickey and the Rev. A. P. Smith serving as deans for the two camps.

The Christian Life camp, which is for the senior young people, will open on the birthday of John Wesley, June 17, continuing through the 22nd, while the Intermediate Christian Adventure camp will be staged through the week of June 24-29.

Staffs for the two camps are nearing completion and will be announced soon by the two deans.

A goal for the senior young people's camp has been set for an attendance of 100, from the six parishes of north Louisiana that make up the district.

Pastors of the Shreveport District are urged to begin making plans for sending delegates to the camps, which will feature leadership training.

CONFERENCE NEWS AND PERSONALS

Friends of Mrs. D. H. Crowson will be interested to know that she is now living at Pontotoc, Miss.

Rev. T. B. Thrower began his revival at Grenada, Miss., on Sunday, May 5, with Dr. John L. Horton, of First Methodist Church, Memphis, Tenn., as guest preacher.

Rev. Alonzo Early writes that he is now located in Marion, La., and that he and Mrs. Early are still enjoying a rest from the task of serving a charge.

Commencement activities for Dublin High School will get under way Sunday, May 12, with the baccalaureate sermon by the Rev. C. A. Northington, pastor of the Dublin Methodist Church.

Rev. J. D. Huff, pastor at Simsboro, La., wishes to thank all those who had a part in making their dedication service on Sunday, April 21, a success. Dr. D. B. Raulins, district superintendent, Ruston, presided.

Mr. J. L. Summer, of Newton, is the Advocate representative for his church, and is doing good work. Faithful and interested laymen such as Bro. Summer are a great help to their pastors.

Rev. H. P. Wall, superintendent of the Adult division, Carrollton Avenue Church School in New Orleans, is doing an excellent work in promoting church visitation and evangelism and other activities connected with that church.

Dr. Dana Dawson, First Church, Shreveport, has been in Texas filling some speaking engagements. He preached at First Church, Houston, on April 28, and went from there to Mineral Wells to address the Interdenominational Preachers' Retreat, returning to Shreveport last week.

Bro. E. J. Vallery, of Pineville, La., a local elder in the Methodist Church for twenty-five years, writes that he has been a reader of the Advocate for many years and that he either puts his copies away or passes them on to some one else to read. He particularly enjoys Dr. Carley's articles.

Rev. Wm. D. Gray, Alco, La., writes us a word of commendation which we greatly appreciate. Bro. Gray has a sympathetic understanding of the editor's task, since he himself was at one time the editor of a parish paper. The cause of Prohibition has no better friend than he.

Rev. W. T. Griffin, retired member of the Mississippi Conference, living at Jacksonville, Florida, writes that the Advocate means more to him than ever before and that he has been reading it for over fifty years. It keeps him in touch with his old friends and with the fields which were the scene of his active labors in the ministry.

It is with sincere regret that we note the passing of Miss Mary Werlein at her home in New Orleans, on Friday, May 3. She had been ill for a long while and her death was not, therefore, altogether unexpected. She had lived a long, long while, and was truly one of the elect women of New Orleans Methodism. The funeral was held Saturday afternoon.

Mrs. D. C. Foust, widow of the late Rev. D. C. Foust, who was long a pastor in the North Mississippi Conference, passed away at her home in Hickory Flat, Miss., Friday, April 25. She had just passed her eightieth

year and had been an invalid for six years. Pneumonia developed just the week before her going. She was ready and anxious to go and asked her friends and loved ones to rejoice with her.

The Young People's Department, assisted by the Children's and Adult departments and the pastor, conducted a cooperative revival meeting at Poplar Springs church, Meridian, Miss., April 28-May 5. Each afternoon there were Junior Choir services led by Miss Lucile Williams, and each evening discussion periods led by the pastor and talks by members of the Adult and Young People's departments.

Sunday, May 5, was Home-Coming Day at Cedar Grove Methodist Church, Shreveport, Rev. Jolly B. Harper, pastor. Rev. A. C. Lawton was the guest speaker at the 11 o'clock service, and at the close of the service the entire congregation assembled on

part of the time for treatment. We hope a better report can be made in the near future.

TO THE PASTORS OF THE MERIDIAN DISTRICT

Dear Brethren: I hope that you have taken your offering for the Memorial Mercy Home, and have sent it in; but if not will you please do this right away, and forward the offering to Dr. J. G. Snelling, 815 Washington Ave., New Orleans, La. Hope that our district will be able to report 100% at the District Conference.

W. D. HAWKINS.

TO THE DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS OF THE MISSISSIPPI CONFERENCE

May 12-19th is the time designated for the Golden Cross Enrollment, and our goal is an enrollment in every charge in the Conference. I trust that it can be done at the time designated for this cause; but if not then, as near that time as possible. Be certain that you have the enrollment and that the amount collected is forwarded to F. Y. Whitfield, Treasurer, Meridian, Miss., and be certain to designate for Golden Cross.

Cards were sent to all pastors during the month of March for ordering the Golden Cross literature, and I hope that you have ordered yours and are ready for the enrollment; but if you did not order the literature, you can still get it by writing to Dr. Grover C. Emmons, Doctors' Building, Nashville, Tenn., and he will send it to you free.

Do not forget our goal and help to accomplish it by having the enrollment in your charge, and take some time to explain to your congregation what the money is used for and the fine record made at our Hospital in Hattiesburg last year.

W. D. HAWKINS,

Golden Cross Director.

GOLDEN CROSS, NORTH MISSISSIPPI CONFERENCE

The round of the district conferences in the interest of the Golden Cross and the Memphis Methodist Hospital, has just been completed. A cordial hearing was the order of the conferences. One charge, Sunflower, Rev. J. W. York, pastor, reported \$25 already raised on Golden Cross, and one superintendent, Rev. W. R. Lott, stated before his conference that he was going to "Join That Cross." Such responses are gratifying.

The publicity items have gone to the local newspapers. Hospital Week is May 12th to 19th. Now is the time to get the envelopes into the hands of the people. The Golden Cross enrollment should be made or the free-will offering taken by May 19th.

TINSLEY B. THROWER,

Conf. Director, Golden Cross.

To what purpose was this waste? Out of that early grave of David Brainerd, and the lonely grave of Henry Martyn far away by the splashing of the Euxine Sea, has sprung the noble army of modern missionaries.

—Leonard Woolsey Bacon.

MOTHER'S COUNSEL

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

—Exodus 20:12.

"My son, hear the instruction of thy father, and forsake not the law of thy mother."—Proverbs 1:8.

"My son, keep thy father's commandment, and forsake not the law of thy mother."—Proverb 6:20.

"Hearken unto thy father that begat thee, and despise not thy mother when she is old."—Proverb 23:22.

"But Mary kept all these things, and pondered them in her heart."—Luke 2:19.

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold, thy mother! And from that hour that disciple took her unto his own home."—John 19:26-27.

the lawn for an old-fashioned dinner-on-the-ground. Bro. Harper is pressing his evangelistic campaign and also looking after the interests of the Advocate.

The new furniture in the Educational Building, First Church, Shreveport, is made from Louisiana Sweet Pecan, a hardwood of excellent quality and beauty, finished in nut brown color. This beautiful wood matches in grain and color the Red Gum wood trim and doors of the building. The chairs and tables are scientifically designed for educational purposes, meeting the strictest requirements of comfort, beauty and strength.

Several of the pastors of the Corinth District are reported to be on the sick list. Bro. H. M. Bennett, of the Rocky Springs charge, is unable to carry on his work because of poor health. Bro. T. A. Filgo, of the Dumas charge, attends to what duties he can and hopes to be in better health in the near future. Bro. F. L. Looney, Mantachie charge, has had a breakdown and is seriously ill at this writing. Bro. M. A. Burns, of Mooreville, has been very ill, but is able to walk about at this time. Bro. J. W. Holliday, of Tremont, is in a hospital

REPORT OF THE SARDIS-GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference, of the North Mississippi Annual Conference, met in the beautiful little city of Olive Branch, April 24th and 25th. Rev. E. L. Jernigan, pastor-host, and the membership of the Methodist church extended to the Conference a most cordial welcome.

Rev. C. T. Floyd, district superintendent, was in the chair at the appointed hour, with a well-worked-out program of procedure for the conference. Rev. George R. Williams and Rev. George W. Curtis were elected secretaries of the conference. The roll call showed a good attendance from all parts of the district. The various committees were appointed and confirmed, after which the pastors made their reports for the first half of the conference year.

Some of the outstanding features of the conference were: The preaching and devotional services. Rev. W. D. Smith, Rev. J. C. Wasson and Rev. A. R. Beasley brought helpful and inspiring sermons. Rev. H. C. Lewis, Rev. F. H. McGee, Rev. W. P. Bailey and Rev. N. L. Threet conducted very helpful devotionals before each business session of the conference.

Rev. C. T. Floyd, district superintendent, announced plans for the grouping of the third quarterly conferences of the district. At these meetings an outstanding speaker will bring a timely message for the workers of the district.

Rev. R. A. Grisham presented the work of the Board of Christian Education, with the able assistance of Rev. F. H. McGee, Rev. E. M. Sharp, Rev. H. L. Beasley, Rev. W. D. Smith and Mrs. M. E. Woodson. Dr. J. G. Snelling represented the work of the Memorial Mercy Home in New Orleans, with a very challenging message.

Dr. W. L. Duren gave a helpful and encouraging report for the New Orleans Christian Advocate.

Rev. T. B. Thrower represented the Methodist Hospital in Memphis, with special emphasis on the Golden Cross.

Dr. L. L. Minor served as chairman for the Laymen's Program. Mr. G. C. Mingee brought a very helpful message on stewardship. Mrs. Roy Barber inspired the conference with her message on the privilege of being a worker in the local church. Mr. A. B. Friend, in a most helpful and challenging way, brought the conference face to face with the importance of paying the Benevolences in full.

Mrs. Damon Page very capably presented the work of the Missionary Society in the district.

The reports of the committee were read and adopted by the conference. Of outstanding significance was the report of the Committee on Lay Activities, read by Mr. G. C. Mingee. The conference voted to send a copy of the report to the chairman of each board of stewards in the district.

The conference adjourned with the feeling that the two days had been well spent.

GEORGE R. WILLIAMS,

Secretary.

RUSTON DISTRICT CONFERENCE

The licensing to preach of young Roy Mouser, son of Reverend and Mrs. E. M. Mouser, of Calhoun, and the unusually fine presentation of the work and interests of the church were the high points of interest at the Ruston District Conference, held in

Haynesville, on April 17, Dr. D. B. Raulins presiding. Rev. Louis Hoffpauir and the good people of Haynesville were most hospitable hosts, and did all in their power to make the day a fine one for the large group of ministerial and lay delegates who attended the all-day session.

Following the morning devotional by Rev. Rex Squyres, of Sibley, Mr. T. M. Arnold, chairman of the Board of Stewards of the Haynesville church, presented Mr. Tom Henderson, mayor of Haynesville, who spoke appropriate words of welcome, to which Dr. Raulins responded graciously.

Rev. R. T. Ware, chaplain of the Charity Hospital in Shreveport, gave a most inspiring account of his great work there and reported that twenty charges in the Ruston District had had patients in the Hospital during the year.

Guests of the conference were introduced by the pastor-host as follows: Rev. W. D. Kleinschmidt, of Shreveport; Dr. and Mrs. W. L. Doss, of Monroe; Dr. A. D. Freeman, of Monroe; Rev. Porter Caraway, of Tex-

"TIRED FINGERS"

Tired fingers so worn, so white,
Sewing and mending from morn 'til night.
Tired hands and eyes that blink,
Drooping head too tired to think.

Tired arms that once had pressed
A curly head to a mother's breast.
Tired voice so soft, so dear
Saying "Sleep well, darling, mother's near."

Tired fingers so worn, so true,
Sewing and mending the whole day through,
From break of dawn 'til setting sun,
A Mother's Work Is Never Done.

as; Rev. G. A. Morgan, of Winnfield; Rev. E. P. Drake, of Columbia; and Mr. L. H. Morton, of Cotton Valley, father of Miss Ava Morton, missionary to China.

The following superannuate ministers were introduced and welcomed: Rev. W. E. Buck, Rev. H. J. Boltz, Rev. K. W. Dodson, Rev. J. B. Blackburn, Rev. E. A. Dennard.

Dr. Pierce Cline presented the interests of Centenary College, and gave an excellent report of its progress, stating its enrollment as over seven hundred, with a total of fourteen hundred including night school and summer sessions.

The sermon of the day was delivered by Rev. W. H. Giles, of Homer, whose message was a most helpful one on "Faith," based upon the text: "This is the victory that overcomes the world, even our faith." Beautiful music was presented by the organist and the choir of the Haynesville Methodist Church.

Dr. R. W. Vaughan and Rev. C. B. White

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

told of the work of the Methodist Orphanage in Ruston, expressing appreciation for the increased Easter offering and describing the many needs of the one hundred and seventy children, and especially the need of building repairs, infirmary, etc.

Rev. W. H. Giles urged that the pastors and their committees work hard toward the reaching of the quota of subscriptions for the New Orleans Christian Advocate, the goal being one subscription for every twenty-five members. The \$100 offered the first district to reach the goal would be welcome indeed to be used in sending pastors to the Pastors' School.

Rev. Guy Hicks paid tribute to Dr. and Mrs. J. G. Snelling and their work in the Memorial Mercy Home, urging the ministers to present this cause in every church as soon as possible.

Rev. W. H. Giles, representing Rev. B. C. Taylor, described the program planned for the Pastors' and Christians Workers' School at Centenary College, June 10-14, asking that every pastor plan to attend and bring as many lay men and women as possible.

Miss Vivien Roberts, student worker at Louisiana Polytechnic Institute of Ruston, made a good report of the Methodist student work and the church-centered program provided for students.

Rev. C. B. White explained the adult work in the district and distributed pamphlets about this work.

Miss Ruth Chandler, in telling about the young people's work in the district, asked that ministers place emphasis on attendance at the Young People's Assembly, Camp Brewer, August 10-17. Presentation of the district camps was made by Rev. A. W. Townsend and Rev. Bill Byrd, the camp for intermediates to be June 17-22, and for young people on June 24-29. (Announcement that the camps would be at Chatham has later been changed, the camp site to be on the Lake Bisteneau, near Minden.)

Mrs. Guy Kinnebrew gave an interesting discussion of the women's work, both in

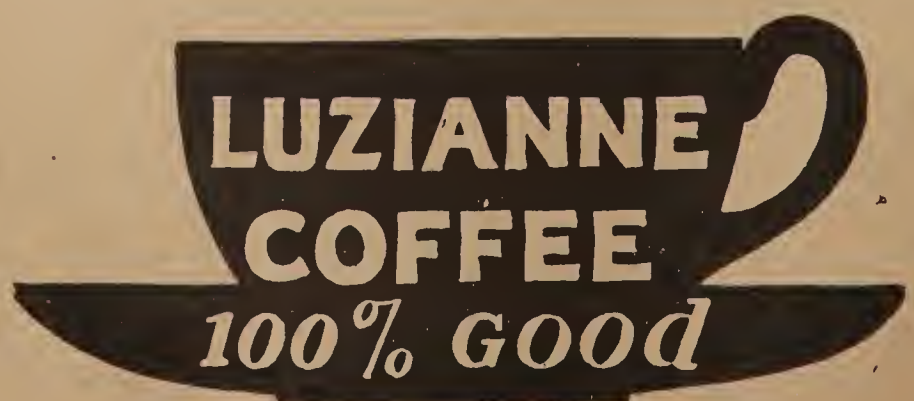
(Continued on page 13)

WHITWORTH COLLEGE

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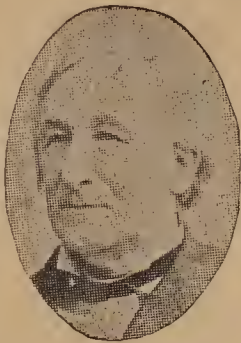




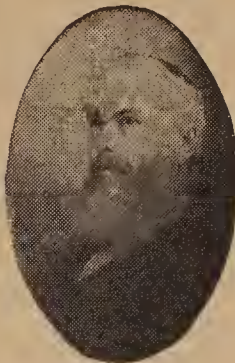
H. N. McTyeire



C. C. Gillespie



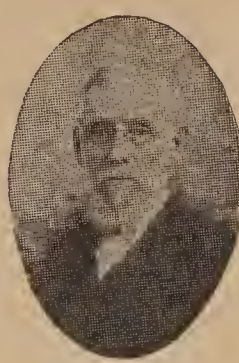
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

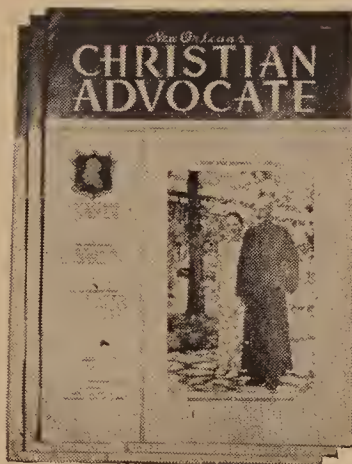
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	17
Indianola—W. C. Newman.....	21	23
Gueydan—J. P. Bonnacarrere.....	9	13
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	12
Haughton—J. J. Davis.....	13	13
Newton—Geo. H. Jones.....	16	16
Inverness—R. T. Hollingsworth.....	18	20
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	41

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere "
Blackwater Church, La.....	W. A. Cross "

Ever since that splendid issue of the Advocate, "The Woman's Edition," came out last August, I believe, it has been in my mind to tell you what a real joy it was to me. I hope you won't mind this very late word of appreciation. So many of the women whose sketches were given had been friends and co-workers. How heartily I said God bless them as they carry on the work now in their several places, even though almost twenty years have gone by. Their lives have been an inspiration to me when difficult days have come.

Thank you so much for the happy thought of planning that special issue. The other numbers are enjoyed too from week to week. You've certainly done a lot for the Advocate.—From a Personal Letter.



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

THE DAY OF THE LAYMEN

With the emergence of the new Methodist Church as a result of the union of the three branches of the denomination, the laymen is in a very real sense coming into his own. The history of organized Christianity is marked by the gradual extension of increasingly larger rights, powers, and privileges to its lay members. In the early years the priests ruled the church with almost autocratic sway, and the laymen simply followed and obeyed their clerical leaders. Even in Protestantism, until modern times, the ministers not only preached and taught the people, but also shaped policies, organized institutions, and in general managed the financial interests of the church. But more and more, in the spirit of genuine democracy and Christian brotherhood, there has developed thorough the years closer cooperation between the clergy and the laity. The laymen have been given a voice and a vote in the councils of the church, and in many instances positions and offices of large authority and influence. In the Methodist Episcopal Church a number of years ago they were admitted to General Conference membership. They were given places on general boards, societies and committees.

It should be remembered, however, that this enlarging opportunity for lay expression involves also the hard, laborious program of preparation for the task and solemn responsibility for the discharge of it in such a way as will really advance the kingdom of God. There is very grave danger just now that, in the enthusiasm of the new day when the laymen are "trying their wings," they may forget that they must learn also to run without being weary and even to walk without fainting.

The coming of laymen into greater power in Methodism is a development of large and inspiring promise. They should face their new opportunities and responsibilities, not in the mood of "Now we will show the ministers how to run the church," but in the spirit of deep humility, open-mindedness and teachableness. If the church is worth while, and if it is indeed the instrument that God proposes to use to change men and nations and to bring in a new order of things upon the earth, Christian workers ought to be willing to take their task seriously enough to prepare for it. Great problems in this field can be solved neither by intuition nor altogether by training and experience in the business world. Hard study is needed. Prayer that is prayer is required. Why is it that so many laymen think it is unnecessary for them to read books on religion and the church in order to prepare for effective Christian leadership? Why are they content to rest on the old traditions, to repeat the old slogans, to think in old ways, when a great new day is dawning and God is preparing a new world in which our children and our children's children are to live? "Read, study, prepare, pray." This is our four-word exhortation to laymen as they face their new day.—Zions Herald.

"It is hard enough to make one Christian, harder still to make a Christian church. To make a Christian nation is a task to stagger the imagination; to make a Christian world may well seem all but impossible. Yet this is the goal which our religion sets us."

—William Adams Brown.

JAMES BROOKS STREATER

On Thursday afternoon, April 11, Rev. R. E. Wasson, pastor of the Black Hawk charge, called the writer and said, "J. B. Streater died at 3:10 p. m., today. Funeral Saturday, 2 p. m. They want you to come and conduct the services."

J. B. Streater dead! Surely, I thought, this cannot be true. Twice before he thought he had died. He had dreamed in his sleep that he had died and gone to Heaven. Both times when his daughter called him he opened his eyes and looked out at the sunshine of a new day on earth, but this time he answered not.

Was he dead? Sure enough dead? When the word came to Jesus that Lazarus was dead He said, "No, Lazarus is not dead, he sleepeth." And when He had come to the

MOTHER O'MINE

If I were hanged on the highest hill,
Mother o'mine, O mother o'mine!
I know whose love would follow me still
Mother o'mine, O mother o'mine!

If I were drowned in the deepest sea,
Mother o'mine, O mother o'mine!
I know whose tears would come down
on me
Mother o'mine, O mother o'mine!

If I were damned of body and soul
Mother o'mine, O mother o'mine!
I know whose prayers would make me
whole
Mother o'mine, O mother o'mine.

—Rudyard Kipling.

grave where his body was entombed for three days, He called out in a loud voice, "Lazarus, come forth." And the sleeping Lazarus heard the call and came forth to see what his Lord wanted.

J. B. Streater did not answer the call of his daughter the third time. Jesus called Lazarus in a loud voice. When one has been thought dead for three days it takes a louder call than the human voice can give, only a Christ's voice can be heard then.

When Brother Streater was a young man, only twenty-two years old, a young Methodist preacher by the name of Charles B. Galloway was sent as pastor to the Black Hawk charge. He lived in the Streater home, and one day when the young pastor had preached his sermon he made a call, and J. B. Streater answered the call and gave his heart and life to Jesus Christ and the Methodist Church.

In that little church at Black Hawk he has been church school superintendent for more than seventy years.

Since that beginning the young Methodist preacher became Bishop Charles B. Galloway, and shook the nation with his religious oratory. Since that day James B. Streater helped to select the ground upon which Millsaps College now stands. He was a life-long trustee and secretary of the Board to his day of passing on. Since that day J. B. Streater has been interested in youth. He attended Sunday School conventions of counties, conferences, states, national and international, going everywhere that he might learn and contribute more to the spiritual development of childhood and youth. He has been a steward in his home church for more than seventy-two years; attended all the Annual Conferences but three, as a delegate since the first one held at Water Valley, Mississippi, where the North Mississippi Conference was organized. Several times in his life he was a delegate to the General Conference.

He has stood for the education, moral and spiritual development, of youth all these years. Does a man who has engaged in all these enterprises, who has lived a consistent Christian life, who has been the active leader of his own home church, who has stood for, advocated and helped to carry into effectiveness measures that have blessed his own home, his community, his state, his nation, ever die?

No, the voice he heard on the afternoon of April 11, was the voice of his Lord saying, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

When sixteen years of age, he entered with his fellow countrymen into the Civil War, was wounded in the battle at Franklin, Tennessee, was in the siege of Atlanta, and at his death was State Commander of the Mississippi branch of the Confederate Veterans.

After the war he came back to his old home place and entered into the commercial business, where he successfully operated for seventy-three years, and had the honor of being the oldest merchant in the South to operate in the same place and building for that length of time.

On the ninth day of April, 1867, he led to the marriage altar Miss Mollie Garrett. They lived together a little more than fifty years, when she heard the voice of her Lord calling her to come and wait for the day of April 11, 1940, when her beloved husband would join her.

To them were born two daughters and four sons. Two of the sons have already passed on, the others still live to carry the name Streater on into the generations yet to be.

Is J. B. Streater dead? Ask the small
(Continued on page 11)

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12

Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

• Christian Stewardship
• Open Forum Discussion
• Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk Street, Alexandria, La.

Deaconess Sheila Nuttall, Conference rural worker, is now located at Transylvania, in East Carroll parish, which is a Farm Security Administration project, located on the Lake Providence-Tallulah highway. Miss Nuttall writes as follows concerning her work.

"More than one hundred and twenty families are living here. Three church groups hold services—Baptist, Methodist and Church of Christ. It is a new community, none of the families having lived here more than one and a half years, and many of them just a few months. Consequently, there are great possibilities for service, especially among the young people. At present we are emphasizing recreation and leisure time activities. Story hours for children have been conducted, and the missionary unit, "Christmas Around the World," was taught. One hundred and twenty children enrolled for this, and because we have no church buildings here, we had to use the school. The principal and teachers have been most cooperative.

"The Methodist activities include preaching twice a month. There is a church school which, for the children, holds a mid-week session. In a short time we shall hold a Christian Workers' School, with the help of the Conference Educational Secretary.

"In my visiting I plan always to leave some kind of good literature. Right now I have about 200 magazines, both secular and religious, to distribute. I am arranging them in family bundles."

* * *

On April 10th, Zone No. 2, of the Ruston District, held their quarterly meeting at Sibley. Mrs. R. H. Marvin, president of the Sibley auxiliary, presided in the place of the zone leader, Mrs. A. E. Woodard, who has been ill. Mrs. Marvin made the welcome address, to which Mrs. Thomas, of Ringgold, responded. Other features of the morning program were "Highlights of Council," by Mrs. Guy Kinnebrew; "Human Nature and God," by Rev. Rex Squyres, of Sibley; "The World Outlook Playlet," by Mesdames H. C. Ross and W. E. Akin; and the devotional message, "Building a Christian World," by Mrs. Kinnebrew.

At the afternoon meeting Mrs. Kinnebrew reported on the Louisiana Conference meeting, and a most interesting letter from Miss Ava Morton, of Cotton Valley, now serving as missionary nurse in China, was read by Mrs. E. C. Hortman, of Pleasant Valley. The concluding number was a talk by Mrs. Woodard.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Have you read the SPECIAL EDITION of the BULLETIN, edited by Mrs. E. M. Sharp? It made me want to go to Wood Junior College for the week of June 3-8, 1940. If you have not seen a copy ask your president to let you have it for close perusal. Then, I am sure, you will be one of the number to make both the Bible and Mission Classes large ones. The list of the courses,

the list of instructors and the platform speakers I shall be giving you before June 3.

* * *

A Message from Our President

Dear Friends: We are looking forward to seeing many of you at Mathiston—Mission Study Leaders, Bible Study Leaders, Children's Workers. What a prospect for fellowship, for study, for worship. We shall be better prepared to do our work. We shall be inspired to do a better type of work.

A great effort has been made to have the best school we have ever had in the Conference. Will you not cooperate by being there, bringing the contribution only you can bring?

We are planning, also, some discussion groups, where the program for the new Woman's Society of Christian Service can be studied and worked out to fit the needs of our Conference. Our delegates will be back from the Jurisdictional Conference bringing the new legislation. Here we need

MOTHER'S PORTRAIT

"She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy."

"Strength and honour are her clothing; and she shall rejoice in time to come."

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."

"She looketh well to the ways of her household, and eateth not the bread of idleness."

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

"Many daughters have done worthily, but thou excellest them all."

—Proverbs 31.

you in a very special way. Do not disappoint us.

Sincerely,

CORA R. RATLIFF,

President.

* * *

Corinth District Meeting

The District Conference of the Woman's Missionary Society, of the Corinth District, met at Corinth, April 23, 1940, at 9 a. m.

Worship was conducted by Mrs. J. H. Blakemore. A few introductory remarks were made by Mrs. L. K. Carlton, District Secretary, after which the Conference officers were introduced. Those present were: Mrs. R. P. Neblett, Mrs. W. H. Ratliff, Mrs. D. H. Hall, Mrs. W. R. McCormack, Mrs. Zack Whisanant and Mrs. L. K. Carlton.

The report of the district parsonage was given by Mrs. W. R. Lott.

Legislation on her particular phase of work was given by the respective officers.

Lunch was served by the hostess church.

MRS. A. L. MILLER,

Secretary.

* * *

Greenville District Meeting

The Greenville District Meeting, held at Hollandale, was a disappointment as to numbers, for though there were seventy-two present, this group usually passes the hundred mark in attendance. Hollandale's gracious hospitality could not overcome the

handicap of its being in the very end of the district.

Outstanding was the program in that for the most part new speakers were on the program and no substitutes had to be used at the last moment. Those of us who had listened to Mrs. Neblett's Council message at Kosciusko, thought it even better given here at home. We had to say goodbye to our district secretary as a district secretary, but we welcomed her as the new Conference Christian Social Relations Superintendent. One thing we learned most definitely not to do was to send our parsonage money to Mrs. Hall, when we should be sending it to Mrs. H. M. Crowder, Greenville.

Since we are emphasizing Children's Work this year, it was very appropriate that one of the first speakers should be the Washington County Children's Welfare Worker.

The forum on Methods in the New Church found many well informed, interested and eager, if questions and answers are an indication.

Benoit and Rosedale will be hostesses to the Greenville District Meeting at Rosedale next year.

LIQUOR ADVERTISING REJECTED

Philadelphia, Pa., April 17—A resolution to instruct the management of The Curtis Publishing Company to accept liquor advertising in The Saturday Evening Post was defeated at a meeting of stockholders here today.

The vote of the stockholders present and by proxy was in the ratio of about 96 per cent in support of the management and the present advertising policy, which excludes liquor advertising from all Curtis magazines, to about four per cent favoring a change.

A stockholder served notice at the annual meeting a year ago that the resolution would be introduced today, and supported his motion at the meeting on the grounds that liquor advertising was not objectionable.

Walter D. Fuller, president of The Curtis Publishing Company, said that the directors were convinced that acceptance of such advertising would not be profitable and that the effect would be to increase operating costs of the company, particularly in the circulation department.

JAMES BROOKS STREATER

(Continued from page 10)

boys in the community and they will answer, "No. Mother often tells me of Mr. Streater, what a noble, good man he was, and urges me to try to live a life like Mr. Streater's." Is he dead? No, Ask the colored people of that community and they will tell you of his kindness and care for them. Is he dead? Ask the churchmen of all denominations in that community and they will begin to tell you of his noble, courageous, kindly Christian life.

No, J. B. Streater is not dead. He lives and will live on in the hundreds of lives of those who knew him and loved him. Men like J. B. Streater never die. He was here a long time, 94 years, 7 months and 12 days, and now he lives in memory and influence here and in joy and happiness in eternity.

HENRY F. BROOKS, D. S.,
Greenwood District.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 12, 1940

By Rev. W. C. Newman

HABAKKUK FIGHTS THROUGH DOUBT TO FAITH

Lesson Text: Habakkuk 1:12-2:4

Golden Text: The righteous shall live by His faith.—Hab. 2:4.

Habakkuk grew up at a time when his nation was enjoying a happy period of peace and quietness after many years of persecution. Josiah was king, and a good one. Under his benevolent reign justice had been re-established, and a new emphasis upon righteousness had been sounded throughout Judah.

One of the reforms instituted by Josiah had to do with the Temple. The graven images introduced to Judah by her pagan neighbors were destroyed, along with the indecent practices of worship that accompanied them. Religion itself was at a high tide, and Yahweh had displaced the pagan gods in the hearts of the people. Therefore Habakkuk did not thunder out against the sins of the people as had Amos and Hosea before him. As times go in any nation, this was a time of religious revival in Judah.

The source of Habakkuk's Perplexity

But in spite of this situation, marked by the faithfulness of the people to God, disaster came upon them. Judah was over-run by her ungodly enemies. The wicked Chaldeans subjugated the God-worshipping people. Josiah, their good king, who had so faithfully served God himself, was killed by Necho and his Egyptian army at the battle of Megiddo. Jehoahaz, Josiah's younger son, who succeeded him on the throne, was captured by this same Egyptian monarch, and carried away to die in exile. And after this the whole nation became once more an enslaved people.

And it was this that so sorely disturbed Habakkuk, and all the people of Judah. Why would a good God, like Yahweh, allow his faithful people to be conquered by an evil and godless nation? Why was not faithfulness rewarded by prosperity and wickedness punished by destruction? How could God look complacently on while His servants suffered so unjustly at the hands of the powers of darkness? Does God care? Does God really work in the world?

These questions are not new to us, but they come home to us with renewed force in this generation which seems likely to see again the triumph of the oppressor nations over helpless and unoffending people.

The Source of Habakkuk's Faith

Habakkuk, however, was not a man to surrender easily to discouragement. He was a man of unusually keen spiritual sensitiveness, a sensitiveness carefully developed by him through daily communion with God.

So he carried his problem to Yahweh in a sad lamentation, saying,

Why dost thou keep silent
When the wicked swallow up the righteous?

And having posed this question, he waits expectantly in the watchtower for the answer from God. Here he had often waited for those vision experiences that come only

Let every day be Mothers' Day,
Make roses grow along her way,
And beauty everywhere.
Oh, never let her eyes be wet,
With tears of sorrow or regret,
And never cease to care.
Come, grown up children and rejoice,
If you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave—
For you her youth was spent.
There was no weight of hurt or care,
Too heavy for her strength to bear,
She followed where you went.
Her courage and her love sublime,
You could depend on all the time.

—Edgar Guest.

to sensitive and receptive souls. And it was thus he found a renewal of his faith in this time of doubt.

Two things God said to him in the watchtower. Two things we need to say to ourselves today. One was that in his own good time God would act.

The vision awaits the appointed time,
But at the end it shall speak, and not lie;
Though it tarry, wait for it:
Because it shall surely come . . .

A man once came to a great preacher, professing to be an atheist. Said he: "Parson, I had a field which I plowed on Sunday, planted on Sunday, and harvested on Sunday, and in the fall I gathered more corn from that field than from any other. Where is your God?"

To which the preacher replied: "God does not always pay off in the fall. But He pays."

When it seems to us that the wicked prevail over the righteous, let us take the long look, remembering that "a thousand years, when it is past, is but as yesterday" to God.

The Character of God

But the other basis of Habakkuk's re-

stored faith, and the one dependable basis of all faith, was in the very character of God, himself. The just would live by faith because the God in whom the just believe is a God of invincible might and unvarying goodness, who, despite outward appearances to the contrary, would use even a wicked people like the Chaldeans to work out His purposes in the world.

So Habakkuk climaxes his great prophecy with the beautiful statement of faith in the goodness and power of our God:

Although the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive trees shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet will I rejoice in the Lord,
I will joy in the God of my salvation.

The Lord, God, is my strength,
And He will make my feet like the hind's feet,
And He will make me to walk on my high places.

PARKER RECOGNITION FUND

The first district of the North Alabama Conference of the Methodist Church to "go over the top" in the \$100,000 Parker Recognition Fund campaign, for endowment of a chair of Christian Doctrine, at the Candler School of Theology, Emory University, Georgia, is the Florence District, which has accepted a quota of \$600 as its share of the Conference goal of \$10,000. The Reverend S. T. Kimbrough is chairman of the Florence District campaign.

The achievement of the Florence District is recorded in a report from Dr. H. B. Trimble, Dean of the School of Theology, which covers returns from the 18 conferences of the Methodist Southeastern Jurisdiction, throughout which the campaign is being conducted. The consolidated report shows approximately \$45,000 in hand, and Dean Trimble states that efforts are being concentrated upon securing the entire fund before the close of this month.

Members of the Florence District committee associated with Mr. Kimbrough were the Rev. Paul Clem, Rev. W. Owen Hope and Rev. L. G. Sturdivant. The Rev. A. L. Branscomb, pastor of the Walker Memorial Methodist Church of Birmingham, is campaign chairman for the North Alabama Conference.

The Parker Recognition Fund campaign is a part of that being conducted at this time by Emory University and Agnes Scott College, to complete a \$5,000,000 fund under the terms of a \$2,500,000 grant to them by the General Education Board of New York, in connection with the development in the Atlanta-Athens area of Georgia of a University Center for service to the entire South-east.

The chair which the ministers hope to endow at the Candler School of Theology is to be named in honor of Dr. Franklin Nutting Parker, Dean Emeritus of the School and a continuing member of its faculty.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE 'FOOLISHNESS OF PREACHING'

Some 200,000 sermons are preached every Sunday from the pulpits of the U. S. A. and Canada. Who can say what they accomplish? The results are often intangible but not always so.

In the early morning of July 11, 1804, at Weehawken, N. J., the brilliant statesman, Alexander Hamilton, fell mortally wounded in a duel with the equally brilliant Aaron Burr. Hearing the dreadful news, the nation stood aghast, then went into deep mourning.



Mr. Jones

At such a time old Dr. Eliphalet Nott, from his pulpit in the North Dutch Church, Albany, in a sermon that went the country over, thundered against the sin of duelling, a sermon that sounded the doom in America of the so-called "code of honor."

When Wendell Phillips was a boy of fourteen he heard Lyman Beecher preach on the theme, "You Belong to God." Let his own words testify to the lasting impression of this sermon on his life and character: "I went home after that service, threw myself on the floor in my room, with locked doors, and prayed, 'O God, I belong to Thee; take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me; whenever a thing be right, it may take no courage to do it.' From that day to this it has been so. Whenever I have known a thing to be right, it has taken no courage to do it."

In Nottingham, England, May 30, 1792, William Carey preached from Isaiah 44:23, dividing the sermon into two headings, thus: "Plan Great Things for God; Expect Great Things from God." It was, judged by exteriors, a humble occasion. Yet the event was pivotal. That sermon inspired the establishment of The English Baptist Missionary Society, which was organized October second of the same year, and marked the beginning of the heroic era of modern missionary enterprise.

The Scriptures say that "it pleased God through the foolishness of preaching to save them that believed."

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MOTHER

By Rev. J. Tillery Lewis

(The following article was written by Rev. J. Tillery Lewis for Mother's Day, 1928. Bro. Lewis died in 1933.—Ed.)

I am thinking now of mother. A photographic likeness of her sweet, angelic face is looking into my soul from the mantelboard of my study as I write this tribute to her.

For years mother was the inspiration that checked my tendency toward sin and drove me to seek to make of myself a worthwhile personality. In the days of youth, when passion runs riot in the mind and body, it was thought of her sweet, pure, and angelic life that enabled me to resist temp-

tation. Time and again did I as a boy run in on my mother as she was kneeling in prayer in a side room imploring God to keep her children from sin and asking Him to make noble, godly men and women of them. The tempter tried in every possible way to draw me into sin, but memory would immediately paint the sweet, smiling face of mother on the walls of my recollection, and I did not have the heart to bring a tear to that heavenly face. The fact that I resisted temptation and was able to grow to manhood, free from the sins to which adolescent youth often becomes addicted, must be credited to mother's sweet, holy, and godly influence over my life.

But mother was not alone an inspiration against sin in my life. I remember that when a small boy, although she did most of the cooking, housekeeping, milking,

You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

You carved no shapeless marble
To some high soul-design,
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite
Your life cathedraled God.

Had I the gift of Raphael
Or Michael Angelo,
O what a rare Madonna
My mother's life would show.
—Thomas W. Fessenden.

washing and ironing, mother taught my brother and me spelling, reading, arithmetic and geography after the short period of four months' school closed, when my father was able to send out two of his then seven children to the subscription school.

Mother succeeded in inspiring me with such a desire for a finished education that I never thought of anything save that I could not afford to go out into life without a college education. By her holy life she inspired me to value the spiritual verities of life and to lay but little store by the material things. Through her unselfish life of devotion to God, she inspired five of her sons to give themselves to the work of the ministry. She did not seek directly to influence a single one of the five to go into the ministry, but the holy, unconscious influence of her life helped her boys to make a surrender of their own lives to God to be used by him in his own way. He led them into the Methodist itineracy.

Mother was not schooled either in academic or theological institutions, but she was more learned in the wisdom of the Holy Spirit than any doctor of divinity I have ever known. The message of the Bible is chiefly spiritual. Its purpose is to point humanity to the knowledge of sin, right-

eousness and judgment to come and through faith in Jesus, man's only and sufficient Saviour, into a perfect child of God. Mother was expert in that knowledge. She could not have argued with an atheist, agnostic, or infidel, but all such stood with uncovered head in her presence, and many such were known to remark that the evidence of the truth of Christianity she daily bore in her holy, consecrated life, just could not be denied. More than one such after knowing mother cast their doubts aside and became devout Christians. If degrees are meant to set forth the idea that the ones upon whom they are conferred are experts in their knowledge of a special subject, then mother would have done honor to the degree of Doctor of Divinity. She did not want that distinction, nor would she have accepted it, but the purity, nobility, holiness and spiritual wisdom of her soul deserved it. What a pity more homes today are not being projected on the basis of the simple, childlike faith and trust in God that marked the lives of many saints of Mothers' Day! Water Valley, Miss.

RUSTON DISTRICT CONFERENCE

(Continued from page 8)

the district and in the Louisiana Conference.

Judge E. L. Walker told of the laymen's activities, and emphasized Layman's Day, the second Sunday in June, with the fine program on Stewardship suggested for each church. He graciously offered his services throughout the district in helping to organize laymen's work.

Rev. Guy Hicks presented the cause of Missions and urged the formation of the missionary council in every church.

Rev. A. C. Lawton reported on the work of the Golden Cross commending the work of Rev. R. T. Ware.

Rev. G. W. Dameron gave a general survey of the work of Christian Education, showing the progress being made in training schools, leadership groups, etc. His report on the large increase in Church School enrollment was most gratifying. Suggestion was made that Mrs. Ed Conger was ready and anxious to help those in the district who wanted help in planning for Vacation Church Schools this summer.

Miss Margaret Infinger told of her work with the factory girls in the Hodge paper mills, and expressed conviction that progress was being made in this line of endeavor.

A resolution was adopted, urging our Louisiana Congressmen to vote for a bill now pending, prohibiting liquor advertising on the radio.

Mrs. Mary E. Perdue, of Jonesboro, gave the devotional service for the afternoon session, speaking upon the meaning and promises in the thirteenth chapter of First Corinthians. An invitation was made by the Cotton Valley church representatives that the District Conference of 1941 be held in their church. This invitation was unanimously accepted.

The hospitality of the Haynesville people was manifested throughout the day, and was especially evident in the delicious luncheon served to the entire group.

Dr. Raulins' kindly and efficient manner in presiding over the conference made the day one of definite value and joyous fellowship to all.

GUY M. HICKS,
Secretary.
C. B. WHITE,
Assistant Secretary.

THE HAMMOND METHODIST CHURCH

By Rev. R. S. Walton

During the Civil War, Mr. C. E. Cate, a citizen of New Orleans, believing that the city would soon fall into the hands of the Federals, decided to erect a factory outside of the city to make shoes to sell to the Confederate soldiers. The present site of Hammond, then a vast untouched forest, was selected and the factory was built, but it was not long until it was captured and burned by the Federal troops. After the war, Mr. Cate, having secured all the land about this factory, decided to start a new town. Streets were laid off, trees planted, etc.; not neglecting the erection of a hall for public worship. It was not long until people began to buy lots and build houses in this town of Hammond.

Our nearest churches at that time were at Amite, Springfield and Ebenezer, out on the Tangipahoa river. Preachers from these churches began to make Hammond a preaching point, but the progress made by the Southern Methodist Church at Hammond was very slow.

The town has had a continuous growth, and is now the largest town in this section, but the people who came here were largely from the North and East. They were members of many denominations. By the time the town had a population of 3,000, there were ten different Protestant congregations here. There were Methodists among these folk from the North and East, but they were of the Methodist Episcopal Church. Consequently, the first Methodist church that was erected here was a Methodist Episcopal Church. Likewise the first resident Methodist preacher was of that church. The spirit of union was not intense in that day.

The preachers from our near-by Southern Methodist churches continued to make Hammond a preaching point, and with the accumulated interest started and completed the erection of the first Southern Methodist Church. The Ponchatoula circuit having been organized, Hammond was given one Sunday a month by the pastor of this new circuit. In the year 1907, quite a number of the new families having moved to Hammond, among them the Boswells, Saints, McGehees, Smallwoods, Ways, Jones, McConnells and Eubanks and a few others, the congregation requested the Conference to make Hammond a station.

The Conference, after appropriating \$100 from the Mission Fund, appointed Rev. J. W. Tinnin to the Hammond station. Rev. Mr. Tinnin had held much larger churches, and being a man with a large family, found the congregation unable to provide the support necessary. Consequently, he resigned his place early in the summer of 1908. Dr. J. W. Boswell, editor of the New Orleans Christian Advocate, lived in Hammond at the time and rendered invaluable service by carrying on the work. In August of the same year, Rev. R. S. Walton, who had been licensed to preach in June, was appointed to the Hammond charge. He finished the first year of the Hammond work as a station charge, and he continued to serve it for three more years.

The outstanding event of Bro. Walton's ministry was a great revival, led by Rev. Dan Kelly, of Mississippi, which added to the church forty-three new members. This revival also brought the Methodist people of Hammond closer together. The pastor and members of the Methodist Episcopal Church worked with us during this meeting, and at the close they saw that the field

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

should be occupied by the Southern Church. Their congregation from then on began to lose strength, and in 1920 they sold their church property to the Christian Church, leaving the field to the Southern Methodist Church.

At the close of Bro. Walton's ministry in 1911, the congregation had increased its membership to 198 members, with the salary paid in full; all felt that the permanency of Hammond as a station was assured.

Since Hammond became a station the following preachers have served the congregation:

J. W. Tinnin, 1907; R. S. Walton, August, 1908, to 1911; H. B. Perrit, 1911; Elton Wilton, 1912; W. L. Hunter, 1913; J. J. Kelly, 1914-15; L. I. McCain, 1916-1920; H. W. Ledbetter, 1921; J. E. Selfe, 1922-24; G. A. Morgan, 1925; W. R. Harvell, 1926-27; J. B. Grambling, 1928-30; J. A. McCormack, 1931-32; A. S. Lutz, 1933-35; Carl F. Lueg, 1936 to date.

The congregation has owned two parsonages. The first one on Coleman Ave., was

bought in 1911, during the ministry of R. S. Walton, and the present one on North Cypress St., was bought in 1922, during the ministry of Rev. L. I. McCain.

The interest in a new church started during the ministry of Rev. J. B. Grambling. Bro. Grambling put on a strenuous cam-



REV. CARL F. LUEG, Pastor

paign for a building fund, and bought a lot for \$3,000 in a new location, but the business slump stopped the project.

In 1936, Rev. Carl Lueg, the present pastor, was sent to Hammond, and he immediately took up the new church project. The congregation had the new lot and a building fund of approximately \$8,000, and the church which sold later for \$2,500, and a record of having started once and stopped. The delay in the project had gone on for five years. During this delay the financial status of many of the members had changed for the worse. However, Bro. Lueg believed it could be done. He therefore threw himself into the work and on the second Sunday of November, at the close of his first year as pastor, held services in the new church with all bills paid, excepting \$5,000, borrowed from the Board of Church Extension. The church at this stage was valued at \$24,000. In 1939, Mrs. C. T. Scarborough, a member of the church, out of her love for her church and her church school associates, gave the church money enough to erect a tower with chimes, valued at \$2,500. The tower was dedicated to the living, the members of the Faithful Workers Class.

The present church building is valued at \$26,500. On Sunday, October 29, 1939, Bishop A. Frank Smith, assisted by a happy pastor, a pleased district superintendent, and in the presence of a large and joyful congregation, dedicated to the Lord the present thoroughly equipped church building, unencumbered with debt.

The congregation now has a membership of approximately 460; 243 have been received during the present pastorate, 77 of these by profession of faith.

The following are the officers of the church:

Stewards: Dr. M. C. Wiginton, chairman; C. C. Lipscomb, O. P. Waldrep, C. B. Johnson, R. N. Garrett, W. E. Cope, Henry May,

(Continued on page 16)



HAMMOND METHODIST CHURCH

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THE HAMMOND METHODIST CHURCH

(Continued from page 14)

George Hyde, Z. Z. Linton, C. E. Pittman, W. J. Wylie, Roy Alford, Paul Kornegay, C. M. Cutrer and Carl F. Barrett.

Trustees: O. P. Waldrep, chairman; Henry May, Dr. M. C. Wiginton, W. B. Jordan, C. C. Lipscomb, George Hyde and H. H. McCain.

Church School Superintendent: R. N. Garrett.

President of Woman's Division of Christian Service: Mrs. Roy Alford.

The Hammond church, from the time it was made into a station, has been a working and a growing church. Its membership has grown since 1903 from 98 to 460, and it continues to grow. The congregation through these 32 years has always had some of the very salt of the earth, men and women who would go their limit to promote the interest of the church. Methodism nowhere in these Florida parishes has produced a better layman than Dr. Lucius McGehee, who served for 25 years as steward and Sunday School superintendent. He was a Christian man who left his imprint deeply upon rich and poor, learned and unlearned, white and black.

Dr. Boswell, Mrs. J. D. McConnall, Mrs. S. A. McKneely, Mrs. J. D. McGehee and others played a noble part in the early struggles of this church as a station. We are inclined to believe that much of the real salt of the earth is here today.

Therefore, with an inspiring past, a present membership of 460, a beautiful modern church building and parsonage, a zealous, streamlined pastor and a tireless district superintendent, we hail with joy the bugle sound of united Methodism to advance. We respond to the call—We are marching! You can count on us!

(The pastor wishes to express his sincere appreciation to Brother Walton for his time and effort in writing this brief history of our church in Hammond. Brother Walton assists the pastor in every way and is a great source of joy and comfort and wise counsel to him. His and Mrs. Walton's coming to Hammond to live struck a responsive chord in the hearts of us all.)

AN UNOFFICIAL STATEMENT

From Methodist Youth Visiting the
General Conference

Being young, we have no delegated voice in the General Conference of the Methodist Church. But we are not too young to let a glaring evil go without protest.

As Methodist youth, we profoundly regret the action of the program committee which, through its invitation to Congressman Martin Dies, seems to endorse his record as a member of the greatest legislative body in the world, the United States Congress. Please understand, we do not oppose Mr. Dies' speaking. He has this right, just as we have our right to oppose what he stands for. We do oppose what Mr. Dies stands for and the action of the program committee, and our consciences would not be clear if we let his appearance under Methodist auspices go without protest. To bring Mr. Dies before the Methodists is to throw support to a man who has brought shame and dishonor to those things which we as Americans and Christians have been taught to hold dear.

Let us be clear. We do not desire to protect the "fifth columns" and "Trojan

horses" of those who set forth political propaganda of foreign origin within our country. We feel the forces of law and order in the United States are equipped to handle any cases of violence which might arise. But Mr. Dies' committee has become the mouthpiece of disgruntled individuals who wish to use its avenues of publicity to smear their enemies. It persecutes for opinion. Democracy is built on the belief that the free interchange of opinion produces a greater truth. In today's world, there is no halting the flow of opinion from country to country. The Christian missionary enterprise would be helpless if such a tariff on opinion were made effective. The stoppage of the exchange of ideas is the surest way to the very totalitarianism Mr. Dies is so eager to avoid.

Mr. Dies has chosen witnesses who obviously have axes to grind. He has entered their allegations as pure fact, has not given opportunities for legal defense, has condemned individuals by association, has demanded to know how individuals have voted, whereas the secret ballot is part of our democratic structure.

A good many Methodist youth in recent months have had their eyes opened to the conviction that the problems of the world are not ever going to be solved by nations acting unilaterally. We feel that there is a weighty body of tradition from the Jewish prophets on down through the long tradition of the Holy Catholic Church, which points to universalism as one of Christianity's most cherished ideals. Today is not the day for Americans to cry nationalism and anti-alienism. Today is the day for us to set our democratic, Protestant heritage in a world setting. We are world Christians, we Methodists, and it is most regrettable that our program committee has given the floor to a man whose whole political career is scarred by attitudes so fundamentally opposed to the ecumenical aspects of the Christian community.

NEW PASTOR BEGINS WORK

Rev. Hubert A. Gibbs, recently assigned to Napoleon Ave., Methodist Church, began his ministry on last Sunday. The new pastor takes the place of Dr. W. R. Polhamus and comes from West Plains, Mo., to which place Dr. Polhamus was transferred.

DEDICATION NOTICE

Please state in the Advocate that our church at Iota, La., will be dedicated on May 12, at 9:45 a. m. All former pastors are invited to be present.

Rev. B. H. Andrews, district superintendent, will dedicate the church.

T. D. LIPSCOMB,

Pastor.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Third Round

Sunflower and Doddsville, at Sunflower, Sunday, May 12, preaching morning and night.
Acona Charge, at Emory, Friday, May 17, preaching 11 a.m., Q. C. 2 p.m.
Pickens, Sunday, May 19, commencement sermon 11 a.m.
Winona Station, Sunday, May 19, night, preaching and Q. C.
Swiftown Charge, Revival meeting at Baird, May 20, May 24.
Minter City and Glendora, at Glendora, Sunday, May 26, 11 a.m., preaching, Q. C. 2 p.m.
Ruleville, Sunday night, May 26, preaching and Q. C.
Drew Charge, at Wade, Saturday, June 1, preaching 11 a.m. and Q. C.
Lexington, Sunday, June 2, 11 a.m., preaching, 2 p.m. Q. C.
Webb and Sumner, at Sumner, Sunday, June 2, night, preaching and Q. C.
Winona Circuit, at Bluff Springs, Friday, June 7, 11 a.m., preaching and Q. C.
Moorhead, Sunday, June 9, 11 a.m., preaching, 2 p.m. Q. C.
Belzoni, Sunday, June 9, night, preaching and Q. C.
Carrollton, at North Carrollton, Wednesday, June 12, Devotional and Q. C.
Vaiden and West, at Hebron, Sunday, June 16, 11 a.m., preaching and Q. C.
Sidon, Price Memorial and Phillip, at Sidon, Sunday, June 16, night, preaching and Q. C.
Tchula, June 23, 11 a.m., preaching, 2:30 p.m. Q. C.
Sunflower and Doddsville, at Doddsville, Sunday, June 23, night, preaching and Q. C.
Schlater and Cruger, at Cruger, Friday, June 28, 4:30 p.m. Q. C.
Black Hawk, at Coila, Sunday, June 30, 11 a.m., Laymen's Rally; address by Judge M. F. Pierce, District Lay Leader; Q. C. 3 p.m.
Pickens and Goodman, at Richland, Sunday, June 30, 11 a.m., preaching and Q. C.
Duck Hill, at Mars Hill, Sunday, July 7, 11 a.m., preaching, 2 p.m. Q. C.
Ebenezer, at Liberty Chapel, Friday, July 12, 11 a.m., preaching and Q. C.
Greenwood, First Church, Sunday, July 14, preaching morning; Q. C. July 9, night.
Isola Circuit, at New Hope, July 14, night, preaching and Q. C.
Itta Bena, Sunday, July 21, 11 a.m., preaching, 2 p.m. Q. C.
Inverness and Isola, at Inverness, Sunday, July 21, night, preaching and Q. C.
Poplar Creek, at North Union, Friday, July 26, 11 a.m., preaching and Q. C.
Swiftown and Morgan City, at Morgan City, Sunday, July 28, 11 a.m., preaching, Q. C. 2:30 p.m.

MISSISSIPPI CONFERENCE

Corinth District—Third Round

New Albany, May 5.
Ripley, May 5, night.
Guntown-Salttillo, at Liberty, May 8.
Booneville, May 8, night.
Ashland, at Black Jack, May 11.
Blue Mountain, May 12.
Booneville and Wheeler, at Blythe Chapel, May 16.
Fulton, at Friendship, May 17.
Holly Springs, May 19.
Potts Camp, at Bethlehem, May 19, afternoon.
Jurisdictional Conference opens May 22, at Asheville, N. C.
Kossuth, at Pleasant Hill, May 30.
Corinth, South Side, at Shady Grove, May 31.
Pastors' School, Woods Junior College, June 3-7.
Belmont, at Old Bethel, June 9.
Baldwyn, at Asbury, June 14.
Rienzi, at Bethel, June 16.
Corinth, First Church, June 16, night.
Golden Hill, at Paul's Chapel, June 22.
Chalybeate, at Brownfield, June 23.
Sherman, at Belden, June 23, night.
Dumas, at Mt. Zion, June 29.
Dedication service, Dumas Church, June 30.
Lowery, at New Harmony, June 30, afternoon.
New Albany Ct., at Ingomar, July 7.
Hickory Flat, at Bethel, July 8.
Myrtle, at Union Hill, July 9.
Mantachie, at Hebron, June 24.
Iuka, July 21, night.
Iuka Ct., at Harmony, July 21.
Rocky Springs, at Salem, July 20.
Tishomingo, at Paradise, July 19.
Marietta, at Gilmore Chapel, July 27.
Abbeville, at Union Hill, July 12.
Waterford, at Lebanon, July 13.
Oxford-University, July 14.
Pickwick Camp for Intermediates, July 15-19.
Burnsville, at Indian Springs, July 26.
Corinth, West Side, at Box Chapel, July 28.

Beginning her 103rd Session Sept. 16—

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For catalog write DICE R. ANDERSON, Pres.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Give me, O God, the gift of a thankful heart. Forgive me that so often Thy daily mercies have knocked in vain upon my sullen heart. Forgive me for the gloom in which I have perversely lingered, while all Thy world of light and beauty was open before me. Forgive me for the distrust that still can meet the days with fear, after all that Thou hast done for me. Still be patient with me, Thou who art kind to the unthankful; leave me not to myself; open my eyes to see and my heart to understand. Amen.

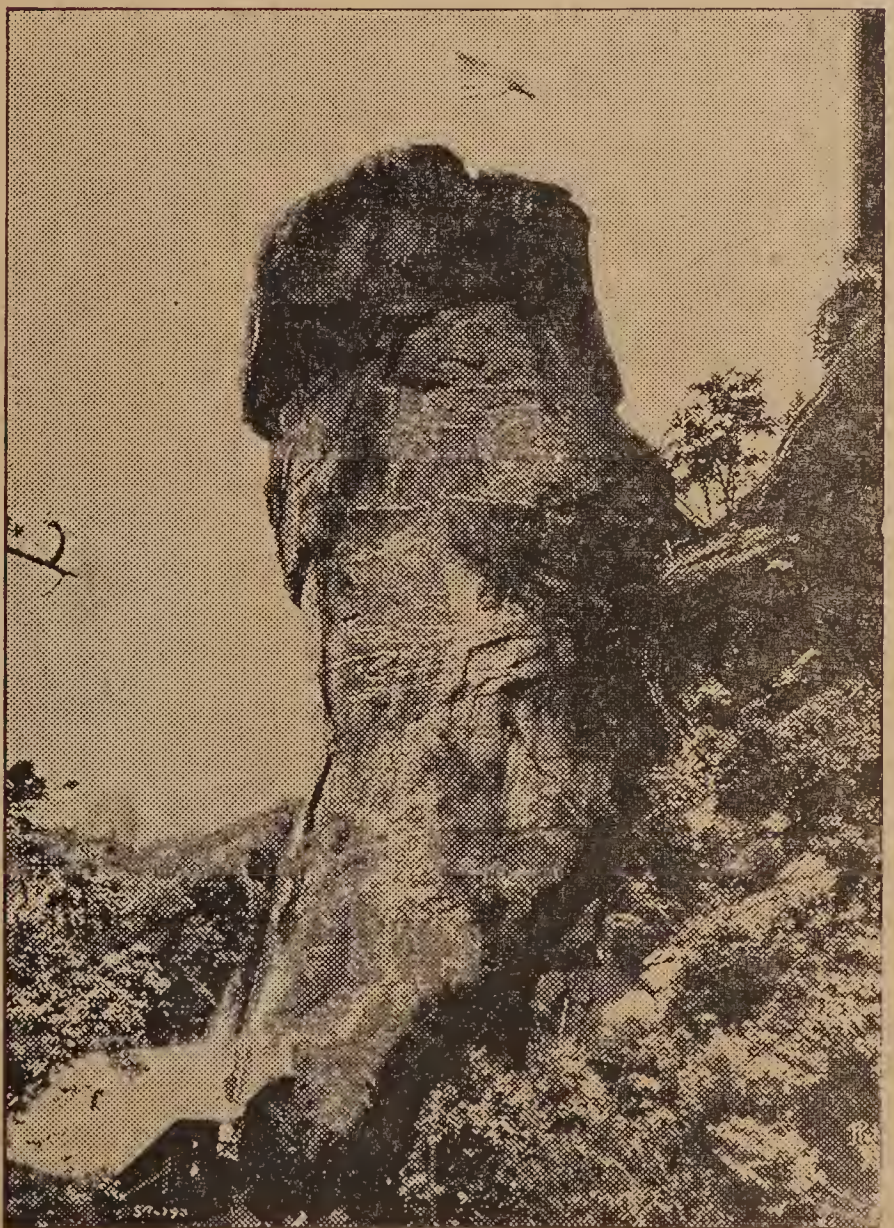
THE PRAYER-ROOM TODAY

"There are experiences . . . by which the faith of a Christian man is verified. Of these one of the most decisive and most wonderful is the consciousness that through Christ he has passed into the eternal and Divine order. He is just as certain that he is environed by things unseen and eternal as that he is environed by things seen and temporal . . . He is conscious that that Diviner region is now the native land of his soul."
—R. W. Dale.

Rev J B Cain

Oct 140

PILLAR ROCK



Scene near Asheville, N. C., the meeting place of the Southeastern Jurisdictional Conference, May 22.



WALLET OF THE WEEK



PALESTINE AND THE UNITED STATES are said to lead the rest of the world in furnishing a home for Jewish refugees from Germany. Since 1933 seventy thousand of these unfortunate exiles have found asylum in each of these lands. According to Sir Herbert Emerson, director of the intergovernmental Committee on Political Refugees, this number has found not just a temporary shelter, but a permanent home, and will be permanently incorporated in the history and economic life of these lands.

* * *

THE SEPARATION OF CHURCH AND STATE in Uruguay, in 1919, was described by a speaker at the twentieth annual meeting of the American Catholic Historical Association, recently, as "a land mark in the history of the Roman Catholic Church in that country." The reason which he assigned for the opinion was that it removed all government interference with ecclesiastical patronage, and thereby reduced the causes of trouble which had prevailed during the period of the union of church and state.

* * *

NEWSPRINT IN GREAT BRITAIN has doubled in price since the beginning of the war and in addition the supply of paper is strictly rationed. This situation is creating a very serious problem for the publishers of newspapers in that country. The *Christian World* greatly reduced its size some time ago and the *Methodist Recorder* now announces that because of the paper control restrictions it must do the same thing in order to comply with the new regulations now being put into effect. It appears that the blackout is affecting news as well as light.

* * *

THE EGYPTIAN CABINET is reported to have approved a bill recently which is designed to prevent religious "proselytizing" outside places of worship, or other places to be designated by the government. "Proselytizing" under the proposed measure would mean forcing or even allowing a pupil to participate in a lesson on religion which contradicts his own belief, and it expressly prohibits religious propaganda in hospitals or charity institutions. When it is remembered that Catholics and Protestants alike have missions, schools, colleges and hospitals in Egypt it appears that the bill proposes to put permanent blinkers on the Egyptian people.

* * *

THE GERMAN INVASION OF NORWAY is said to have been directed largely by men who spoke the language of the country with fluency and who knew the country well. These facts gave rise to an investigation which, according to an article by Edwin L. James in the *New York Times*, revealed the fact that those leaders were of the thousands of underfed and sickly German children whom Norway befriended and saved at the end of the last war. They were raised to manhood and were then returned to Germany, where they joined the army and then returned to strike down those who had been their friends in a day of desperate need. Gratitude in reverse.

PASTORS FOR RUSSIAN ORTHODOX CHURCHES are trained in Paris, where there is a Theological Institute for training priests for that body of Christians who are not allowed to be trained in Russia. There are said to be thirty thousand parishes of the Russian Orthodox Church still operating in the Soviet Republic. The school in Paris has been operating for fourteen years, and it has rendered distinctive service to world religion by providing pastors for the churches in other lands and by preserving the theological values of the ancient Orthodox church.

* * *

THE ENCHANTED RIVER is a mist-shrouded channel less than a half mile long in the Island of Mindanao, one of the Philippine group. The apparent source of the river is a great limestone cave. The natives believe that the locality is protected by spirits. They are fortified in their superstition by the fact that fogs and reefs make the harbor perilous even in fair weather, and by the further fact that in the caves surrounding the bay great quantities of human remains have been found. The Enchanted River is but one of the channels emptying into the bay.

* * *

DR. CHARLES M. SHELDON, the author of the most widely read book of the past fifty years, is now eighty-three years old and lives in Topeka, Kansas. The book, "In His Steps," was published in 1896, was not copyrighted, and only one of forty-six publishers paid Dr. Sheldon a royalty. Eight million copies were sold in the United States and eleven million copies in twenty-three languages were sold in foreign countries. Dr. Sheldon may not have reaped a great reward for his effort, but he did the world a great service and that after all is the greatest compensation.

* * *

THE SAKI PEOPLE IN MALAYSIA are said to be usually underfed and have always little food reserves in store for future use. The hens are said to lay their eggs in a box on the kitchen shelf, and some wag has called this "service with a cackle." The Saki women perform the never-ending task of grinding the padi (rice) into flour with which to make bread for the family. The women also do all the hard work and because of toil and disease, they become prematurely old. The men are for the most part thriftless hunters who leave to the women all the heavy work under the pretext of securing meat for the larder.

* * *

ALASKAN "RAT SUNDAY," observed by the Eskimo Indians of Aklavik, seems to be a trapper's version of "God's Acre," which is a practice in agricultural regions of the South. The natives make their living by trapping muskrats and when they return with the summer's catch they hold a thanksgiving service in the mission chapel of the Church of England. When the collection plates are passed each trapper places a little bundle of pelts, from two to five skins, on the plate. These pelts are valued at about fifty cents each, and while the gift may seem small to us it is generous for those who make the offering.

New Orleans

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

ANARCHY AND FREE SPEECH

On May Day in the city of Philadelphia, we saw for the first time a Communist demonstration. The first thing that we would say about it is that it confirmed our impression as to the aim and purpose of the movement. The numerous banners were inflammatory in tone and were really attacks upon government. One banner associated the Dies Committee, Coughlin and the Ku Klux Klan in offensive suggestion, and there were others of like nature.

As we see it, that demonstration was far from being benevolent or even harmless. On the banners and in the raucous barkings of those who harangued the crowd, the subversive aim and the anarchistic design of the organization seemed to us to be manifest. We believe that it represents one aspect at least of a political effort to crush religion and civilization. It is in no sense a philosophy of government; it is an agent of destruction without a redeeming virtue. We do not believe that the doctrine of free speech should be invoked for such attacks upon our government. To insist that insidious anarchy is protected by the Bill of Rights, is to say that a band of non-descript and wild-eyed propagandists, whose speech betrayeth them, is more important than government, society or civilization and it is to court chaos.

It is entirely beside the point to argue that such develops political resistance. As a piece of political policy, it suggests the half-savage idea of subjecting the untried to storms of temptation in order to develop character—a father sending his son into the saloon or the brothel in order to reveal his strength. Such would be a piece of ghoulish presumption. If the son fall, what has been gained by the process? If he survive the ordeal, of what constructive use is the disclosure? We are subjecting American ideals and loyalties to a strain, at once unnecessary and unwholesome, under the vain delusion that we are safeguarding free speech. As a matter of fact we are helping to destroy the very charter under which free speech is granted, and in so doing we are destroying the one thing politically worth talking about.

THE OPEN CABINET

The action of the General Conference in providing that pastors shall be notified of changes to be made in their appointments seems to us to be somewhat doubtful in value. It may possibly cure some tendencies, but to make it mandatory is liable also to create embarrassments in other directions. Personally we prefer an open cabinet, but there are often situations which develop which will not be helped by making the issue public. If the information could be only the property of the person to whom it is given, it might be less troublesome, but notice of

one change is but a link in a chain of adjustments which every pastor will be quick to analyze. Besides this is the fact that "kitchen cabinet" appointment-making is one of the common pastimes of the Annual Conference, and we have known even that guessing contest to create trouble.

We think it was especially unfortunate that the proposal to consult the church affected was offered and rejected. We do not mean that we look with favor upon such, for it would certainly mean the end of the itinerant system, and even the mandatory requirement that the pastor be notified is a step toward that end. Purse-string veto is not wholly unknown in Methodism and we believe that an expressed refusal to share information with the congregation will surely promote the effectiveness and the frequency of its use. We believe in being democratic and fair, but Methodist appointment-making is not fashioned upon a model of absolute democracy. If the Church is ready to abandon the system, well and good, but that is something to be considered. Action which ham-strings the bishop and his cabinet will reduce them to the status of a clearing house committee for hearing protests without the power to decide anything.

CONSISTENCY IN THE PROMOTION OF PUBLIC HEALTH

The American people are easily aroused over unsanitary and pest-breeding conditions which are at a distance from their own doors—Cuba, India, China, and other places where poverty and plagues are prevalent. We have no degree of hospitality for imported disease. But we are often unconscious or indifferent to conditions which exist almost in our own back yards, particularly unsanitary conditions which are often as festering sores in the very heart of great metropolitan centers. We have in mind a two-story fire-trap, as ramshackle and unsightly as a superannuated chicken coop, which has been occupied by more than one family. We have been told of unsanitary toilets in fashionable residence districts, and we have heard of proposals to pave streets in poor residence sections without providing for sanitary sewerage and other equally important requisites of modern civilization.

We have sincere sympathy for those who are thus neglected and discriminated against, but we are amazed at the shortsightedness of those who even acquiesce in the neglect, not to mention the stupidity of those who perpetrate the crimes. When an epidemic of typhoid breaks out health authorities become unusually vigilant and every dairy is immediately suspected. We do not object to the most rigorous investigation of the milk supply, but we do wonder why attention is not focussed also upon conditions which are a constant menace to public

health. As long as we are willing to think in terms of our own premises and ignore horrible conditions on the premises of our neighbors, we may expect to share the dire consequences of plagues which are bred in filth. We should be a little more consistent ourselves if we would have others take seriously our preachments regarding hygiene and sanitation.

PAGE MR. RIPLEY

"Believe it or not," the Advocate office has received a pounding. On last Friday when we returned from lunch, we found in the office a package which had arrived in our absence. It was prepaid—nothing left to arouse our suspicions. But despite it all it just didn't register. Day in and day out for more than five years we had spent our time in that little sanctum which no such good angel had invaded before. We could not believe our eyes, for it was all too good to be true. But there it was, a whole crate of luscious strawberries sent by Mrs. A. M. Edwards, Sr., Ponchatoula, La. That was all the information we had concerning the gracious and beautiful surprise which came to us. It was like a lovely oasis in the heart of our desert of being remembered. Editor, secretary and publisher join in saying thank you and we promise to reward you with our very best shortcake in Advocate service. As Paul wrote to the Corinthians, "Our heart is enlarged," and for the benefit of other like-minded friends, we would say, "Our mouth is open unto you."

THE GENERAL CONFERENCE

So many things were rushed through in the closing days of the Conference that it is practically impossible to keep track of what happened.

For one thing, it was made mandatory for the Bishop and the cabinet to notify or to make every effort to notify a minister who is slated for change.

The administration of Hospitals and Homes is to be under the active direction of the Board members in each jurisdiction, and no change was made in the power of the Annual Conference to finance its institutions.

A heated and somewhat hectic debate ended in passing the report asking the President to recall Mr. Myron C. Taylor, his personal representative at the Vatican.

There was a change in judicial administration which requires two-thirds instead of a majority to convict a minister on trial. We are inclined to think this is more just than conviction by a bare majority.

On Friday afternoon, May 3, Bishop A. Frank Smith presided, and the Conference gave him a strenuous workout on points of order. At the end of the session, Bishop Darlington, on a question of "High Privilege," created a ripple of merriment with the joke that there would be no points of order in heaven, and thereupon Bishop Smith is reported to have raised the doxology, "Praise God from whom all blessings flow."

Automatic retirement at the age of seventy-two and beginning in 1942 was a contested issue. It was finally sent to the Judicial Council for a decision as to its legality. The Council decided that it is constitutional, Dr. J. Stewart French dissenting, and the new law will mean that ministers after 1942 must retire under the age limit. The Conference made general a provision hitherto applying only to the Illinois Corporation which gives a minis-

ter the option of retiring at sixty-five years of age without affecting his claim for service.

The business of Saturday and Monday, when the Conference came to final adjournment, was rushed through almost without discussion and without much understanding, except on the part of committees, as to what was being written into the law of the Church.

THE JAUNDICED EYE

Recently we have heard reports of rather harsh criticism of Methodist Union and credited to sources which we think should utter a different note. Of course, the problems of United Methodism are not going to be solved in a few months, but they will disappear as we travel on together. No person in a position of leadership should permit a jaundiced eye to lead him into making declarations that may mislead the people as to the real facts. Certainly the reunited Church is entitled to a fair chance, and in the absence of proof no one should lay foundations of discontent.

Editorial Miscellany

By Dr. H. T. Carley

HOW TO RAISE CHICKENS

Some weeks ago, in compliance with a well-established annual custom and in response to an inner urge to enjoy the delicacy of fried chicken at suitable intervals, we set a hen on fifteen eggs. The nest was carefully and comfortably prepared, and every precaution was taken to make the period of incubation as light on the hen as possible. Then we sat back and waited for nature to take its course.

In about three weeks we began to expect something. The eggs were of an excellent variety, and we were anxious to hear the "peep, peep," that indicated the culmination of the hen's patient period of waiting. Sure enough, early one morning we heard the welcome sound and saw the mother proudly parading around the yard with **three** biddies. It was disappointing—not to say peeve-provoking.

A few mornings later, we were delighted to see another hen at the head of a procession of **fourteen** baby chicks, clucking vigorously at the back steps and scratching diligently for such tidbits as she might be able to find for her babies. She had "stolen her nest," and was proudly displaying the fruits of her theft. And, to our increasing surprise, within a few days three other hens appeared with creditable broods. They, too, had done their work by stealth.

Now, the question that interests us is, why did the one fail and the others succeed?

The answer is, We don't know.

But we are sure of one thing—we are not going to be led to the erroneous conclusion that the best way to raise chickens is to turn the hens loose and hope for the best. We are going to continue to fix nests, select eggs, and do all we can to aid nature. In the long run, we know that is the best way to raise more and better chickens.

Once in a while a child that didn't get to go to school will make a scholar of himself; and once in a while an adult that had no religious training in childhood will become a devout and active Christian.

But we still believe in schools and churches.

FROM THE PEN OF BASCOM ANTHONY

SOME STRANGE DOINGS

I wonder what our ecclesiastical high-brows and other doubting Thomases think of that doctor's performance who recently made a salt freeze become the father of a whole nest full of rabbits. These doubters have not been able to bring their mighty brains to a belief in the virgin birth of Jesus Christ, and now they are called on to believe in the virgin birth of a litter of rabbits. Men have been busy for some time in whittling God down to man size or tangling Him up in the red tape of His own laws until He couldn't do much, but I doubt if any of them really believe that a salt freeze in the hands of a doctor is mightier than the Holy Spirit in the purposes of God.

They got another jolt on Easter Sunday and again five days later when all telegraph and telephone lines and all short wave radio communication between Europe and America were dead for some hours. We have known for a good while that when an eruption took place in the sun it made telegraphic instruments to click and magnetic needles to waver. We also knew that some of the sputtering and growling in our radio was due to the same eruption.

Now our scientists tell us that the greatest electrical storm in the knowledge of man took place in the sun on Easter and that it pelted us with an unequaled storm of electricity, and that our world is a magnet with its currents flowing north and south, and that this current from the sun was so great it broke up and swept away all currents flowing east and west.

I don't understand it all, but I believe it for I was here and experienced it, and yet some of our wiseacres talk about the "subjective" influence of prayer but are quite sure it has no "objective" influence. They believe in the objective storm in the sun and in its subjective effect upon communications down here, but are skeptical about the objective in prayer. They see how dead matter ninety-two million miles away can reach through space and take hold on dead matter down here, but they can't see how the Father of Spirits can come directly to the human spirit.

I am glad I am not credulous enough to believe things that have no basis in fact, but I am gladder still that I am not block-head enough to reject all I can't explain, for if I were I wouldn't believe I could crook my little finger. I know I can crook it, but for the life of me I can't explain it. It is easy to talk about afferent and efferent nerves, but that explains nothing. It is supposed to tell how it is done, but it fails to come within a million miles of the why of it. And so it is with many of our explanations. We hide our ignorance behind big words. The smaller the man the bigger his words are, and fewer the people who listen to him. The bigger the man the smaller are his words, and even the children hear him.

Now we know in part, and sometimes it is a very small part. Bishop Haygood said, "No man knows all about a grain of sand or a tadpole." Thomas Edison said, "No man knows one-billionth part about anything." I suspect that is an over-statement, but I don't know enough to disprove it. Electricity is as mysterious to me as how I crook my finger, but I know from experience enough about it to ride a trolley car, use a telephone, and hear through the radio

a man in Europe talking. For a man who is several thousand miles away to talk to me by means of electricity is more mysterious than that the Great Spirit should come directly to our spirits and make Himself known.

I have never read a book on botany, but that doesn't keep me from enjoying flowers and knowing something about them. I know that every rose limb has five leaves; that all lilies, except the Calla lily, have six petals; and that nearly all plants that grow from bulbs also have six. I know that most flowers with a single row of petals have but five, but I am as ignorant of why this is as are bees that find honey where I find beauty.*

Like the bees, I have too much experience with them to refuse to believe in them until I know all about them.

My faith in one man and my lack of faith in another is based on what I know about them. Where I have no knowledge, I have neither faith nor unfaith in them. Faith always rests on knowledge. Superstitions

SUBSCRIPTION REPORT BY DISTRICTS

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never do. I believe Hitler could tell the truth if he wanted to, but he has told so many falsehoods that I wait for confirmation before I believe anything he says. That is due to what I know of him. I don't believe that Friday the thirteenth or a black cat means bad luck any more than I believe that the dead stars that can't produce a blade of grass or raise a June bug have power to settle anybody's destiny. Such opinions do not rest upon knowledge. Where no knowledge is, faith can't exist, but superstitions may abound.

Now that we all know the scientists have had old Molly Hare to give a virgin birth to a hat full of rabbits, even the highbrows have enough definite knowledge to believe that maybe after all Jesus Christ was the son of God. And now that they have seen electric waves from the sun strike us with enough force to disrupt all communication with Europe, it ought to be easier for them to believe that the God and Father of us all can turn the strength of His own presence upon us until it breaks by its force the lines that connect us with sin and death.

* I have never seen flowers more abundant than they are this spring. As nature is all of one piece, this means a great fruit crop unless cut off by frost, and a great harvest

in the fields unless injured by drouth or excessive rains. The same forces that store up in plant and soil for an abundance of flowers also provides for fruits and crops.
—Wesleyan Christian Advocate.

JESUS THE CARPENTER

By Charles M. Sheldon

If I could hold within my hand
The hammer Jesus swung,
Not all the gold within the land,
Nor jewels countless as the sand,
All in the balance flung—
Could weigh the value of that thing
'Round which His fingers used to cling.

If I could have the table He
Once made in Nazareth,
Not crowns of kings, nor kings to be,
Nor pearls unnumbered from the sea,
As long as men have breath,
Could buy from me that thing He made—
The Lord of lords who learned a trade.

Yes, but that hammer is still shown
In hands of honest toil,
And round that table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop at Nazareth was bare,
But Brotherhood was builded there.

—The Presbyterian Tribune.

LOCAL OPTION ELECTIONS IN RICHLAND PARISH

On Tuesday, May 7th, local option elections were ordered in Wards 3 and 4 of Richland Parish. Rev. H. G. Hammons, pastor of the Alto, La., Baptist Church, led in the campaign of securing the necessary 25% of the qualified electors on the petition to the Police Jury. Rev. A. M. Wynn, pastor, Methodist church at Start, La., and his people cooperated.

The wets won the victory in Ward 3 by a majority of only 34 votes, but the dries won a 3 to 1 majority in Ward 4.

Leon W. Sloan, Superintendent of the Anti-Saloon League, assisted in the campaign.

In Ward 3 the liquor people gave a free barbecue and free beer party.

Although Ward 3 went "wet," the "drys" served notice that under the law they would ask for another election a year hence.

LEON W. SLOAN.

AS A LAYMAN SEES HIS CHURCH PAPER

Dear Bro. Duren: I have been reading the New Orleans Christian Advocate for more than 55 years, not continuously, but I can remember reading it when a small boy. When my father (Thomas T. Clark) was a subscriber to it, and now I am in my seventy-second year, and enjoy reading as much or more than ever.

I have just read the tribute which Rev. J. Tillery Lewis wrote for Mothers' Day, 1928, and it made my heart rejoice; what great things have been accomplished by the lives of consecrated mothers. I have a daughter who has three fine little children, one girl, 14, and two boys, 10 and 12, and my prayer is that these grandchildren may become great workers in God's Kingdom. She is a very devout Christian and I believe she is doing her part to train them right.

I am enclosing a dollar bill and want you to send her the Advocate, and be sure and send this week's issue.

Mize, Miss.

R. A. CLARK.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

BISHOP EDGAR BLAKE

Distinctive Address of H. H. Crane

HENRY H. CRANE (Detroit, NC): Mr. Chairman and brethren: To say that I am unduly honored to have this opportunity of representing the Detroit Area in this expression of affection for Bishop Blake would be all too trite. I am that, of course, but much more; I am both humbled and hilarious. I have been waiting for a chance like this for years—a chance to say to the largest and most worthy audience that could be assembled, something of what I think of my resident Bishop.

But there are several disconcerting factors that somewhat cramp my style: First, this tantalizing time limit. The proverbial homiletical allotment of thirty minutes in which to raise the dead is no limitation at all compared to ten minutes in which to lay away the most utterly alive man I know. But I will stay within the circumscribed time, brethren. Let no man rise to a point of order!

This ritual, by the way, of episcopal burial, is in sad need of drastic revision. It has one major obvious fault: It so frequently insinuates itself into use with such embarrassing prematurity. There is something almost ludicrous about this business of retiring a man who at the conventional age limit of three score years and ten is actually much younger in mind and spirit, and even in vigor of body, thank God, than many men two decades his junior. But rules are rules and we must not bend them, I suppose, or they might break and we would be leaving some who should be retired, still tired and unrested.

I recently heard of a man who wrote his own epitaph. I repeat it here because of its obvious appropriateness. It read, "I expected this, but not so soon."

Reasons for Affection

In the second place, I am somewhat disconcerted by the fact that I don't quite know, any more, how to tell a man right to his face, that I love him. For recently there seems to have been developing a new connotation to this ancient Christian declaration. Nowadays, I discover, when you want to give a brother a good, vigorous, verbal kick in the shins, you are supposed to wrap up the wallop in a preliminary protestation of great affection. But after all, it really doesn't matter much, I suppose, for I understand that the one unpardonable sin a lover can commit is to make love as though he knew how. Confessedly a bungler, therefore, in this matter, I none the less

revel in the delight of trying to declare some of the reasons for the affection that is within me toward my Bishop.

First of all, he got himself born in the right place; the same hamlet, mind you, in which my oldest son was born; in fact, the same notorious neighborhood in which I started my own ministry. It is a remarkable town, is Gorham, Maine, in which to make a start either in life, or in one's life work. Remarkable for this reason: If you can survive the first two years of what you get there, nothing can kill you off after that. The rockbound state of Maine, to say nothing of its rockribbed Republicanism, puts you to so many severe tests of body, mind and soul that it kills off the weaklings and strengthens those who manage to survive.

An Utterly Unterrified Prophet

Those of us who have watched this Maine-born man in times of terrific testing, when the storms of contention and strife have surged around him and the lightnings of criticism and condemnation, have stabbed the darkness of the misunderstanding that encircled him, have witnessed that which made us stand at attention and instinctively salute, for here was an utterly unterrified, undismayed, present-day prophet of a living God in whom he had perfect confidence and whose mighty messages he never hesitated to proclaim.

It does something to the soul of a preacher when he senses such spiritual strength in his Bishop. He does more than respect him, he adores him.

The basic virtue, after all, is courage, isn't it? Lacking that, nothing else matters very much. But when it is there, it puts power in every other character quality a man possesses. No other virtue in the category is universally recognized as such. Only courage. Everybody, everywhere, admires it. And when you find it in your Bishop it is somehow peculiarly admirable.

Courage, Kindness, Intelligence

But courage without kindness, courtesy and gentleness may be easily perverted into cruelty. Some men think they are being brave when they are really being cruel, even though unintentionally. It is a very human foible, this, and who of us is not susceptible? I rather think that the only real safeguard against it is a sort of supersaturation of fundamental kindness; for when you know a man is basically kind, you know full well he always wants to be fair, and then, whatever he does that may for the nonce appear to be harsh, you feel instinctively his action will eventually work out for the best. Such a man you trust, as well as admire; and such a man is my Bishop.

Then, there is another thing that endears him to all who know him: with his courage and his kindness, he is intelligent. That comes pretty near being the perfect triad. I should say. It is very meet, right and the bounden duty of a Bishop, we understand, that he be pious—even more pious than a preacher I presume. But such a virtue, great as it is, cannot completely compensate for stupidity. An awful lot of sorrow and sin in this world derive not so much from any deep-seated viciousness, so much as from too much naivete, or even downright dumbness.

Profoundly Christian

It is a glorious thing to have a Bishop who, to use the vernacular, actually knows his way around, knows what it is all about, has an eye to the essentials, can discriminate between what is really worth while and what is inconsequential, leaving the latter alone and to the former giving his consecrated best. When such a man is brave he is brave about something that really matters; when he fights, he tackles real issues and uses only Christian techniques and tactics; when he talks, he speaks unequivocally, in understandable language, on subjects of superlative significance; and when he prays he doesn't entertain an audience, he gets in touch with God.

But best of all, under all, over all, and through all, this Bishop of mine is profoundly Christian—not simply in the conventional sense in which all of us are more or less Christian, but in the sense of knowing the mind of Christ, and actually having his spirit. Utterly natural, always, with an incorrigible and infectious sense of humor, democratic and brotherly, God-blessedly human, he follows his Master with a loyalty and love that is an inspiration to more than he will ever know. Grandly old-fashioned in his convictions, brilliantly up-to-date in his opinions, and gloriously ahead of his times in his ideals, he is my idea of what a Bishop ought to be, and I wish I could be in his area forever.

A certain brilliant, contemporary poet puts my sentiments in more adequate form than any poor prose of mine could ever do.

Described in Poetry

We cannot see the greatness of this man—
He is too near.

But time, and separation, and the longer
view

Shall make it clear.

We cannot see how great he is, and yet,
That he is good

Is plain to each of us! A simple fact,
And understood

Because he mirrors what is best in us—
What we would be,

Our very selves, if we could but attain
Nobility!

Possessed of dreams, the music of the
spheres,

A silver symphony, is in his heart!

So rapt his listening, it well might be

His soul should dwell in regions quite
apart

From our so sordid world! Possessed of
dreams,

He might be unaware of hate and fear,
Of bitterness and woe that make the lives
Of common men discordant! But one
clear

Insistent note of love has marked the theme
Of his imaginings. His is no sleep,
And no forgetting of a troubled world.

But, dreaming beauty, his mind still can
keep

Its pity for all ugliness; his hands

Still grope to touch the baffled hands of
others

Who have no vision; and his heart still
yearns

To lift the heavy hearts of these his
brothers!

Finally, and with climactic emphasis, may I say, there is only one thing about Bishop Blake that is a wee bit better than all the rest of him, and that is his greatly loved wife, Mrs. Blake. Our affectionate gratitude to them both for all they have done for us, and for all that they are.

CONFERENCE NEWS AND PERSONALS

Rev. R. M. Bentley is enjoying his pastorate at Bunkie, La. The general progress of the church is encouraging, and all finances are kept up to date. The entire church program receives due consideration.

The Training School, April 21-26, sponsored by Hall Summit, Pelican and Coushatta charges, had an average attendance of 95. The teachers were Rev. J. H. Bowdon, district superintendent; Rev. D. B. Boddie and Rev. and Mrs. Henry A. Rickey.

Rev. Andrew J. Boyles reports that the work at Bay St. Louis is growing gradually and that he is trying to carry forward the entire program of the church. This is Bro. Boyles' fourth year on that charge, and he has made truly a remarkable record.

One of our most loyal friends is Mrs. J. M. Valliant, of Prairie, Miss., who says that they can not keep house without the Advocate. If more of our people would give the literature of the church a place in their homes greater things would be accomplished for the Kingdom.

Rev. C. T. Floyd, district superintendent at Sardis, Miss., is to have Dr. Vliet for five days in the Sardis-Grenada district. The outlook for a great year is better than it has been for a long time and the preachers are receiving hearty cooperation upon the part of the people.

Gammon Theological Seminary announces the following speakers for the Commencement period: Baccalaureate sermon on May 19, Pres. John W. Haywood, of Morristown College, Morristown, Tenn.; Commencement address on May 21, Rev. Earle A. Baker, pastor, First Methodist Church, Cedar Falls, Iowa.

Levin Farmer, a well-known leader of young people in Shreveport and Louisiana, has accepted a contract with a Hollywood production company last month and is now in California. He was editor of the "Voice of the Union," the official publication of the Young People's Union, a state-wide organization of Methodist youth.

The Hon. J. E. Eudy, who has been a reader of the Advocate since he first learned to read, writes that they are planning to erect a new church building at Eupora, Miss. The former church lot has been sold to the Government, the building razed, and most of the material saved for future use.

Rev. J. H. Jolly reports a gracious revival at Magnolia, Miss., where he had the assistance of Rev. Ira E. Williams. Rev. Jolly says that the entire town and community were touched by his helpful messages. At Easter that church raised all its benevolences for the year and paid the superannuate assessment in full.

The church and the church school of Poplar Springs, Meridian, charge, gave Rev. M. G. Matheney a surprise party on his seventy-ninth birthday. A box containing a birthday cake and many useful articles was presented and the family of Bro. Matheney, including children and grandchildren, with Rev. and Mrs. G. E. Allan, the pastor and his wife, had a feast of rejoicing together.

The annual meeting of the Tatum Lumber Company, Hattiesburg, Miss., was held the first week in May, with Rev. J. O. Hanes doing the preaching. This is the twentieth revival campaign that Bro. Hanes has con-

ducted for the Tatum Lumber Company. Bro. Tatum bears the expenses and furnishes free transportation for those not having their own conveyances.

A new and beautiful church building at Dumas, Miss., will be dedicated on June 30. Bro. W. H. Sparks, who has been a steward in the Dumas church for many years without having missed but one quarterly conference in twenty years, and then on account of illness, was instrumental in carrying through this project. His pastor, Rev. T. A. Filgo, speaks of him as "a pillar that bears much weight in the building of the Kingdom."

Bro. S. D. Turner, of North Carrollton, Miss., known to his friends as "Uncle Sam," is eighty-eight years old and is one of the most regular attendants at Sunday School, prayer meeting and the regular services. He says that he has been reading the Advocate "for nearly a hundred years and does not want to quit now." His pastor, Rev. L. C. Lawhon, who is serving his fourth year at Carrollton, speaks most appreciatively of his people and of their kindness to him.

Rev. Geo. H. Jones, Newton, Miss., has moved into his new parsonage, a renovated building formerly used as a district parsonage. The old church parsonage was sold and the debt of \$3,700 against it was canceled. The church building has been repaired and the congregation is in process of raising funds to retire the remaining indebtedness on the paving tax. Bro. Jones expects to celebrate the seventy-fifth anniversary of the founding of the Newton church in the fall.

Rev. A. M. Ellison, Jr., pastor of the Brooklyn-Bond charge, reports a very successful session of his quarterly conference recently and an uplifting message by Rev. J. F. Campbell, district superintendent. All financial items are on the upgrade and the youth revival, led by Rev. E. E. Samples, of the Handsboro charge, was very effective, and Bro. Samples was enthusiastically praised by the pastor. Much material improvement has been done on the parsonages and churches and the outlook is for a year of great progress along all lines.

KINDNESS APPRECIATED

Dear Editor: We do appreciate the kind thoughtfulness of our church and our pastor and his wife, Poplar Springs church and Rev. and Mrs. G. E. Allan, during the illness of my father. For years the church has been his life so to speak. He still tries to make it to the preaching service, but feebleness for the past few weeks has limited some of his activities.

Sincerely,
ALPHA MATHENEY.

GRACE CHURCH, JACKSON, TOPS CAMPAIGN

Rev. E. L. Ledbetter, Grace church, Jackson, sends in a list of forty-one subscribers and says there will be about twenty more.

Bro. Ledbetter's first list is made up of four renewals and thirty-seven new subscriptions. This is far and away the best report thus far in the campaign. In addition to this magnificent Advocate report, thirty-two members have been received on profes-

sion of faith already and the church revival is scheduled for the fall. This congregation has a number of tithers. It is a great pleasure to print this excellent report and to give credit for work being done by the pastor and his splendid congregation in the capital city of Mississippi.

LEWIS MEMORIAL HOSPITAL

Dear Dr. Duren: I have just received the following letter from our Rev. W. C. McCay, of Nettleton, Miss., which has heartened me mightily and shows that the cause of the Lewis Memorial Hospital still has friends who are willing to present the cause before the people, and shows also that wherever this cause is presented it meets with a hearty response. I wish that you would give publicity to this letter through the columns of your great paper, so that it may encourage other of our ministers in the North Mississippi Conference and, perhaps, in the Mississippi Conference, to make a presentation of this most worthy but unfinished task and give the right of way in at least one service during this current year. The letter follows:

Nettleton, Miss.,
May 8, 1940.

Dear Bro. Wall:

On last Sunday I preached a missionary sermon (or tried to) and at the close of the service I presented Lewis Hospital, and the offering amounted to \$50.55, as per enclosed check that Mr. Sumner is sending you.

Am enclosing names of some of the larger donors: Mr. W. C. Bethay, Mr. and Mrs. L. M. Baker, Dr. J. T. Dabbs, Mr. H. L. Baker, Mrs. G. L. Francis, Mr. Cliff Fowler, Miss Marie Humphrey, Miss Millie S. Jones, Miss Laverne Martin, Mr. and Mrs. J. D. Owings, Sam J. McDuffie, W. H. Trapp, J. H. Riley, D. M. Thrift, Chas. Kingsley, Frank Kingsley, J. A. Price, W. H. Sumner, J. A. Wiygul, Jr., Mrs. Ada Namie, Mrs. Edith Van Brooklyn and others.

Hope everything goes well with you.

Sincerely yours,
REV. W. C. McCAY.

I wish to state that Dr. and Mrs. Lewis are returning this July from the Belgian Congo to the United States. They are our own ambassadors of Christ in that benighted land; they are doing a wonderful and prodigious work for the health and cure, physical, mental and spiritual, of those natives over there. This task to which many of us have applied ourselves in rather an indifferent fashion, except in a few cases, is still short of its minimum goal. The cause has not been generally presented to the membership of our Conference. May I appeal to our preachers to give their congregations just one clear cut, clarion call for this missionary special and leave the results with God and his people. I feel sure He and they will do the needful.

The Lewises are giving their all for Him, what are you willing to give? If this slogan is burned into our consciences, the task will be finished before they arrive.

S. V. WALL,
Treas., L. M. H.

Cleveland, Miss.

The Week's Brain Wave

Coming from good people isn't half so important as going with good people.—Ezra.

THE GOLDEN CROSS APPEAL

This week the Golden Cross makes its appeal in behalf of the sick. No higher mark of a Christian civilization is known than the measure in which we care for those who suffer bodily afflictions. Those for whom the Methodist Church is responsible, your representatives are not sparing themselves, endeavoring to carry a ministry to them akin to our Divine Lord, and that which is becoming a great Church.

If you have not, please read Dr. Serex's illuminating and timely article in the Advocate of May 2. No better message or appealing facts could be presented. Pass it on. Let it be known. Many do not read the Advocate.

By Conference action, Mr. John H. Carter, 1220 Pine St., New Orleans, La., is our Conference Golden Cross treasurer, to whom all Golden Cross funds are to be sent.

J. A. ALFORD,
Conf. Director, Golden Cross.

THE GREENWOOD DISTRICT CONFERENCE

The nineteenth annual session of the Greenwood District Conference met at Belzoni, April 23 and 24. Dr. H. F. Brooks, district superintendent, presided.

After organization of the conference and the appointment of committees by the Chair, the morning session was spent in hearing reports of the pastors concerning the various charges of the district. These reports indicate that the district is in a very splendid condition in every sense of the word.

At the eleven o'clock hour, Rev. Shed Hill Caffey, of First Church, Greenwood, brought a splendid message to the conference, his subject being "The Challenge of Jesus."

The afternoon session was devoted to recognition of various connectional representatives of the church at large and addresses from these men. Dr. W. L. Duren, editor of the New Orleans Christian Advocate, spoke concerning the Advocate. Dr. M. L. Smith, President of Millsaps College, was presented and then introduced Miss Mary Moore, of the College, who spoke for the student body. Dr. Smith also introduced Joe L. McDavid, ministerial student, who also spoke for the College. Dr. Smith then gave a brief statement about the work of the College.

Mr. Fred J. McDonald, Superintendent of the Orphanage at Jackson, spoke concerning the home there, and Rev. J. G. Snelling spoke concerning the Mercy Memorial Home, of which he is superintendent. Rev. T. B. Thrower, Conference Director of Golden Cross, represented the hospitals, and Mrs. A. Y. Sturdivant, District Secretary of the Woman's Missionary Society, made a fine report on Woman's Work within the district.

Rev. J. W. York, of the Sunflower charge, preached at the evening hour, and brought an inspiring message to a large congregation.

The second day was given largely to reports of committees and the unfinished business of the preceding day. The reports of the committee were well prepared and well received by the conference.

At the eleven o'clock hour, Rev. T. M. Bradley, of Itta Bena, preached to a large congregation. His message was most timely and thought-provoking. The conference then adjourned to lunch in the spacious recreational hall of the church, and after lunch

the final reports were heard and conference adjourned.

The delegates left feeling that the conference was well worth while and that the Greenwood District was well ahead of its record a year ago.

W. L. PEARSON,
Secretary.

SICILY ISLAND CHARGE

The work on the Sicily Island Circuit moves right along with increasing interest. When we came here unexpectedly we found such an open-hearted welcome that we were delighted. It just seemed that the spirit of good will and loving kindness overflowed at Christmas, and turkeys, chickens, cakes and such good things that our people were blessed with were shared with their pastor and wife. We never saw such expressions of interest and Christian love. The wonderful part of it is that it did not stop with the holiday season, but has continued right up to date. Folks are continually dropping in at the parsonage and expressing in one way or another their interest.

The missionary society took the parsonage in hand and put in new, up-to-date accommodations in the bathroom, bought a beautiful new up-to-the-minute gas stove, papered and painted some rooms, hung curtains, and are still doing things. It is a real joy to work with so fine a people. Last Sunday we started two school busses to bring folks to Sunday School and church. A committee of men are busy getting plans for an educational building to accommodate the increased attendance and carry on the church program. At the close of the service last Sunday, a good sister handed in a check for fifty dollars, all unsolicited, for the new building. Mrs. Reed has organized two choirs and a third is being planned. Next Sunday a new Sunday School is being started at Harrisonburg. The good people at Vidalia are enjoying their new electric organ and have it nearly paid for. It cost \$650. They are a delightful little part of God's family, willing and faithful. Pine Hill is the happy recipient of an organ, the gift of the Werlein Music Co., of New Orleans.

We are planning a week of "Get Acquainted and Heart-Warming meetings" at Vidalia, beginning Monday night, June 10. The good folks are looking forward to a week of blessings. In spite of much sickness and unpleasant weather we are on the upgrade.

C. FENWICK REED,
Pastor.

DISTRICT CONFERENCE NOTICE

The Lake Charles District Conference will meet at Crowley, La., June 4 and 5.

B. H. ANDREWS, D. S.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

A TELEGRAM

Grace Sloan Overton, of Washington, lecturer, author and member of the University Christian Mission, will be featured speaker on the Woman's Night program at Asheville, replacing Georgia Harkness.

CHAS. A. BRITTON, JR.

MR. CHALMERS IN HOSPITAL

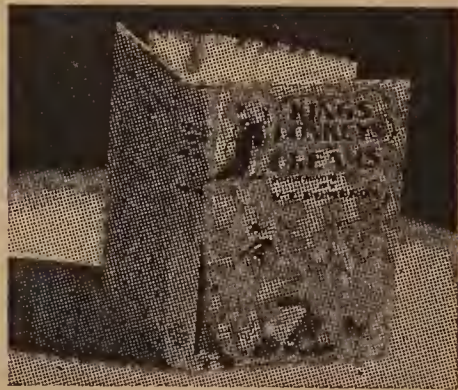
Mr. C. Milton Chalmers went to the hospital on last Monday for the removal of his tonsils as a measure for relieving a slight attack of arthritis from which he has been suffering recently. This notice is written before the operation, but no serious trouble is expected as Mr. Chalmers is in good condition for the ordeal.

MAXIE FIRE

Dear Dr. Duren. The home, store and the Maxie postoffice, all is one big building, of Geo. J. Trotter, was razed by fire Wednesday noon. Mr. Trotter has been church school superintendent at Maxie for over 20 years, and has served as steward longer. The Trotter home was the preacher's home at Maxie, and I know many in our Conference who will be sorry to learn of the loss. No insurance was carried.

A. M. ELLISON, JR.

Talent is nurtured in solitude, character is formed in the stormy billows of the world.—Goethe.

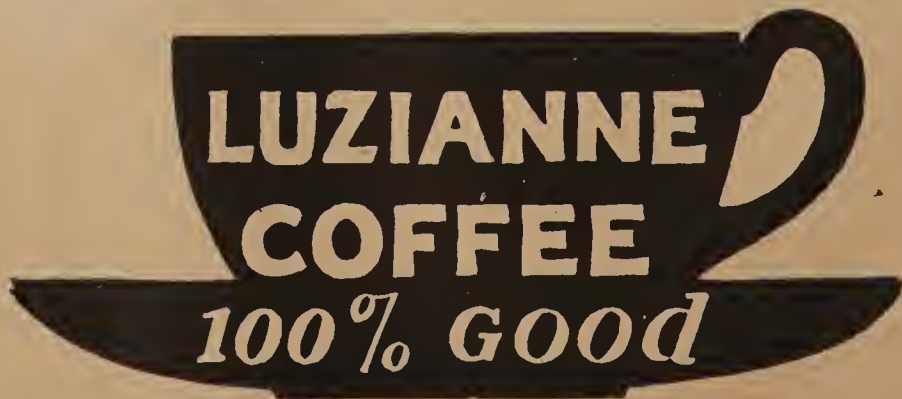


20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

\$1.00 At All Bookstores \$1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

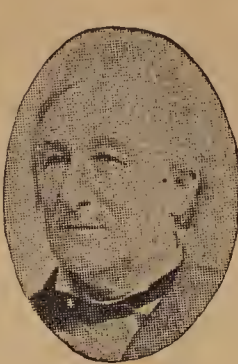




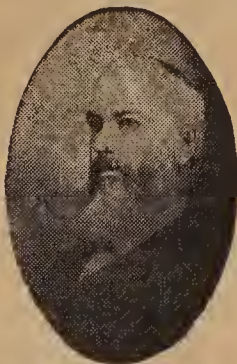
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C. C. Gillespie



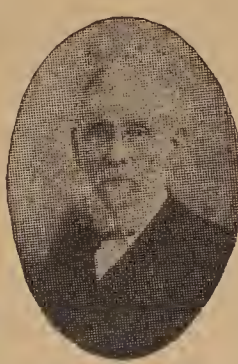
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

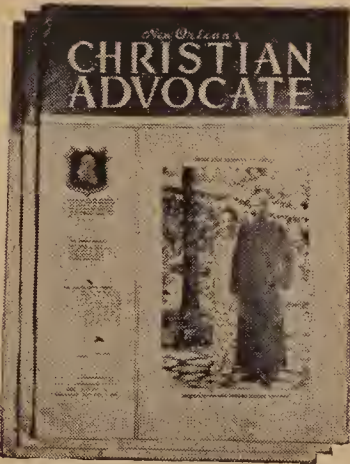
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

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After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Tupelo, Miss.....	W. A. Tyson, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "

Ever since that splendid issue of the Advocate, "The Woman's Edition," came out last August, I believe, it has been in my mind to tell you what a real joy it was to me. I hope you won't mind this very late word of appreciation. So many of the women whose sketches were given had been friends and co-workers. How heartily I said God bless them as they carry on the work now in their several places, even though almost twenty years have gone by. Their lives have been an inspiration to me when difficult days have come.

Thank you so much for the happy thought of planning that special issue. The other numbers are enjoyed too from week to week. You've certainly done a lot for the Advocate.—From a Personal Letter.



J. W. Boswell



R. A. Meek



H. T. Carley



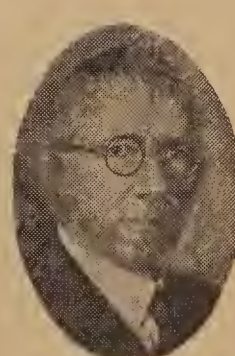
R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

THE METHODIST ADVANCE

By Robert L. Wickline

Through more than 150 years Methodism in America has stood for a high standard of Christian brotherhood.

The circuit rider, the old-fashioned camp meeting, the class meeting, and the penny collection and the amen corner have almost disappeared, and other features have taken their place, and the laymen have at last obtained an equal voice with the ministers in most matters of the Annual Conference.

With different ideas in concepts of ritual, doctrine and church operation, the three Methodist bodies made one by the Uniting Conference have, by giving and taking, adopted a common platform upon which to stand. With the necessary adjustments to be completed by actions of General and Jurisdictional Conferences, the church will be ready to justify the proud position it holds among the denominational bodies of Christendom.

But even 8,000,000 members, with a common Discipline, will mean but little without a definite, far-seeing, active program. There are ideals and standards to establish, work for and maintain. There are also evils and misconceptions to combat, and lasting results to accomplish.

The post-World War period and the present European war have created unusual problems of depression, unemployment, decay of moral stamina, and lack of confidence in political world leadership. Ministers as well as laymen have succumbed to strange theories—foreign to American standards—communism, socialism, fascism—"isms" that are making devastating headway in our country.

It is our job to see that the church is on a solid foundation, that it is not merely a religious meeting-place with a social atmosphere, but a spiritual workshop for producing energetic, effective Christians with a seven-day-per-week program. We cannot be content with a membership whose program is limited largely to mere attendance upon worship services and social entertainment, or with the percentage that are satisfied to be on the church roll without attending.

The new plans under the Board of Lay Activities call for an active lay leadership program in every church, and with authority comes responsibility. It is designed to give to every member a place in the work of the church.

The minister charged with the spiritual efficiency of the church needs the cooperation of the laymen. The lay officials handling the business affairs of the church need the counsel of the minister. The laymen need the cooperation of each other in making any program effective, and the church loses where any considerable number of members are inactive or disinterested. Cooperation begets enthusiasm and applied enthusiasm brings results.

The Methodist Advance has called upon Methodists to co-ordinate the program, organize, and go forward in a united movement for the advancement of Methodism and Christianity. With the weight of our united influence cast on the side of righteousness we cannot fail.

—The Christian Advocate (N. Y.)

LATEST LAWSUIT AGAINST THE BIBLE

You can have \$1,000 if you will prove that there is any scientific mistake in the Bible. This offer was made to the public last October by the Research Science Bureau, Incorporated. The offer still holds good. The President of the Research Science Bureau is Harry Rimmer, Sc. D., D. D., and when the offer was published as an advertisement in the New York Herald Tribune, within two days Dr. Rimmer received a personal letter setting forth certain alleged errors in the Bible. Forty-eight hours later the writer of the letter brought suit against Dr. Rimmer for the \$1,000 which had not been paid.

In due time this lawsuit against the Bible was tried in court. The plaintiff was William Floyd, publisher of a magazine called the Arbitrator. He said he had furnished 51 inaccuracies to be found in the Bible, and that Dr. Rimmer had refused payment.

The major contention of the plaintiff was that, according to the Bible, God sent too many quail for the people of Israel to handle, and that the record in Numbers 11 was a scientific fallacy.

Still another contention of the plaintiff was that, in one account in Genesis, Noah was directed of God to bring into the ark two of every sort of animals, and in another place was told to take seven.

After several weeks of legal skirmishing, the case came to trial. James Bennet, of New York, the eminent lawyer who, like William Jennings Bryan, is a staunch Fundamentalist, defended Dr. Rimmer and the Research Science Bureau and the Bible in this now famous suit. The court proceedings were interesting! Some humorous incidents occurred during the trial, as when the judge told the vice-president of the American Association for the Advancement of Atheism not to let his ego run away with him! Mr. Bennet's wit is inimitable, as his friends well know, and his brilliant intellect and life-time study of the Bible came effectively into play.

On February 16, 1940, the Municipal Court Justice, before whom the case was tried, dismissed the suit on the ground that a prima facie case had not been established. This result was a complete victory for the defendants, and, as Dr. Rimmer puts it, "The Bible emerged from this unique trial with shining glory undimmed by the venomous attacks of unbelief."

Dr. Rimmer is well known for his brilliant lectures and writings in the field of science and the Bible, in which he has massed convincing scientific material showing beyond denial the truthfulness of the entire Bible as the inspired and inerrant Word of God. The story of the lawsuit is unique as a narrative of present-day attack against God and the divine vindication of the Scriptures. It will appear exclusively in six or more articles in The Sunday School Times, beginning in the issue of May 18, and it offers a priceless opportunity to both believers and unbelievers, to pastors, laymen, Sunday school workers, college and university students and professors, in its true account of both sides of the famous lawsuit.—Sunday School Times.

Delayed answers are not denials.

—W. E. Biederwolf.

REV. CHARLES ASSAF

Dear Dr. Duren: I would like to dedicate this to a missionary that came to America.

Some few years ago, when Methodism was at its ebb tide in Mississippi, the Board wrote this man that under the existing circumstances they would not be able to advance him as much money as they had formerly.

His answer: "I am not working for the Board, I am working for God. The money you are paying me is just a part. I will carry on." He called his people together and said, "Before we left our native land, did we not get down on our knees together and ask God to come with us to this land and did we not promise Him that if He prospered us that we would serve Him as long as we lived? Has He not prospered us? What have I done? Have I taken anything wrongfully? Have I said anything that was not true? Is there anyone here that is ashamed of me? Come now, let us fulfill our promises to God—let us carry on." He carried on, his motto, "For God—for my neighbor and then, for myself."

It is not the largest horn that carries the clearest call. It is not the largest harp that makes the sweetest music. To you, Reverend Charles Assaf, I would dedicate this verse:

You may not make the stars shine brightly,
You may not make your neighbor's heart
ring true,
But with your life you are building the
foundation
On which God's beacons stand,
Through which the lights of Heaven shine
through.

I would rather see the flowers on your
arms than see them on your grave.

R. E. McINTURFF.

WISE AND OTHERWISE

By Rev. James H. Felts

Sin is so expensive that no man is rich enough to indulge therein. That is why only people of doubtful moral worth are found in sin's resorts.

Today we have the man-of-all-work, the man-of-no-work; the Jack-at-all-trades, and the Jack-of-no-trades; the Jack-who-wants-no-work, and the Jack-who-wants-only white-collar work—and the taxpayer.

I like Dr. Forney Hutchinson's call for "a revival of wholesome simplicity." Such a revival would truly bring back to us things "as old as the hills and as new as the morning."

Good, honest, painstaking work counts as largely today as at any time in history.

"She had no family of her own. She had mothered her husband into shooting himself several years before." Some mothering!

"You can't believe every thing you hear—but you can repeat it." Yes, you can peddle it out like the sellers of "gold bricks." It is "boomerang business."

"Whatever a fellow's job is in life he has to work at it every day to keep in trim." Yes, Mr. Baines, but talk is so much cheaper, and empty things sound so much louder. Besides, some of us just don't like to work for a living.

If your religion never brings you a sense of deep joy, putting a song on your lips, you may well question its value.

Wise or unwise? "If you can't lick 'em, Jine 'em?"

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Most thrilling and enthusiastic accounts have come to us of the "Woman's Night" program held at the recent session of the General Conference in Atlantic City.

"Methodist Women Around The World" was the theme, and Mrs. J. W. Shell, president of the Methodist Protestant Woman's Organization, was the presiding officer.

The program was as follows:

Part I.

The Call to Order—Trumpeters.

"The Hallelujah Chorus"—The Seminary Singers.

An Appreciation—Mrs. J. D. Bragg.

Part II.

Music—Mrs. Lucy Leng Yeh.

The Scripture Reading—Mrs. J. W. Perry.

The Prayer—Mrs. W. H. C. Goode.

Music—The Bennett College Choir.

Introduction of the Speakers—Mrs. Thomas Nicholson.

Address—"One In Christ," Dr. Georgia Harkness.

Music—Miss Olga Avramova.

Part III.

The Methodist Women Around The World.

Missionary Flag Spectacle.

Hymn—Tell It Out Among The Nations.

A Living Frieze.

Forward Together—Tableau and Recessional.

Benediction.

* * *

Who's Who on the Program

Mrs. J. D. Bragg, M. E. laywoman from St. Louis (we might take a big guess—that she will be the National President of the Woman's Society of Christian Service).

Mrs. Lucy Leng Yeh, faculty member of Ginling College in China.

Mrs. J. W. Perry, President of the Woman's Missionary Council of M. E. Church, South.

Mrs. W. H. C. Goode, President, Woman's Home Missionary Society, of M. E. Church.

Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society, of M. E. Church.

Dr. Georgia Harkness, Professor at Garrett Theological Seminary, and laywoman of M. E. Church.

Miss Olga Avramova, graduate of mission school in Bulgaria.

The Missionary Flag Spectacle was directed by Mrs. H. M. LeSourd, and the flags of all the countries to which Methodist women have sent missionaries were displayed and told the story of the years.

The flags of the following countries were shown: Poland, France, Netherland Indies, Bulgaria, Italy, Burma, Philippine Islands, Malaya, Africa, Korea, Mexico, South America, Japan, India and China.

Our own flag of the United States showed work done among Orientals, Porto Ricans, Indians, Spanish Americans, Alaskans, Hawaiians and Southern Highlanders.

The Daily Advocate tells of the concluding numbers as follows: "During the singing of the hymn, 'Tell It Out Among the Nations,' the women of many nations and branches of work in united Methodism

formed a colorful procession, brightened and distinguished by the variety of national costumes. The lights were dimmed and at the back of the stage 'A Living Frieze' appeared, first dimly illuminated and then increasing in brightness and splendor. In the center blazed a lighted cross of heroic proportions. With joined hands a line of girls and women extended clear across the proscenium arch. Different forms of Christian service and various races were represented in appropriate garb. At the close of this breath-taking tableau, Dr. Harkness pronounced the benediction."

Those from Louisiana who were fortunate enough to be there were: Mrs. W. W. Holmes, New Orleans; Mrs. George Sexton, Jr., Shreveport; Mrs. R. H. Harper, Mrs. H. H. White and Miss Willie Wynn White, of Alexandria.

Mrs. Holmes had this to say: "This was one of the most beautiful programs that I have ever seen or heard. The Flag Spectacle, Dr. Harkness and Miss Avramova were unsurpassed."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

We have had reports from all except the Jackson District meeting. They tell of keen interest and splendid attendance.

Brookhaven District

On April 25th, at Hazelhurst, with Mrs. C. E. Mullins presiding, and giving a summary of the achievements of the district during 1939, and its goals for 1940.

The conference guests were Mrs. R. E. Rollings, treasurer, who spoke on "Advancing in Stewardship," and Mrs. E. E. McKeithen, supplies, who talked of "Advancing Spiritually."

The Brookhaven auxiliary presented "The Trial of Mrs. Missionary Society" in the morning, and "A Model Missionary Society" in the afternoon.

"The Challenge to Advance," Mrs. Edna Hollinger; "Why Endow Scarritt?" Mrs. E. P. Jones; and the memorial service by Mrs. C. B. McArthur, completed the program on the theme "The Challenge to Advance."

As a love gift, the women of the district contributed money to make their daughter, Sarah Bennett, a Life Member.

Hattiesburg District

In Hattiesburg, April 24th, with Mrs. E. E. Deen presiding, using the theme "Living and Working Together."

As conference guests, Mrs. Paul Arrington, president, spoke on the theme; Mrs. W. F. Mahaffey, vice-president, on "Practical Suggestions for Spiritual Life Groups"; Mrs. R. E. Rollings, treasurer, on "Unto Whom Much Is Given, of Him Much Shall Be Required."

Mrs. D. O. Sigrest presented the World Outlook; Mrs. Robert Peel talked of "Why Endow Scarritt?" and an offering was taken to be used for Life Memberships.

Meridian District

On April 23rd, at Electric Mills, Mrs. L. O. Todd presiding and speaking on "Our 1940 Budget."

Following the theme "The Challenge to

Advance," Mrs. Paul Arrington, conference president, spoke on "Women, We Advance," and Mrs. Winner Prince on "Our Call to Action." Mrs. D. L. St. John, conference secretary, talked of "Why Endow Scarritt?" "The Trial of Mrs. Missionary Society" was presented by the Electric Mills auxiliary.

Seashore District

In Biloxi, April 30th, Mrs. L. J. Power presiding and directing the program on "Going Forward."

As conference guest, Mrs. R. E. Rollings, treasurer, spoke of "Going Forward Financially."

"The Trial of Mrs. Missionary Society" was given at the morning session, and, as a gift from the district, Miss Ina Thompson presented to Miss Katharine Arnold, head resident at Biloxi Wesley House, a Life Membership.

During the afternoon the work of the two community houses was discussed and the women of the district pledged the materials needed to carry on the vacation Bible school to be held at Moore Community House.

Vicksburg District

Because of its length, two meetings were held in the Vicksburg District, at Woodville, on May 1st, and at Gibson Memorial, Vicksburg, on May 2nd, Mrs. T. H. Fore presiding and directing the same program, following the theme "Prepare Ye the Way."

Mrs. W. T. Hegman, district director, spoke of "Spiritually Preparing the Way," and Mrs. Stanley Wilson, substituting for Mrs. D. L. St. John, conference secretary, of "Looking Forward Into the New Church." Mrs. E. V. Perry, conference superintendent of study, talked of "How a Well Planned Study Program Can Advance Missions."

Following the presentation of "The Trial of Mrs. Missionary Society," Mrs. R. E. Rollings, conference treasurer, spoke on "One Thing Thou Lackest—Give."

At Woodville, Mrs. S. L. Green presented the World Outlook; at Vicksburg this was done by Mrs. P. H. Grice. "Why I Am a Member of the Missionary Society": at Woodville by the Natchez auxiliary; at Vicksburg by the Rolling Fork auxiliary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Zone Meeting

The second zone meeting of the Methodist Missionary Society was held in Charleston, Monday afternoon at three o'clock. Mrs. C. C. Waterman, chairman, presided. Mrs. G. A. Clanton, secretary, was unable to attend on account of illness. Mrs. A. W. Bailey, of Holcomb, served as secretary for the meeting.

The theme of the program was: "Building the New Church." Two hymns, "Take Time to be Holy" and "Saviour More Than Life to Me," were sung, after which Mrs. Waterman very impressively gave the devotional—a period of silence and meditation followed by the reading of poems and prayers.

"New Avenues of Service Through Gifts—Chair of Christian Life and Thought, Student Secretary Fund, Gulfside, Carrie Parks Johnson Memorial"—was very helpful and interestingly given by Mrs. C. V. Landreth, of Oakland.

"Interpretation of Christian Social Relations Legislation," was very ably discussed by Mrs. Ludie Stokes, from Grenada. She stressed the study of state laws covering:

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 19, 1940

By Rev. W. C. Newman

JEREMIAH DENOUNCES FALSE PROPHETS

Lesson Text: Jeremiah 23:21-32

Golden Text: Prove all things; hold fast that which is good.—1 Thessalonians 5:21.

One of the characteristics of the "old time religion" was the sense of urgency that was felt by ministers and laymen alike. To them the necessity of salvation was like an intolerable burden on their hearts. Mothers could not rest until their children became Christians. Friends "groaned heavily" for the salvation of friends.

One seeks in vain for this urgency today. Neither the ministry in general nor the laity in general seems to feel that it makes any great difference whether men really accept Christianity or not. Our emphasis is upon many good things, but certainly it is not marked by the intense urgency I remember so well in the pastors and people of my boyhood church.

Perhaps the reason is that we no longer feel the terror of being "lost." The fear of hell holds no grip on us. Sin does not seem to us as terrible as it seemed to our fathers. We even laugh at it, make light of it.

Nevertheless our world is not without dangers as awful as any hell ever conceived by the most imaginative of "old-timers." Democracy, personal liberty, idealism, moral standards, the idea of the Christian home, with faithfulness and love and sacrifice as its characteristics, are in very real danger of being utterly destroyed from the face of the earth.

And what threatens these valuable and sacred things? False prophets! Men who prophesy "lies in My name."

Compromise Prophets

One of the familiar types of false prophets is he who caters to the wishes of his hearers, not daring to lift a high standard of conduct lest he should lose some of his own popularity. He dares not champion a great cause unless he knows it suits the wishes of his congregation. Popular sins, gross injustice, class prejudices, racial and national hatreds, economic oppression, social disorders, religious hypocrisy—he speaks not of these because to do so is to arouse some criticism from those persons

guilty. He compromises with the evil of his day for the sake of avoiding the suffering that inevitably comes to real prophets.

Of such Jeremiah says, speaking for God: "If they had stood in my counsel, and had caused the people to hear my words, then they should have turned them from their evil way."

Wish-Thinkers

Jeremiah calls these men "prophets of the deceit of their own heart." They get their message from dreams rather than from God; from imaginings rather than from reality. They love their friends and hate their enemies, and prophesy bliss for the former and doom for the latter. They adopt an idea, then seek a scripture to support it, rather than seeking to find the idea in the scriptures. They declare what they wish to happen, and pronounce it as if it were a revelation from God Himself.

Such are the men who assume authority over the lives of other people, to exploit them, oppress them, make war against them, become their dictators. When such men get into power, whether it be in state or church, woe to the cause of Christianity.

Self-Worshippers

How easy it is for a prophet, always in the public eye, always catching the ear of the people, often feeling the warm, stimulating light of their approval, to exaggerate his own importance. They speak, and say "thus saith the Lord," and seem really to believe their voice to be the voice of God. They presume to fix the policies of church or society. They hesitate not when they desire to assail the reputation of brother prophets. They sometimes even go to great lengths to defeat the prophesying of other men. Of them Jeremiah says with penetrating simplicity "neither do they profit this people at all."

Strange Contradiction

One wonders what motives prompt any of us to become false prophets. It is an unhappy life to live, for one must always live with the knowledge of his own falseness. The false prophet is always dangerous, sometimes subtle, often powerful. He uses the office of the prophet for his own advancement, and employs the divine mission to his own ends. He can succeed mightily. But his success must be bitter in his mouth. He is false.

Our world is in real danger from the enemies of Christianity and Democracy across the sea, and from subversive groups of radicals in our own land. But Christianity is great enough to win the victory over these public enemies IF—WE PROPHETS REMAIN TRUE EVEN AT THE COST OF OUR LIVES OR OUR PRESTIGE.

SHREVEPORT DISTRICT YOUNG PEOPLE'S CAMP

The Christian Life Camp of the Shreveport District Young People, will be held at the beautiful new Government camp on a lake near Minden, La., June 17-22. This is the first season the camp has been thrown open to use by the public, and the cabins,

grounds, swimming pools and dining hall are all new and adequate. Camp opens with the noon meal Monday, and closes after breakfast Saturday. Rev. Henry A. Rickey, dean, announces the following staff:

Business Manager, Mrs. J. A. Parsley; Assistant, James Stovall.

Counsellors, Mrs. C. E. Bland and Mrs. Andrew Thomas.

Recreation Leader, Miss Dorothy Franks. Nurse, Miss Alma Clark, R. N.; Platform Speaker, Dr. A. M. Serex.

Instructors, Rev. G. W. Dameron, Rev. George Pearce, Jr., Rev. A. M. Brown, Dr. A. C. Voran and Mrs. Henry Rickey.

Interest Group Leaders will include Mrs. G. W. Dameron and Rev. Sam Nader.

Fee for the camp will be \$7. Application blanks, including physical examination, may be had by applying to James Stovall, 5912 Southern Ave., Shreveport, or Mrs. J. C. Parsley, 2939 Jackson, Shreveport.

"A THOUGHT"

Why should I mind the drudgery work,
The doing of needful things?
There's music and rhythm in the clanking pans
And even the tea-kettle sings.

Why should I mind the water and soap
That hardens my nice white hands?
I'm doing the things that need to be done.
The things that duty demands.

Why should I mind to sweep and dust,
As so many others do?
I sing me a song and think and pray,
And the tasks are soon all through.

Why should I mind the hardships of life,
I stumble on every day?
There's nothing too hard for the hands to do,
If the mind insists that it's play.

Suppose me a cripple in an invalid's chair,
Unable for naught but to call—
I'll take the drudgery every time,
And be thankful to God for it all.

MRS. A. B. BARRY.

Florence, Mississippi.



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UNITED STATES STEEL

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE PROPHETS

The Biblical term "prophet" means a forthteller not necessarily a foreteller. The ancient Hebrew prophets were statesmen who spoke for God to a degenerate nation and a mad world. Of heroic stature, their patience and courage excite admiration.

I have seen the definition that "a prophet is a man who in the name of God and humanity boldly contradicts the spirit of his time." This indeed would seem to be the province of a prophet in all ages—a hard and thankless task. Few there are to welcome voices in the wilderness crying, "Make the way straight." Prophets are seldom popular in their own generation, and only rarely does one live to see the unpopular truth he advocated accepted and himself hailed as a benefactor.

In the opinion of a famed Hebrew scholar, the "false prophets" of the Old Testament were leaders who proclaimed a policy or set of ideas that were true in a former generation but no longer timely or pertinent. If this view is correct, many of us will find ourselves following false prophets and waging a losing battle. The dead hand of the past rests heavily upon us.

Wendell Phillips, himself a prophet of righteousness, held that to be as good as our fathers we must be better. And he closed his Phi Beta Kappa oration on "The Scholar in a Republic" with the words, "Sit not like the figure on our silver coin, looking ever backwards."

Of the prophets of Israel the loneliest and bravest was Jeremiah. He emerged at a time when the nation had lost its soul and was not interested in regaining it. Jeremiah has been dubbed "The Weeping Prophet," which is not wholly true. More aptly he has been called "The Prophet of the Broken Heart." No miracle was wrought for his benefit, and the few who listened to him laughed his predictions to scorn. Yet it was he who asked the plaintive questions, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

Yes, why? The sure years will answer rightly. In the meantime, there are those who "Build like corals grave on grave, yet pave a path that is sunward." And that is much!—(c) 1940 by Religious News Service.



Mr. Jones

Father mad. So it was an immense relief when Henry Augustus asked permission to join the Scouts.

As a Scout, Henry Augustus transferred some of his energy to practicing knots, lighting fires and cooking. Then for Christmas his Aunt Alice, who lived in New Bedford, gave him a bugle. Father became very gloomy. "Just like Alice," he said, "safe and quiet in New Bedford forty miles away from Gus and his bugle." And after a week of Gus's practicing, Father became vicious and begged Mother to ask Aunt Alice for the week-end.

Henry Augustus was delighted with his bugle. He practiced in the early morn and in the dewy eve. Wild, false, enormous blasts rent the air. Dogs howled in pain, and cats leaped away in fear and trembling, and Gus's sister did her homework with cotton wool in her ears. Then the letter came. It said: "Dear Mr. Weston: Unless you can silence boy and bugle, I shall be compelled reluctantly to report both, as public nuisances, to the police. Yours truly, Amelia James."

"There!" groaned Father. "I told you so." And he read the letter to Henry Augustus. "Now," he said, "you will go to the woods or the quarries or anywhere to practice, but not another toot here."

"Of all the old . . ." began Henry Augustus; but Mother stopped him. "You will obey your Father," she said, "and let me hear no more."

"It isn't as if I was doing wrong," said Henry Augustus. "Here I am, trying to be a rising Scout, and all I get is blame."

"I know, I know," said Mother. "But I can't have all the neighbors upset because I have a righteous boy." So Henry Augustus went into the woods and scared the complaining birds, who just took to flight—an escape, alas, which humans cannot always make.

The next Scout night Henry Augustus told his trouble to his Scout Master, who was very nice and understanding. "It isn't as if I was doing wrong," said Henry Augustus, "is it, sir? I am doing right. Practice makes perfect."

The Scout Master smiled, and then he said: "There is nothing completely right, Gus, which ignores the rights of others; and you can do the right things in the wrong way, do you see?"

"Sort of," said Henry Augustus Weston, reluctantly.—Reprinted by special permission of the author and the Christian Leader (Unitarian).

"Peace is the virtue, and war the crime of civilization."—Victor Hugo.

HE HAD A GRIEVANCE

A young lady school teacher was recently stopped in Detroit for driving through a red light and given a ticket calling for her appearance in traffic court the following Monday. She went at once to the judge, told him that she had to be at her classes then, and asked for the immediate disposal of her case.

"So," said the judge sternly, "you're a school teacher. That's fine. Madam, your presence here fulfills a long-standing ambition for me. For years I have yearned to have a school teacher in this court. Now," he thundered, "you sit down right at that table over there and write 'I went through a stop sign,' five hundred times."

—Maclean's Magazine.

WE LIVE IN A TECHNOLOGICAL AGE

The Kypers of Northborough announce their first production, a midget model known as Frank Edwin Kyper.

First Showing, April 16, 1940, at 10:39 p. m., Marlborough Hospital.

Mary S. Kyper—Production Manager; Ralph Edward Kyper—Chief Engineer; Dr. Wilfred M. Watson—Chief Technician.

Specifications

Weight: 8 lbs., 6 oz.
Overall length: 21 in.
Finish: Pink—Dark top.
Headlamps: Blue—Automatic dimmers.
Two lung power—Automatic starter.
Fuel capacity: 3 oz.—Vacuum feed system.
Changeable seat covers.
Tires: Easily.
Body by Nature.
Lifetime guarantee.
High power horn—supertone quality.
Free squealing (loudest when tank is empty).
Broadcasting equipment with unlimited volume—operates on all frequencies.
Price: Substantial down payment (continuous thereafter).
This model on display in our showroom at 18 Church Street, Northborough, Mass., on and after May first.
Positively the last model for this year.
—The Christian Register (Unitarian).

There is nothing true and right that cannot be done. There is no wrong that cannot be torn out; there is no right that cannot be built in, if only now men will hand themselves over, body and soul, to the strength of Christ, who can recreate mankind.—Robert E. Speer.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Archbishop Trench.

THE BUGLE

By Rev. Vivian T. Pomeroy, D. D.

Henry Augustus Weston was like most other boys in being sometimes a trial to his parents. He was one of those boys who cannot help getting into mischief. Broken windows, smashed bicycles, encounters with flying bricks—all came his way. His mother sighed; his father fumed; and both now and then went to lectures on "The Problem Child." The Problem lectures always said: "Provide plenty of scope for his energy," and the lecturers nearly always proved to have no children of their own, and made

Beginning her 103rd Session Sept. 16—

WESLEYAN COLLEGE

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CULTURAL AND FRIENDLY. A liberal arts college capable of giving the best in educational opportunity to women.

NEW AND ADVANCED in buildings and equipment with a faculty alive to the problems of the present. Under the same management is Wesleyan Conservatory of Music and Fine Arts offering the B. M. degree.

For catalog write DICE R. ANDERSON, Pres.

"I WENT VERY UNWILLINGLY"

An Interpretation of a Strikingly Frank Quotation

By Rev. Gladstone Holm

Every reader of John Wesley's journal pauses at these words. Probably he under-scores them. "Very unwillingly." One notices the candor of the admission. Wesley is writing a diary but he is not a poseur. There is an artless sincerity in all he writes.

It is the evening of May 24, 1733. He is invited to attend a meeting of godly laymen seeking the presence and power of God. Seeing he was bent on the same quest, why did he not go with alacrity? Why does he write, "I went very unwillingly to a society in Aldersgate Street?"

For fifteen long and weary years Wesley had been on a quest for religious certainty, and certain omens on this particular day had led him to believe he was on the verge of the great discovery. On arising in the early morning he read from St. Peter, "There are given unto us exceeding great and precious promises." Later in the day his eyes were fastened on the words, "Thou art not far from the kingdom of God." In the afternoon the anthem in St. Paul's touched a deeply sympathetic chord within him, "Out of the depths have I cried unto Thee, O Lord."

But nothing had happened. The afternoon wore on to evening and the long English twilight set in. "Hope deferred maketh the heart sick." And Wesley was sick. He had used every method, followed every path, only to find each effort in vain.

The twilight was settling down upon his soul. He felt that he had quite exhausted his resources. He had been a sacerdotalist, an ascetic, and a legalist in turn and at times all together; but the grand secret had eluded him. Hope was at its nadir. What more remained to be done? "What will it avail me to go to Aldersgate?" queried the tired soul. He had, indeed, no desire; but he would not refuse. Native courtesy forbade that: and so Wesley took up his hat, and set off very unwillingly for Aldersgate Street.

"Very unwillingly," and yet, nevertheless, he went. This latter circumstance alone is the important fact. He may have walked with leaden feet, but he went. He later declaimed against those whose teaching it was not to do any good unless they felt free to do it. That was rank enthusiasm. His doctrine was to do what ought to be done whether one felt like doing it or not. Wellington said that Waterloo was won on the playing fields of Eton. Wesley won England for Christ on this steadfast walk to that little room.

In making this final hopeless, loyal effort, Wesley completed his denial of self—he crucified the "old man." Every hope and every inhibition of his former front to life had been yielded in this utterly humble act. All his former pride of caste and calling, all his exaltation of mind and spirit were surrendered. He was no more than an humble suppliant waiting for God's answer. He knew he had nothing to plead save only his extreme need.

And then about a quarter before nine—silently as daylight comes when night is done; quite without angel visitants or opening skies—the mighty mysterious event takes place. What was it? Who can say more than simply this: The Eternal broke through into time. The Infinite made Himself known to the finite? And the creative

impact of that breaking through is being felt still even today, and clear round the circle of the earth.

Yes, Wesley went very unwillingly; but thank God Wesley went.

—Christian Advocate, Pacific Edition.

BOOKS

Facing Life With Christ, by James Reid, D. D. Cokesbury Press, Nashville, pp. 184, price \$1.50.

Dr. Reid is an English Presbyterian minister, a former Moderator of the Presbyterian Church of England, and at present he is the pastor of the famous church at Eastbourne. Those who have read his other books will not need to be urged to buy this one. It is made up of fourteen sermons in the earnest and impressive style of the



REV. M. L. McCORMICK, Pastor

preacher that he is, and it is as the garnered fruit of a great ministry in spiritual things. It is no random collection of favorite themes, but is a collection through which the author addresses himself effectively to the problems and responsibilities of life. It is just what the title indicates: "Facing Life With Christ." It will be read with great interest and appreciation by those who value clear thinking, sound and evangelical exegesis, and forceful illustration. Any purchaser will get his money's worth in this book by Dr. Reid.

BROOKHAVEN FIRST METHODIST CHURCH

Brookhaven first appears as a pastoral charge in the appointments for 1853, as published in the minutes of 1857. It was then in the Fayette District, with the Rev. John G. Jones as presiding elder, and Rev. Archibald B. Nicholson as pastor. The Brookhaven District first appears among the appointments for 1860, and Thos. Price was the first presiding elder.

The first Methodist building erected in Brookhaven was begun in March, 1853, being used for worship until 1902, when it gave way to the brick building, which was demolished after fourteen years of service.

The old wooden building was dedicated in September, 1853, by Dr. C. K. Marshall. The church cost \$3,000, a large portion of which was contributed by Rev. M. J. Whitworth, who owned and resided on the place known so many years as the Menelas Plantation. Thomas Lewis was the contractor and built the church out of hand-dressed lumber. The Whitworth College campus was then a forest and during the time the church was being constructed, deer were seen on the old campus. Up to that time, church services were held in the old frame building used as a public school. In 1864, Mr. and Mrs. Whitworth deeded two lots with this building to the M. E. Church, South.

The trustees at that time were Dr. J. W. Martin, J. H. Welbourn, E. Knapp, E. Handsborough and T. G. Decell.

The second church, constructed of brick, was built on the site of the first at a cost of \$9,020. At the time of its erection, it was confidently expected that many years would pass before it would be outgrown. The rapid increase in membership, and especially in the demands of the Church School and other auxiliary church work, made necessary the third building. The trustees at the erection of the second building were: Dr. J. B. Daughtry, F. M. Martin, W. W. Henderson, M. R. Leary, John I. Marshall and W. K. Wood.

The cornerstone of the present building was laid December 12, 1916. Rev. J. M. Morse was then pastor. The building com-

REMEMBER

The business men and friends of Brookhaven have generously supported this featuring of Brookhaven Methodism. Do not forget them in a business way.

mittee was composed of S. E. Morton, president; Dr. C. L. Ripley, vice-president; B. S. Cato, secretary; C. S. Butterfield, treasurer. Others were: Dr. I. W. Cooper, C. E. Penn, C. D. Smith, Dr. H. Flowers, A. B. Furlow, Garnett Hoffman, C. E. Day, Dr. W. H. Frizell, Dr. J. T. Butler, W. D. Davis, E. B. Guess and J. M. Wood. Eugene McCormick was supervising architect.

The present membership is approximately 1,200. The membership of the Woman's Missionary Society is 146.

Present Board of Stewards: T. E. Applewhite, Alcus Boone, E. S. Bowlus, Huston Case, T. F. Cupet, Scheuman Day, Shaw Enochs, Dr. H. R. Fairfax, Dr. W. H. Frizell, C. M. Furlow, A. B. Furlow, Hubert Godbold, Edd Guess, M. L. Hayes, Harold Hollis, John Lewis Kayes, C. M. Langsford, Dr. W. R. May, A. B. Middleton, Jr., A. B. Middleton, S. E. Morton, S. E. Morton, Jr., T. H. Perkins, Jr., Dr. R. S. Savage, Bert Sessions, C. D. Smith, Jack Swinney, Harold Warren, V. D. Youngblood, Prentis Youngblood, B. T. Dixon, Dr. Henry Flowers and A. B. Middleton, Sr.

E. S. Bowlus, Chairman of the Board; Mrs. John Boone, President of the Woman's Missionary Society; S. E. Morton, Jr., General Superintendent of the Church School; Mrs. L. H. Bowen, Superintendent of Children's Division; Mrs. Huston Case, Superintendent of Young People's Division; Shaw Enochs, Superintendent of Adult Division.

A fine spirit of cooperation prevails, and we are looking forward to a great year.

Twenty-five new members have been received this Conference year. All financial obligations will be met. We are repairing the parsonage.

Rev. M. L. McCormick is the present diligent pastor.

**BROOKHAVEN COTTON OIL &
FERTILIZER PLANT**

OWNED BY

THE REFUGE COTTON OIL COMPANY

BROOKHAVEN, MISS.

BROOKHAVEN STEAM LAUNDRY

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Buddy's Men's Shop

THE MEN'S CORNER

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"Where Friends and Service
Meet"

Furlow's Grocery

MEATS & FARM PRODUCTS

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METHODIST CHURCH, BROOKHAVEN, MISS.

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Have You Tried a New ELGIN Yet?
Timepieces that keep time on time

Chas. D. Smith
LEADING JEWELER

The Elite

LADIES READY-TO-WEAR

Dresses—Accessories—Millinery

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Standard Service Station

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Specializing in Washing and Greasing

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WESTERN AUTO ASSOCIATE STORE
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V. O. LOVELL—Pan-Am.
"ANN'S" FASHION SHOP
JOHN B. PERKINS FURNITURE CO.
GUESS DRY CLEANING COMPANY
TEXACO SERVICE—Jack Swinney
SAM WILSON
Phone 30—BARDWELL—Dry Cleaners

METHODIST WOMEN

(Continued from page 11)

traffic in narcotic and liquor control; "The Johnson Radio Advertising Bill," which prohibits advertising alcohol beverages over the radio; the condition of our jails and penitentiaries. The Migrant Situation is to be the subject of our Fall Mission Study. Those going to Wood Junior College, Mathiston, for the mission class there on "Shifting Millions," will find it helpful to collect articles on the migrant situation.

"The New Church, an Opportunity for Service," was very interestingly given by Mrs. Warren Stuart, from Charleston. She mentioned that we are not to grieve over the past or over going into the new church, but we are to get behind it and do our very best. She spoke of the larger and greater opportunities there will be in the new church for the women.

Mrs. Waterman gave the highlights of the Annual Conference that was held at Kosciusko. Among other things she mentioned that the Woman's Missionary Society is to be called, "The Woman's Society of Christian Service," and that we shall sign up as CHARTER MEMBERS of the new society in September. She gave the four major points in the President's message as Children's Work, Finance, Prayer, Tied Up With Action, and a Survey of Our Forces. The most important points in Mrs. Alexander's messages were also given.

Mrs. A. W. Bailey, assistant to Mrs. W. R. McCormack, of Corinth, the Conference Superintendent of Spiritual Life and Message, gave the legislation on this phase of the work and asked that each auxiliary, within the zone, form a Spiritual Life Group, keep it functioning with power, and report once a quarter to Mrs. McCormack.

Rev. A. C. McCorkle was asked to make a few remarks. He spoke of the new church and the wonderful opportunities that lie before us.

At the close of the meeting the Charleston ladies served a delicious plate.

The next meeting will be held in Grenada.

Mrs. C. C. Waterman, Chairman; Mrs. R. A. Clanton, Secretary.

* * *

Children's Workers

Mrs. Maurice Woodson, Conference Director of Children's Work, is urging all children's workers to attend the school at Mathiston and take the course, "The Home in Society," that will be taught by Mrs. Grace Sloan Overton.

At appointed times during the week there will be meetings of all persons interested in Children's Work in both W. M. S., and Church School. Children's workers, you cannot afford to miss this week of training.

THE BOZEMAN FUND

I wish to extend my sincere thanks for the continued donations for Mrs. Bozeman, whose husband, the late R. A. Bozeman, was killed some weeks ago in an auto-train collision.

Previously reported, \$564.90.

Additional donations: Ringgold Church, \$5; First Church, Monroe, \$10; Bogalusa: The Cooper Roll Class, \$3.70; Mrs. Tinsdale's Class, \$1; Children's Division, \$2.25; Revival Group Meetings, \$1.75; Mr. Bean and Miss Knight, \$1.25; Missionary Society, \$5; J. B. (a friend), \$1; Emergency Fund, \$1.05; Church Point, \$7; D. B. Raulins (personal), \$10; Thurmon Spinks, \$2; Greens-

burg, \$3; Heflin, \$11; Bossier City, \$12.12. Total, \$642.02.

Any donations coming to me for this fund will be reported to the Advocate at once. Thanks.

E. B. DILLON,
Supt. Sunday School.

Ringgold, La.

MISSISSIPPI CONFERENCE

Sardis-Grenada District—Third Round

Preaching Dates

Mt. Pleasant, at New Salem, May 12, a.m.
Byhalia, at Emory, May 12, night.
Holcomb, at Spring Hill, May 15.
Red Banks, at Marvin, May 19, a.m.
Olive Branch, at Olive Branch, May 19, night.
Pleasant Hill, at Bakers Chapel, May 26, a.m.
Crenshaw and Sledge, at Sledge, May 26, night.
Horn Lake, at Eudora, May 29.
Tyro, at Mt. Vernon, June 2, a.m.
Sardis Station, June 2, night.
Sardis Circuit, at Wesley Chapel, June 9, a.m.
Hernando, June 9, night.
Arkabutla, at Hunters Chapel, June 16, a.m.
Batesville, June 16, night.
Longtown at See's Chapel, June 19.
Marks-Belen-Darling, at Darling, June 23, a.m.
Lambert and Crowder, at Crowder, June 23, night.
Courtland, at Chapel Hill, June 30, a.m.
Como, June 30, night.

Lake Cormorant, at Walls, July 7, a.m.
Cockrum, at Hebron, July 7, afternoon.
Coldwater, at Brooks Chapel, July 7, night.
Shuford, at Pisgah, July 14, a.m.
Charleston, July 14, night.
Oakland, at Oak Grove, July 21, a.m.
Senatobia, July 21, night.
Tutwiler, at Vance, July 28, a.m.
Grenada, July 28, night.

The quarterly conferences for the third round will be held in groups, as follows:

Group No. 1—Consisting of Courtland, Oakland, Charleston, Tutwiler, Grenada and Holcomb, will be held at Charleston on June 28, beginning at 10 a. m.

Group No. 2—Consisting of Sardis Station, Sardis Circuit, Batesville, Shuford, Marks and Lambert, will be held on June 29, beginning at 10 a. m., at Batesville.

Group No. 3—Consisting of Senatobia, Tyro, Como, Longtown and Crenshaw, will be held on July 1, at Como, beginning at 10 a. m.

Group No. 4—Consisting of Horn Lake, Hernando, Lake Cormorant, Pleasant Hill, Coldwater and Arkabutla, will be held at Hernando on July 2, beginning at 10 a. m.

Group No. 5—Consisting of Mt. Pleasant, Red Banks, Byhalia, Cockrum and Olive Branch, will be held at Byhalia, July 3, beginning at 10 a. m.

Dr. C. K. Vliet, of Nashville, will be our guest speaker for these group quarterly conferences.

Notice to all pastors and officials will be sent out in a few days.

C. T. FLOYD, D. S.

Prayer is the hope that rings the bell of heaven.—Christmas Evans.

Keep the Ball Rolling!



*It's easier
to keep the
ball rolling
than to
get it started.*

Larger coupon contributions from an ever-increasing number of friends during the last six months show the coupon ball is making good progress. Let's keep up the momentum!

To June 30, 1940, a DOUBLE RATE OFFER of \$8.00 per thousand is in effect on the coupons from:

OCTAGON GRANULATED SOAP
OCTAGON TOILET SOAP
RUMFORD BAKING POWDER
BALLARD'S OBELISK FLOUR

Your extra efforts now to collect and send these coupons especially will bring us many Extra dollars.

But don't forget to send any and all coupons from the other Octagon Soap Products and from Luzianne Coffee and Tea. See list at right.

KEEP THE COUPON BALL ROLLING

The Memorial Mercy Home
815 Washington, Avenue
New Orleans, La.

Mississippi Methodist Orphanage
Jackson, Miss..

Here is the complete list of products which have the coupons we need;

OCTAGON	Coupon Worth
OCTAGON Soap—Regular Size.....	1
OCTAGON Soap—Special Size.....	1/2
OCTAGON Soap Powder—Regular Size..	1
OCTAGON Soap Powder—Special Size..	1/2
OCTAGON Cleanser.....	1
OCTAGON Toilet Soap.....	1
OCTAGON Floating Soap.....	1
OCTAGON Soap Flakes—Small Size....	1
OCTAGON Soap Flakes—Large Size....	3
OCTAGON Granulated Soap—Small Size	1
OCTAGON Granulated Soap—Large Size	2

RUMFORD

Post Card marked 6 oz.....	3
Post Card marked 12 oz.....	6
Post Card marked 2 lb.....	12
Post Card—New Style—Size not marked.	5

LUZIANNE

LUZIANNE Coffee—Pound Can.....	3
LUZIANNE Tea—1/4 Pound Package...	2

BALLARD'S OBELISK FLOUR

All cartons and bags have valuable coupons	
2-Lb. Carton.....	1
5-Lb. Carton.....	3
6-Lb. Carton.....	3
10-Lb. Carton.....	5
12-Lb. Bag.....	6
20-Lb. Bag.....	10
24-Lb. Bag.....	12
48-Lb. Bag.....	24

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked; thinketh no evil, rejoiceth not in unrighteousness but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never falleth. (I Cor. 13:4-7.)

THE PRAYER-ROOM TODAY

My Father, teach me to set my affections on things above, that by their love I may be delivered from the lure of things unworthy. Help me so to give my heart and mind to Jesus, that even here on earth I shall be dwelling with Him in Thy holy Presence. Lift my heart into that world of light and love where the saints have dwelt, and whose doors my Saviour has opened for me also. Help me, amid these shadows of time, to walk by the light of the eternal. And help me, in this day of strife and bitterness, so to be dwelling in the peace of the City of God, that I shall be able to bring something of that peace into the lives of other troubled men and women. Amen.

—Methodist Recorder.

Historical Society Dec 39
Millsaps College

The Fellowship of Christianity

Now, while the process of making the world a physical neighborhood has gone on—a process which has made an anachronism of the division of the world into fifty or sixty absolute authorities—under the providence of God another process has been going forward which holds the key to the new situation which has arisen—viz., the world missionary movement. There are well-organized, virile groups of men and women in most of the national groupings of the world today who are bound by the common faith in a universal Christ. The task of building a moral climate suitable for world organization has been begun, and it is this world fellowship of Christianity that offers the greatest hope amid the chaos of the modern world. Here we have at hand the greatest force for a new international world order that is available. It is a demonstration of the fact that in Christ all things hang together ("consist"). There is tremendous power in the fact that in the midst of war more than four hundred representatives of the Christian Church from more than sixty national groups could meet as a common fellowship held together by their faith in Christ. Could anything be more eloquent than their confession of faith? "Our nations are at war with one another; but we know ourselves brethren in the community of Christ's Church."

—Luman J. Shafer, in "The Christian

Alternative to World Chaos."



WALLET OF THE WEEK



A GUTENBERG BIBLE once owned by Robert Hoe, nephew of Richard Hoe, inventor of the rotary printing press, was recently exhibited in the main branch of the Free Library, Philadelphia, as a part of the commemoration of the five hundredth anniversary of printing. This famous Bible, one of forty-five known to be in existence, is owned at present by Mr. Joseph E. Widener. In addition to the Gutenberg Bible, there were sixty-four other books representing early phases of the printing industry.

* * *

SUICIDES IN WASHINGTON, D. C., from the ninth to the twenty-ninth of April, averaged one a day, according to an exchange. The methods are said to include all the more common means resorted to by those who elect thus to escape the responsibilities of life. No general explanation of the wave of suicide is offered, except the stress and strain of the pace of our modern life. That really explains nothing and it is more likely that some unrevealed factor lies at the bottom of the unhinged mental state which ended in suicide.

* * *

THE POPULATION OF SPAIN, despite the toll of carnage and destruction taken by the long-drawn-out civil war, is said to have made substantial gain. A preliminary survey in preparation for the 1940 census indicates an increase of two and a half million, or a present total of twenty-six million. The population of Barcelona is estimated to have increased more than one-third, and Madrid, the capital city, is estimated to have increased one hundred and fifty thousand. We wonder if the audit of the economic resources of the country might show up as well?

* * *

HIGHWAY TRAFFIC ACCIDENTS throughout the United States, reports the National Safety Council, increased four hundred and fifty for the first three months of 1940, or seven per cent over the same period for the previous year. The report says that the total number killed from January 1 to March 31, was seven thousand two hundred, and that two thousand four hundred and forty persons were killed during March—two hundred and twenty more than for March, 1939. For six consecutive months, the traffic fatalities have shown an increase over the fatalities for the same month of the previous year.

* * *

PROGRESSIVE PAGANISM was the term used by one of the Boards of the Methodist Church to describe the social outlook of our country at the present time. It alleged that the United States has an active criminal population of 4,750,000, and that "Half of these are less than 21 years old." It is disconcerting to hear the situation referred to as being "appallingly apparent," and the analysis of the situation is oppressive. We do not complain of the diagnosis, even the declaration that the program of the Government is "expensive and impractical," but somehow we feel that to say recovery may not "be achieved without the challenge and motivation of the Christian Church" is a rather vague outlining of a remedy for such a desperate situation.

EPHREDINE, a drug used in the treatment of asthmatic and other disturbances of the air passages, is said to be extracted from a Chinese herb known as "Ma Huang." It is said to relieve irritation temporarily, but effects no permanent cure. It loses its power to relieve when it is used constantly, and may even become harmful in some cases. Like many other drugs resorted to for temporary relief, it should be used with caution if not under scientific medical direction, lest the damage to vital organs should be serious.

* * *

GERMAN EVANGELICAL CHURCHES are said to have been ordered to remain open each day from eight o'clock in the morning until sundown in order that church people may join in silent prayer. Each day before closing for the night there is the celebration of the Lord's Supper. The only churches excepted from the ruling are those which are too remote from air raid shelters. No devout person would criticise the call to worship and meditation, but it sounds rather uncanny to leave the impression that an air raid shelter is necessary to the safety of worship.

* * *

THE FORD MOTOR COMPANY rolled off its assembly line recently the twenty-eighth millionth Ford automobile. According to Mr. W. J. Cameron, the Company has paid to its workers since 1903 four billion two hundred and thirty million dollars, has spent ten billion dollars for materials, and has paid seven hundred million dollars in taxes. Whatever else may be said of Mr. Ford, it must be admitted that his Company presents an unparalleled romance of industrial achievement, and it has made worthy contribution toward the solution of the vexed industrial problem of the past decade of our country's history.

* * *

THE AMERICAN INSTITUTE OF PUBLIC OPINION sent out a questionnaire recently for the purpose of discovering the facts as to Bible reading in America. Forty per cent of the replies indicated a preference for reading the Bible. A further analysis of those expressing preference for the Bible discloses the fact that thirty-seven per cent of them were over fifty years of age, and only seventeen per cent of those between thirty and fifty showed interest in reading the Bible. This is taken to mean that only a small portion of the younger generation relish the Book of their fathers either as a source of moral instruction or spiritual assistance.

* * *

EUROPE AND ASIA are two continents which have come to occupy a large place in the interest and thought of the world. The origin of the names seems to be somewhat uncertain, but some of the conjectural explanations are interesting. There is the opinion that Europe is derived from the Hebrew "Hur Apha," meaning White Face. Asia may have been derived from the Asses or Osses about Mt. Taurus. Assyrian monuments show frequent references to Asu, the "Land of the Rising Sun," and it would appear that the theory that Europe was derived from "Ereb" or "Irib," the "Land of the Setting Sun," is the more plausible.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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EDITORIAL

"MY BISHOP".

At the recent General Conference, a "service of Appreciation" was held for Bishops soon to retire from the active ranks. It was something new to us and we confess to a little feeling of prejudice against such a thing. We still think that much of its value depends upon the good sense and the good taste of those who may be chosen for the addresses of the hour. The service had been an established custom of the Methodist Episcopal Church and it now becomes a feature of united Methodism. At the hour appointed for the service, five veteran Bishops were seated on the front of the platform, Blake, Gowdy, Hughes, Mead and Nuelsen, and each in turn heard messages of appreciation delivered by two of his personal friends. The service had necessarily some funereal suggestion, but it differed from such an occasion in that love had its chance to speak while the object of its devotion might share the meaning of the message. It differed from a service of canonization both because the subject was physically present and alive and because the "advocatus diaboli," who may have dogged the steps of his victim throughout his career, was now conspicuously absent. It was really beautiful to see the veterans, whose faces were already lighted by the rays of a setting sun, sit and listen to the tender words of those who knew them best.

We cannot refer to all the addresses, but we shall never forget the words of Dr. Henry Hitt Crane, of Detroit, who spoke in appreciation of Bishop Edgar Blake—the address carried in our issue of last week. It is in itself a rare gem of literature and good taste. He recited with manifest affection and noble restraint the fine qualities, personal and administrative, of his friend and leader. His "My Bishop" was freighted with a love and respect which had the effect of breaking for the moment the force and meaning of the retirement in prospect. As we listened to the speakers, we forgot the gray hairs of those honored in the service, for each seemed to be at the very peak of a record of splendid episcopal success. But we were brought back to earth when we remembered that the very hour gathered up the gracious assurance of the old prophet who said, "At the evening time it shall be light." We would take nothing from the love and tenderness of "My Bishop" spoken at the end of the journey, but if the assurance might shed its radiance and benediction all through the years of sacrificial toil, it might make lighter the load of episcopal service.

GIPSY SMITH CRITICIZES AMERICAN CHURCHES

According to the *Methodist Recorder*, Gipsy Smith, the evangelist, wrote back to England from New York saying, "Everywhere the people welcome the missions and

seem to be half starved for the Gospel of the New Testament." He was quoted as saying, "It is true that the churches have larger memberships now, but what good are they? They are liabilities, not assets, because they do nothing for the Church either inside or out. They are merely members of a big religious club."

We have no disposition to dispute the Gipsy's opinion of us, for we do not feel that his word is final on that subject, and we do not expect the millennium to come as a result of his preaching the "Gospel of the New Testament" to our starveling church people. It is really a great pity, we think, that he could not have been born twins. The Church to which he belongs has not even gained membership, but has lost membership consistently for years. In view of that fact, he might find a pretty fair mission field in his own country, and certainly so since his country is at war. For a long time it has been a part of the technique of professional evangelism to sling mud at the churches. We know that no church is perfect, neither are the evangelists.

THE WAR

The ruthless and bloody struggle now going on in Europe is enough to sicken the heart of the most bloodthirsty savage. It is a veritable holocaust stamped with the horrors of infernal design and offers humanity nothing but despair. We have not felt that we had a right to criticize its prosecution—it is not our war. But our reticence regarding its course does not mean that we have changed in our attitude of opposition to war. We know that the winner loses, the loser is wrecked, the world inherits a legacy of fear and hate which shatters its moral ideals, and it receives a bequest of economic impotence which threatens the very foundations of civilization. The prospect for the world was never darker than it is at this moment. We are opposed to war.

THE ERRATIC COURSE OF PROGRESS

A somewhat surprising aspect of progress is its erratic course and the narrowness of its thought horizon from age to age. From the beginning, religion has professed an eternal prospect and hope in God, but in its conquest of the universal and the eternal it has moved within the narrow limitations of human problem and has followed a shifting course. Religious progress has been the result of fractional thrusts rather than a consistent and concerted forward push.

Naturally no hard and fast lines appear on the map of the world's religious movement, but certain dominant factors may indicate in a general way the fact to which we have referred. The Jew, for instance, developed along

what might be termed an exclusively national ideal. He thought in the terms of his race rather than of those outside, or even the individuals of his race. Then came the time when the inclusiveness of the Great Commission focussed attention upon the international and the interracial aspects of religion. For a time the world moved in wider fields and passed beyond racial frontiers. In the period of the Reformation and the rise of Protestantism, however, the long neglected individual came to the fore and that emphasis prevailed with varying degrees of success until the rise of the modern missionary movement. During this time the interest became so direct and personal as to shunt aside the idea of the universality of the Christian movement.

For half a century now the interest of the Church has been fixed largely upon the more general aspects of Christianity, the social, the racial and the universal. Perhaps we have again completed the cycle and we devote ourselves to carrying forward this retarded phase. It may not mean that our spiritual life has been deepened, nor that the Church has attained a greater degree of spiritual illumination, but rather another change in the tide of religious interest and emphasis. Whatever may be the explanation, it is certain that we have not maintained always and throughout a consistent grip upon the sweeping implications of faith in God.

SEVEN DISTRICT CONFERENCES IN A ROW

During the last few days we attended Conferences of the Brookhaven, Vicksburg, Hattiesburg, Jackson, Meridian and Seashore districts of the Mississippi Conference, and Monroe District of the Louisiana Conference. At every place we found good attendance, splendid interest and painstaking consideration of all the details of the work of the Church. The district superintendents, Clegg, Gatlin, Alsworth, Brownlee, Jones, Campbell and Doss are manifestly doing a good job, the pastor-hosts and churches left nothing undone for the comfort of the visitors, and the preaching which we heard was good. Bros. Gatlin and Doss held one-day Conferences. We were present at the beginning of the former, but saw the latter throughout. Dr. Doss had his Conference well planned, and he did not permit the session to be disorganized by the introduction of extraneous matters or otherwise—he held to his outline, made such adjustments as became necessary inside the program, attended to every item of business and finished on time. The Advocate cause had the most favorable consideration possible in all these Conferences, and the outlook for the campaign brightens with every mail reaching the office. Dr. Snelling's representation of the Memorial Mercy Home met with equally favorable response, and he shares the appreciation and enthusiasm of this expression.

A JURISDICTIONAL ORGAN

As we have said many times before, we do not look with favor upon a jurisdictional organ. If we had to choose between a jurisdictional edition of the national organ and an independent jurisdictional paper we are inclined to think that we would favor the former. We believe that an independent paper would necessarily cut away the foundation and support of the national journal and would go far toward its defeat and the defeat of the church press without solving even the problem of its own support. We think also that an independent jurisdictional

paper would tend toward a practical dismemberment of the Church—a fact to which the jurisdictional arrangement might easily lend itself. The Jurisdictional Conference has the power to set up such an organ, but we hope that the South Central Jurisdiction will not do so at this time. With the world at war and the Methodist Church in process of reorganization, it does not appear to us to be a time for competitive experimentation in this matter of the church press.

THE ART OF TAKING A NAP

By Dr. H. T. Carley

Sleeping is as old as the race, but the art of taking a nap is probably an achievement of civilization. Sleeping is done mostly at night, which seems to be in accord with the plans of nature; naps are generally taken during the day, especially in the afternoon.

There are several varieties of naps, appropriately named according to the length of time they take. A formal nap should never last more than twenty minutes; a cat-nap ought to be completed within ten minutes; three-winks is a variable length, but should never exceed five minutes; a doze-off is a minute or less. It is admitted that this nomenclature is not standardized, but it is based upon considerable personal experience and not a little observation.

There are those, however, who use these terms loosely. Sometimes a man says he didn't close his eyes during the night, but dozed off about daylight. The probability is that he slept soundly for at least six hours and was awakened by the call to breakfast. When a man says he grabbed three winks after lunch he may be speaking accurately, or he may mean that he was dead to the world from two to five o'clock. When somebody says he had a cat-nap, you merely guess how long he slept.

While the art of taking a nap is probably a development of civilization, it is by no means a mark of superior culture. The other day we found "Baldy," a rather indolent youth of the colored persuasion in our employ, sound asleep on a sack of cottonseed in the field, where his job was to feed the hoppers of the planter to save the driver's time. He denied that he was asleep, contending that he merely had his eyes shut to keep the sun from hurting them.

We are a great admirer of the nap for its refreshing and invigorating effect, and we take one every day when opportunity affords. In fact, when put to it, we'll help make the opportunity. At this season of the year we usually spend the day on the farm, taking lunch with us. Exactly at twelve o'clock we blow the car-horn (the sound of which has a radius of at least half a mile) to let the laborers know it is time to take out for dinner. Then we drive around to see that the tractor is in for its noon check-up, that the mules are watered and fed, and that things generally are all right; and then we eat our frugal lunch, usually under the shade of a big gum tree in front of Ad's house. Usually that perfunctory performance is concluded by half past twelve—and then we take a nap. Sometimes we lie on the ground under the tree; sometimes we stretch out as well as we can on the back seat of the car; and then we go to sleep. But exactly at ten minutes of one we wake up, ready to see that everybody else is awake and headed for the fields at one.

We try, though, not to be caught napping on the job.

L. J. LYONS MAKES FACTUAL STATEMENT

LESLIE J. LYONS (Southwest Missouri, SC): Mr. Chairman and brethren of the Conference: I shall not attempt to make any argument or support any thesis of any sort. I conceive it to be my duty and my responsibility to make a plain, simple, straightforward statement of the facts, as far as the Commission on Entertainment and the Local Committee on Entertainment are concerned.

First, a word as to the origin and the purpose of the afternoon laymen's programs. When the Joint Committee on Program met in the Hotel Dennis here, I brought forward the responsibility which I thought rested upon the Conference to furnish afternoon entertainment for our visitors. That, I believed to be the responsibility of the Conference. I suggested after conference with the Local Committee, that the most economical programs we could put on were addresses from public men. I plead with my brethren to permit the laymen of this General Conference to plan those programs, and have them in charge for the purpose of presenting themes and problems which were of special interest to the laymen, and with the consent of Joint Committee, that policy was adopted. It then became necessary to determine the kind and character of speakers we would invite.

Invitations to Outstanding Figures

In the field of science we suggested and sent invitations to Dr. Robert A. Millikan, the physicist and renowned scientist of Pasadena, California, and Dr. Compton, of Chicago University. In the field of industry and finance, we invited Mr. John D. Rockefeller, Jr.

On the part of the women of our Church we extended an invitation to Dr. Georgia Harkness, but found that Mrs. Nicholson had gotten ahead of us and secured her for the women's program on the opening night of our Conference. We invited General Evangeline Booth, of the Salvation Army, and she will be here Sunday afternoon. We invited Anne Morrow Lindbergh. In the field of international church relations, we invited Dr. John R. Mott, and he accepted our invitation. He would have been here yesterday afternoon if we had not had a business session.

In the field of international relationships we invited President Franklin D. Roosevelt and Herbert Hoover, and Secretary Hull was approached, but we found he could not possibly come or make any utterance for us on those subjects.

Variety of Problems Included

In the field of laymen responsible for the maintenance of the Christian Church, we invited Mr. Justice Reed, of Tennessee, of the Supreme Court of the United States; Speaker Bankhead, of the House of Representatives; Senators Sheppard, Barkley and Gerald P. Nye, Ambassador Josephus C. Daniels, former Secretary of the Navy, Governor Hoey, of North Carolina, and Congressman Dies.

In the problems relating to Labor and Capital, at the suggestion of Bishop Peele of our Committee, we asked one of the faculty of Duke University who has made a study of those matters, to speak to us.

I submit to you, my brethren, that in making these invitations, we never entertained for a moment a single thought that any citizen of this great nation of ours could question the right to invite that character of citizen. We never dreamed that anyone

would entertain the thought that this Conference or any other group of Methodists would, by reason of an invitation to a speaker, be bound on the theory that they were approving his stand or of the thesis that he presented. We will maintain that we can with safety, my brethren, invite the members of the College of Bishops to address us from time to time as we see fit.

Both Mr. Dies and Youth Invited

As to the Dies invitation: He accepted and came here, and I have heard nothing but commendation for the statements that he made in this presence. I call your attention to the fact that he is being invited and is in demand before all sorts and kinds

o'clock Saturday night. During the course of the day I learned that someone, I understand an officer of one of the unauthorized Methodist institutions or organizations, had approached the police of this city to consult the Police Department as to the lawfulness of picketing this building, as a protest against the guest speaker of the afternoon.

The police officer, I am told, asked if there was any danger of picketing. I understand the party who interviewed the police officer said that he didn't know what would be done about it. He was, of course, told that it was unlawful to picket.

Youth Representatives Caused Police Action

Then in the afternoon, when Mr. Dies was here, two incidents occurred that gave me some concern. First, I had no contact whatever with the Police Department of this city. I know of no other member of our Commission on Entertainment that had any contact with them. They were brought into the picture by reason of the request upon the part of someone representing the youth or pretending to represent the youth, asking permission to picket this building.

Then came the question of distribution of a letter that attacked, or as we think, reflected—at least, it mentioned Mr. Dies. In that matter I was not contacted until about seven o'clock Saturday night. I understand that the police at the head of the ramp here, or at the bottom of it, told the youth that they could not distribute any literature in this building without the consent of the Local Committee, and the Commission on Entertainment. Our contact with the Local Committee specifically provides, as it did at Columbus, Ohio, as it did at Kansas City at the Uniting Conference, that the Local Committee should see to it that no literature of any kind was distributed in this building during the session of the Conference without the specific consent and approval of the Commission on Entertainment. Any other course that we know would be ruinous.

Legitimate Permission Given When Asked

Dr. Hartman, with his Zion's Herald, comes to us and gets permission to distribute his paper; the Epworth Herald the same. Good Mrs. Nicholson, with her woman's foreign mission work, asked permission to distribute her pamphlets, and so forth. We treated them all alike.

As I say, no one came to me, and I knew nothing whatever about any desire to distribute that letter mentioning Mr. Dies and his work until about seven o'clock Saturday night. I had heard that they planned to do it, and I talked with Mr. Poffenberger, the Chairman of the Local Committee, and it was agreed between us that no distribution should be made unless it was with our consent.

So much, now, for the police. I had nothing whatever to do with the police. They did not come at my request. I did not know they were in the building. When Mr. Dies came on the afternoon train at 1:55, I walked over to the depot and was there met by four distinguished delegates of this Conference from Texas, who were friends of his, and we came back here, unaccompanied by any police, in a taxicab, and he was introduced and the program went forward.

A Disturbance Quelled

During that program, I am told by some of those who were in the gallery, that some eight or ten youth—I take it in jest, and

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Rev. R. M. Bentley, Bunkie.....	3
Rev. P. W. Sibley, Walker.....	5
J. R. Humphries, Monroe.....	5
Mrs. Geo. W. Stafford, Angie.....	5
Mrs. W. E. Moreland, Powhatan.....	8
Rev. A. D. St. Amant, Jackson.....	1
Rev. I. W. Flowers, Gilbert.....	14
Rev. J. L. Beasley, Baker.....	24
Rev. Ruth Nuttall, Loranger.....	1
Rev. J. C. Price, Pioneer.....	9
Rev. W. H. Giles, Homer.....	6
Rev. Robt. M. Brown, Arcadia.....	1
Rev. W. W. Holmes, Rayne Memorial....	7

Mississippi

Rev. L. C. Lawhon, Carrollton.....	1
Rev. S. N. Young, Waynesboro.....	1
Rev. E. L. Ledbetter, Jackson.....	41
Rev. T. A. Filgo, Dumas.....	2
Miss Louise Law, Greenville.....	6
Rev. W. R. Goudelock, Rienzi.....	2
G. H. Threlfall, Amory.....	7
Mrs. W. A. Freeman, Jackson.....	2
Rev. R. T. Hollingsworth, Isola.....	1
Rev. A. J. Boyles, Bay St. Louis.....	1
Rev. W. H. Mounger, Iuka.....	2
Rev. Wm. Fulgham, Roxie.....	2
Rev. W. M. Hester, New Albany.....	1
Rev. E. B. Sharp, Baldwyn.....	2
Rev. A. Y. Brown, Okolona.....	13
Rev. W. A. Tyson, Tupelo.....	35
Rev. W. M. Sullivan, Benton.....	6
Rev. M. E. Scott, Tchula.....	1
Rev. C. C. Clark, Columbia.....	5
Rev. J. M. Corley, Fayette.....	9
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of groups of our citizens in this country and in places abroad.

As to the youth progress, our Joint Committee determined as one of its policies that we would assign a night to each of the major Boards of our Church and grant the ladies and the youth an opportunity to present a program in the evenings during our sessions. I notified the proper parties of the assignment of Saturday night, April 27, to the youth. They promptly accepted it, and they were therefore the guests of this Conference upon the same basis that the General Boards of our Church were guests

I knew nothing about, and I am sure no other member of the Commission on Entertainment did, what sort of a program they proposed to give us. They came, and I was not interviewed or contacted in any way by any one of them until about seven

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

TAKING ONESELF TOO SERIOUSLY

By John A. McAfee

Perhaps Bob Burdette overdid it a bit when he said that if you wanted to know how important you were just to stick your finger in a bowl of water, pull out the digit, and look at the hole. The fact remains that few of us are anything like so important as we think. And it makes no difference who we are, whether we are the humblest citizens or the most grandiloquent dictators.

No matter how we fuss and fret and fume; no matter how aggravated a case of megalomania we may have; the world gives us very little attention.

"Oh darn the things that go and be
Without consulting you and me."

A great spiritual leader one time admonished us not to think of ourselves more highly than we ought to think. This solves the problem not at all. Many of us are convinced that we can think of ourselves only in superlatives and then not do full justice. As Lin Yutang put it, "The modern man takes life too seriously, and because he is too serious, the world is full of trouble." Modern man takes life too seriously because first of all he takes himself too seriously.

Whenever I see people trying to do relief work for Atlas I am always impressed by their arrogance and their ignorance. What presumption it is for any one man to think that the world rests on his narrow shoulders! Surely no one but an arrogant ass would think such a thing. Then, how stupid it is for any other man to think that he must rest brother Atlas. All ought to know by this time that I am the official relief for that gentleman.

This thing of taking oneself too seriously is not always a laughing matter; it frequently becomes a crying matter. Many a smash-up, the kind that ends in the psychiatrist's office, would have been avoided if the patient had not sinned in this particular.

Perhaps even worse, though we are never put out of the running, we do become tight and taut, unable to do our work effectively, making life miserable for ourselves and for all with whom we come in contact.

Some of us all the time and all of us some of the time are guilty.

Were I the Lord High Executioner I should certainly put all persistent violators at the top of my list. For the common good,

they would either mend their ways, or off would come their heads. The weak who transgress make of themselves nuisances; the strong make of themselves menaces.

These busy people! How they do make life fearsome to themselves and to all round about them! They are as restless to live with as a whirling dervish. They must be breathlessly at their work, bustling from one thing to another, assured that the world would at once cease to turn on its axis were they off the job for a few minutes. They move at such speed one could play marbles on their coat-tails, yet, for all their busyness, the world seems little bettered. Always we want to say to them: "Why so hot, my little man?" Just watching them wearies us, and they try to make us feel guilty that we cannot match their speed.

These bossy people! How they worry us dullards! They are ever ready to smash the sorry scheme of things. In their hands, so they are convinced, are put the only panaceas equal to the world's ills. They are self-appointed saviours. There is no question but that they could lead us into the wilderness, if we would but let them. Whether or not they could ever get us beyond that point we may well question. They are always in an executive mood.

These burdened people! How they do become a burden to us! They are carrying the whole weight of the world on their shoulders. They let us know that though the task is crushing the life out of them they can be counted on. They are slowly dying a martyr's death, and are finding a certain satisfaction in their sacrifice.

Certain groups seem the more grievously tempted.

It seems extremely easy for a man to feel that the ability to amass dollars is a sure indication of omniscience. Just because a man is able deftly to play the game of little business or ruthlessly to fire the guns of big business, he seems naturally to come to the conclusion that he is an authority on the universe. He is an expert on all subjects, in his own judgment; and we, poor benighted fools that we are, listen to him as if he were. He may think that history is "bunk"; he may know nothing about economics; he may know no more about social questions than does a Hottentot; nevertheless his name goes with us on all of these or any other subjects about which he cares to speak—and he usually cares to speak on many subjects—just because his name goes on paper at the First National Bank. In many matters his is only the authority of ignorance.

The man who has succeeded as our age counts success, that is in garnering the shekels, may be a low grade moron, but we will never know it. Almost without exception he becomes egotistical, usually feeling that he is all-wise and all-important.

The expert or specialist is often prone to fall. Because a man is profoundly informed on the private life of an amoeba it does not follow that he is an expert on life. He may know thoroughly one segment of truth and be grossly ignorant of the rest. A little learning very easily makes us mad; much learning always makes us meek.

The successful politician so soon succumbs. The ability to get votes, like the ability to amass dollars, is taken by many as a sure indication of ability to run the

world. The ability to get votes proves absolutely nothing except the ability to get votes. Yet this ability is heady wine, and some brains are too weak to withstand the fumes.

The old story has been much in my mind in recent months. The last time I heard it the name inserted was that of a certain eminent educator. According to this ancient and honorable story the call went throughout heaven for a psychiatrist. When one was located he was told that the case he was to treat was an aggravated case of megalomania. The doctor inquired as to who the patient was and was told that he was the Almighty. When the specialist probed further as to the nature of the delusion under which the Almighty labored, he was told that the Almighty imagined that he was this certain New York educator. I have often wondered what would happen to us and to the world if the Almighty ever imagined he was one of our modern dictators, or even the president of the United States.

Personally, I just cannot imagine the mental processes that lead a man to think, just because he has the ability to get votes, that he only, of one hundred and thirty million people, is fit to lead, that he must personally direct not only the executive department of government, but the legislative and judicial as well. "On what meat doth this our Caesar feed, that he is grown so great?" I believe the psychological fraternity calls it the "Jehovah complex." Whatever the name used, the man takes himself too seriously.

Reformers in general, and especially religious reformers, are exceedingly liable to take themselves too seriously. The minister of a certain church was forced by his congregation to resign. When asked the trouble one of the church officers replied: "Dr. A. is always on the Lord's side, and it is hard to get along with a man who is **always** on the Lord's side." Quite so!

We do become so desperately in earnest. There are so many evils which only our superior wisdom can set right. We feel the growing tension of a world out of joint. We may even rejoice that we were born to set it right but we grow so taut that we top the ball every time we step onto the tee. The time is short and we should be at the task, but we are in a fair way to lose our ability because we are so terrifically serious. A little girl, away on a visit, recently wrote to her father that she was having a "terribly, awfully nice time." We are having a terribly, awfully hard time at our work, and partly just because we do take ourselves too seriously.

Few things will prove more helpful than a sense of humor. It is a great thing to be able to laugh at others: it is a greater thing to be able to laugh at oneself.

It might be a salutary thing for us to do as William Orpen suggests, learn to conjugate this verb:

I am a joke,
Thou art a joke,
He is a joke.

We are jokes,
Ye are jokes,
They are jokes.

Few things are more ludicrous than the desperate seriousness which we assume. We can see how ridiculous others make themselves, but not how foolish we make ourselves.

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CONFERENCE NEWS AND PERSONALS

Things are moving along nicely at Pioneer, La., according to a report from the pastor, Rev. J. C. Price.

The Tangipahoa Parish Ministerial Association met at Loranger, La., on May 6, with nine members present, and a visitor, Miss Emma Elliott, from Hammond. Dr. Daffin led the devotional. The June meeting will be held in Wesley Chapel.

Rev. B. H. Andrews, district superintendent, Lake Charles, La., says that he has a fine group of pastors to work with and that because of their wholehearted cooperation great progress has been made in the district.

Rev. J. L. Beasley, Baker, La., sends a list of twenty-four subscriptions, thirteen of which are new and eleven are stewards. This is a magnificent piece of work, and the report of Bro. Beasley's charge will be found elsewhere.

Rev. J. M. Lewis writes us that Rev. H. Mellard, a superannuate of the Mississippi Conference, moved into his new home at McComb, a few days ago, and a note from Bro. Mellard himself gives his address as 310 East Georgia Avenue.

Mrs. C. M. Martin, East End Church, Meridian, as has been her custom through many years, is demonstrating both her fidelity and her effectiveness as a friend and representative of the paper. The editor enjoyed the privilege of seeing her for a moment at the session of the Meridian District Conference.

During the month of June Layman's Day will be observed by every church in the Corinth District. In preparation for this district-wide observance an inspirational rally was held at New Albany on May 19. A second rally will be held on May 26, at Booneville. All laymen may attend this meeting and all stewards and officials are urged to do so. An interesting program has been arranged by Bro. W. R. McCormack, District Lay Leader.

Dr. A. M. Shaw, Jr., Centenary College, Shreveport, has gotten out a booklet entitled "Centenary College Goes to War in 1861," which was published by the College a few days ago. It is an interesting publication and the important parts are documented in such a manner as to make it a valuable contribution to the history of Centenary College. The booklet will be available to the friends of Centenary College upon request.

On last Sunday Rev. J. J. Rasmussen preached the baccalaureate sermon for the MacDonell School, and at the same time he delivered the address on the occasion of the first anniversary of Houma Heights Church. Rev. W. H. Wallace, Jr., delivered the commencement address on the campus of the School on Wednesday night.

The Daily Vacation Bible School for Houma Heights Church will be held June 9-15, on the campus of MacDonell School.

NOTICE

Dear Dr. Duren: Please announce again for me in your paper, if any one wants me to call on any of their congregation to please send me a card telling the hospital they are in and room if possible, otherwise I cannot call on them. I do not have the

time to go through all the files of the other hospitals and do my work at the Charity Hospital, as it takes quite a lot of time to do this work.

R. T. WARE,
Chaplain.

Shreveport, La.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at the Methodist Assembly Grounds, Biloxi, Miss., June 17-22.

Rev. Otto Porter, Dean, announces the program as follows:

Platform speaker—Bishop J. Lloyd DeCell, Birmingham, Alabama.

Morning devotions—Bishop Hoyt M. Dobbs, Jackson, Mississippi.

Courses and Instructors

THE PERSON-MINDED MINISTRY—Dr. R. H. Edwards, Lisle, N. Y.

RESOURCES OF CHRISTIAN LIVING—Dr. Gaius Glenn Atkins, North Marshfield, Mass.

THE CHILDREN'S DIVISION OF THE CHURCH—Miss Mary Skinner, Nashville, Tenn.

CHRISTIAN BELIEFS—Dr. Jos. A. Smith, Birmingham, Ala.

THE CHURCH SERVING SHIFTING POPULATIONS—Mrs. W. B. Landrum, Tyler, Texas.

THE TEACHINGS OF JESUS—Dr. H. M. Bullock, Jackson, Miss.

Courses have been arranged for pastors, church school workers, laymen, leaders in mission study and Bible study in the missionary society.

For further information write Rev. Irl H. Sells, Educational Director, Box 2355, West Jackson, Miss.

ATTENTION, LOUISIANA YOUNG PEOPLE!

Have you heard about the Summer Assembly? No, well let me tell you some of the highlights of the camp this year.

The Louisiana Young People's Summer Assembly will be held at our Campgrounds, known to us as Camp Brewer. Camp Brewer is located in the center of the State, about sixteen miles from Alexandria. There will be an eight-day assembly, convening on August 10 through August 17. Although there will be an eight-day assembly, the price will remain \$10 per camper.

The Assembly Planning Committee has been working through the long winter months to be able to submit to you, the young people of Louisiana, an instructive and enjoyable program. The theme of camp this year is "For Christ—Today." Rev. H. L. Johns, of Lake Charles, will act as Dean of Assembly. The head Counselor of Men is Rev. W. H. Bengtson, and the head Counselor of women is Miss Hazel Lee Nowell.

There will be outstanding instructors for the courses and interest groups that one would not want to miss. Our Nashville representative will be Mr. Paul Worley. Many of us will remember Mr. Worley as the Youth Crusade speaker of 1938, and will be looking forward to his special messages at camp.

Dr. Hugh Henry Harris, of Emory University, will be here to teach a course on

"Friendship and Marriage," and Dr. Pierce Cline, President of Centenary College, will teach the course, "Citizenship and Community Service." There are nine other interesting courses.

A complete program of the Assembly (all courses and interest groups) will be printed and in the hands of the Conference officers and district directors by June 1. This program will give all details about the camp, grounds and assembly program.

It has been reported that the campgrounds are in very good condition, and several new buildings are to be built before the opening of this year's camp. All the poison ivy has been removed from the grounds—so there will be no danger.

At the last executive meeting the quotas for each district were figured and the pre-registration is open. We would like to have all pre-registrations in by July 1, 1940. Send \$1 pre-registration for each delegate to: Miss Maude McFarland, 1711 Bryn Mawr Street, Alexandria, La. You are to pay \$9 for books, room and board, on your arrival at camp. A health record is requested from every delegate. Blanks to be filled in and signed by a physician will be in the assembly program. This is very important in camp life.

Watch this bulletin for more news concerning Camp Brewer. Write your Publicity Superintendent, Rubye Irene Miller, 925 Seventh St., Lake Charles, La., for more news of Camp Brewer.

RUBYRE IRENE MILLER,
Publicity Superintendent.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the Pearl River Ave., Church, at McComb, Miss., May 9th, 8:45 a. m., for a one-day session, with Rev. R. H. Clegg, district superintendent, in the chair.

The conference opened with the Sacrament of the Lord's Supper, with Rev. G. H. Thompson, Rev. W. A. Terry, Rev. J. H. Jolly and Rev. L. E. Alford assisting the district superintendent.

Rev. H. L. Daniels was elected secretary, and Rev. J. B. Cain, assistant secretary.

The pastor-host, Rev. A. S. Oliver, gave a hearty welcome to the conference.

Mr. Sam Hutson, chairman of the Board of Stewards of the host church, also gave his words of welcome.

Rev. J. B. Cain gave a talk on the Methodist Advance.

The following visitors were introduced to the conference: Mr. C. M. Clegg, of Enterprise, father of the district superintendent; Rev. Chas Assaf, Mr. W. D. Hawkins, Rev. H. W. F. Vaughan, Mr. W. R. Dement, Rev. J. W. Leggett, Jr., Rev. Richard Moore, Rev. Cecil Knippers, Rev. W. A. Gill, Mr. George Granberry, Dr. J. G. Snelling, Dr. W. L. Duren and Rev. W. M. Williams.

Rev. Chas. Assaf spoke briefly about his work as home missionary.

Mr. W. D. Hawkins, conference missionary secretary, spoke concerning his work.

Rev. W. M. Williams, chaplain of the Sanatorium at Magee, told of his work with the patients there, and a freewill offering was taken to have the New Orleans Christian Advocate sent to the patients. This offering amounted to \$12.50.

In the absence of Mrs. C. E. Mullins, I

strict Secretary of Woman's Work, Mrs. A. S. Oliver spoke on the Woman's Work.

In the absence of Rev. I. H. Sells, Executive Secretary of the Conference Board of Education, Rev. J. B. Cain had charge of the program on education, and spoke concerning the work of the board. He then yielded the floor to the district directors, Rev. W. S. Cameron, of Adult Work; Miss Robbie Lee Leggett, of Young People's Work; and Mrs. L. W. Alford, of Children's Work, and they spoke of their divisions and their work.

In the absence of Dr. M. L. Smith, President of Millsaps College, Rev. J. B. Cain represented the College.

Dr. W. L. Duren represented the New Orleans Christian Advocate, urging that the Advocate be placed in every Methodist home.

Dr. J. G. Snelling represented the work of the Memorial Mercy Home, urging each church to take a freewill offering once each year for his work.

Rev. C. A. Schultz, pastor, Tylertown, preached a most helpful and inspirational sermon from the text, Matt. 15:32, Then Jesus called His disciples to Him and said unto them: "I have compassion on the multitude." The service was closed with all the ministers kneeling at the altar and Rev. E. E. McKeithen led in the closing prayer. Rev. Elliot Jones pronounced the benediction and returned thanks for the noonday lunch. The ladies of the church served a most bountiful lunch to about 225 delegates and visitors.

The committees met after lunch to do their work, and the conference re-convened at 1:45 p. m., with Rev. W. C. M. Baggett leading the devotional.

The Board of Lay Activities put on a splendid program under the direction of Mr. Curtis Youngblood, district lay leader, and Mr. E. A. Loftin, associate lay leader. They urged each church to observe Laymen's Day.

One young man was granted a license to preach, Everette Rayner Felder.

No one was recommended to the Annual Conference for admission on trial.

Rev. J. B. Cain announced that the district had reached its quota on the "Parker Memorial Fund."

The meeting place of the next conference is to be Meadville. The Adams church, at Auburn, also invited the conference.

Rev. J. L. Carter announced plans for an all-day picnic for the preachers and their families on June 13th, at Felders Camp Ground.

The conference was scheduled to adjourn at five o'clock, but the business of the conference was dispatched in such a business-like manner by the district superintendent that all business was finished one hour ahead of time.

Rev. Roy Wolf read the report for the Committee on Resolutions, and the district superintendent pronounced the benediction.

H. L. DANIELS,

Secretary.

FROM BAKER, LA.

Dr. Duren, it might be of interest to you to know that the work here is going forward in a fine way. We have met our obligations as they came, and have been able to do much more. We have built a new parsonage, and the ladies of the Missionary Society have bought new furniture. The church, also, installed Butane gas, with the best of equipment. The pastor's home is well worth \$3,000, and we are within \$200 of having everything paid for. For all this

we are indeed grateful to these fine people who have responded in a beautiful way.

Sincerely yours,

J. L. BEASLEY.

MRS. FLOYD ILL

The following telegram was received Monday morning of this week:

"Mrs. C. T. Floyd, wife of district superintendent, Sardis, Miss., was carried to Methodist Hospital, Memphis, seriously ill Sunday morning.

"W. J. CUNNINGHAM."

A CORRECTION

Dear Dr. Duren: Brother H. W. Ledbetter has notified me that the present parsonage in Hammond was bought during his pastorate here in 1921-22. He requests a correction in the brief history of our church published in the Advocate recently.

Thank you for this correction.

With kindest personal regards, I remain,
CARL LUEG.

DR. SEREX'S FAMILY IN BELGIUM

A letter from Dr. A. M. Serex, district superintendent at Shreveport, La., reports a serious situation for his family in war-torn Belgium. His father, who returned home recently from a stay of ten weeks in a hospital following an operation, was in Brussels and was probably too weak to flee from the scene of conflict. Dr. Serex has a sister, who with her three children lives near Mons. The absence of news in this time of peril necessarily adds to the distressing situation. Bad as it is, nothing can be done to relieve the anxiety of those whose loved ones are imperiled by the ruthless warfare of the invaders.

RELIEF FOR AMITE CHURCH

Dear Dr. Duren: I feel sure that the Advocate readers will be interested in knowing how we are progressing with our Amite church relief work. The district has responded in a very fine way to the call I made for relief. The situation was so desperate, the loss was so tremendous, and the courage of the people so splendid, that the response was beyond my expectations. We will raise more than three thousand dollars in the district for the new church. The Red Cross has assisted them in rebuilding the parsonage, so all that is given will go directly to rebuilding the church.

The committee has wisely decided to build a permanent church. We have tentative plans for a building worth about twenty thousand dollars, which will be adequate for the congregation at Amite. Several substantial donations have been made in materials which will materially cut down

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CANAL STREET - - - N. O., LA.

the cost of the church. They cannot begin to rebuild before July. It is my hope that I will be able to raise sufficient funds to enable them to rebuild without having an indebtedness that will embarrass them. The people at Amite are responding heroically to the appeal for funds with which to rebuild their church.

Quite a number of folk have asked me to extend the campaign for assistance beyond the borders of the Baton Rouge District. I have not thought it wise to ask all the churches of the State to take up an offering for this cause, since I did not know local conditions well enough. Two friends of Rayne Memorial church, the Slidell church, the Abbeville church, two friends of the Arcadia church, and quite a number of other individuals have made contributions amounting altogether to a bit more than three hundred dollars.

In response to several requests, I am setting June 9, 1940 as a special day for a free-will offering for help in rebuilding the church at Amite. I am asking as many churches in the state as will to have a part in this offering. It is purely voluntary. Nothing else will be said about it. At the close I expect to give an account of all the money sent to me by publishing a list of those who have helped. Make checks payable to the AMITE CHURCH RELIEF FUND, and send them to Rev. J. Henry Bowdon, 1003 Government St., Baton Rouge, La.

J. HENRY BOWDON.

LOUISIANA CONFERENCE

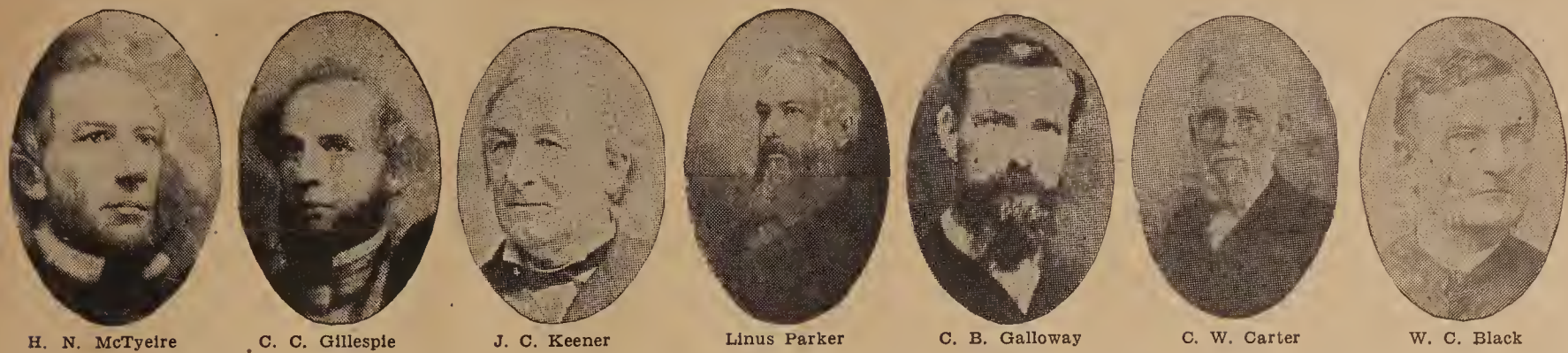
Monroe District—Third Round

Columbia Ct., at Sardis, June 16, a.m., Q. C. 2 p.m.
Tallulah (second and third), June 16, p.m.
Grayson, at Shiloh, June 23, a.m., Q. C. 2 p.m.
Columbia, June 23, p.m.
Lake Providence (second and third), June 30, a.m., Q. C. 2 p.m.
Pioneer, at Pioneer, June 30, p.m., Q. C. 4 p.m.
Oak Ridge, at Crew Lake, July 7, a.m., Q. C. 2:30 p.m.
West Monroe, July 7, p.m.
Gilbert, at Beouf Prairie, July 14, a.m.
Winnsboro, July 14, p.m.
Mer Rouge, at Bonne Idee, July 21, a.m., Q. C. 2:30 p.m.
Gordon Ave., at Claiborne, July 21, p.m.
Bonita, at Bartholomew, July 28, a.m.
Bastrop, July 28, p.m.
Waterproof, at Wesley Chapel, Aug. 4, a.m.
Rayville, Aug. 4, p.m.
Mangham, at Union, Aug. 11, a.m., Q. C. 2:30 p.m.
Stone Ave., Aug. 11, p.m.
Delhi, at Delhi, Aug. 25, a.m., Q. C. 2 p.m.
Oak Grove, at Locust Grove, Aug. 25, p.m., Q. C. 4 p.m.

Some points are not announced for services and conferences. This is in keeping with the disciplinary regulation which says that there must be held two quarterly conferences in every charge. Either this has been done or it will be. Pastors will please be ready to nominate church school officers and also to make a report on education and to answer whether the General Rules have been read.

W. L. DOSS, D. S.



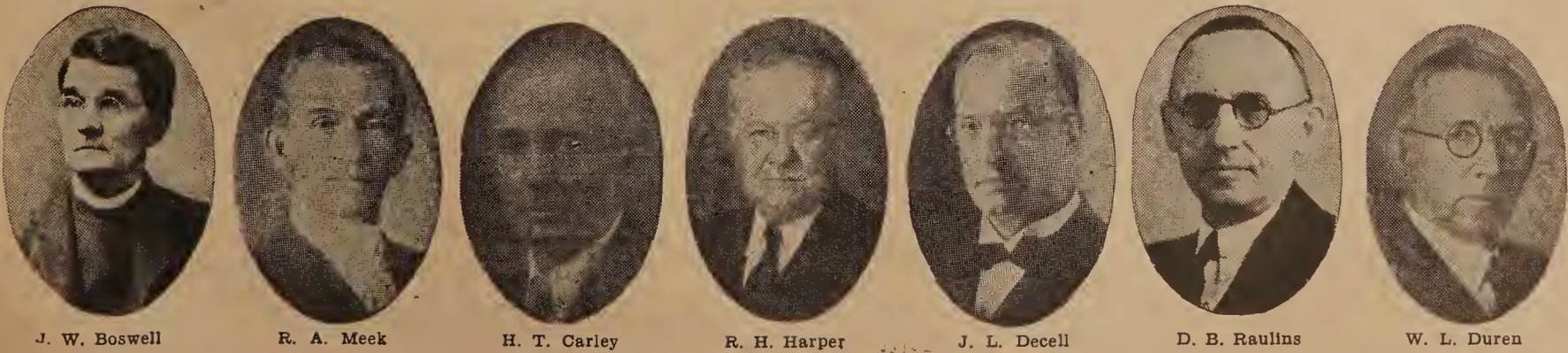


The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES			After Ninety Years		HONOR ROLL	
	Quota	Sub.			(Stewards all read Advocate)	
Sardis—W. J. Cunningham.....	14	21			Sardis, Miss.....	W. J. Cunningham, Pastor
Senatobia—J. W. Robertson.....	12	16			Zachary, La.....	J. E. Hearn, "
Ponchatoula—A. T. Law.....	17	18			Merryville, La.....	H. W. Ledbetter, "
Indianola—W. C. Newman.....	21	23			Tallulah, La.....	D. W. Poole, "
Gueydan—J. P. Bonnacarrere.....	9	13			Grand Cane, La.....	W. C. Barham, "
Ripley—W. N. Dodds.....	13	29			Tupelo, Miss.....	W. A. Tyson, "
Iuka—W. H. Mounger.....	12	12			Indianola, Miss.....	W. C. Newman, "
Haughton—J. J. Davis.....	13	13			Ripley, Miss.....	W. N. Dodds, "
Newton—Geo. H. Jones.....	16	16			Gueydan, La.....	J. P. Bonnacarrere "
Inverness—R. T. Hollingsworth.....	18	20			Blackwater Church, La.....	W. A. Cross "
Artesia—J. R. Murff.....	12	12			Wisner, La.....	C. F. Sheppard "
Jackson, Grace—E. L. Ledbetter.....	32	41			Baker, La.....	J. L. Beasley "
Gilbert, La.—Ira W. Flowers.....	16	16			Jackson, Miss.....	E. L. Ledbetter "
Baker, La.—J. L. Beasley.....	24	24			Dublin, Miss.....	C. A. Northington "
Okolona, Miss.—A. Y. Brown.....	13	15			Mangham, La.....	S. J. McLean "
Dublin, Miss.—C. A. Northington....	5	24				
Loranger, La.—Ruth Nuttall.....	3	3				

"The Advocate grows bigger and better every year. It really meets the need of our Conferences and local sections of the Church. I like the new form. The 'Wallet' is timely, editorials 'deep-rooted,' Dr. Carley, our old friend, is worth the price—Mr. Mc. reads him first. The sermon is supreme. The family page is crowded full of good things. Of course, I think the Woman Page supreme, my heart being missionary. We glean the news page for items of our 'dear old friends,' former pastors and their families who have meant so much to us through the years. The articles are all good."—(From a business letter).



THE CHURCH PEW

HOME AND DEMOCRACY

By J. Howard Beard

Boston's Faneuil Hall may be the "cradle of American liberty," but the source of American democracy is the home. The democratic way of life fails or succeeds at the family fireside. Teach children that they are "superior" to their neighbors and all the platitudes of all the patriots will not keep alive a government of the people, by the people, and for the people. Its semblance may linger for a while, but its substance will vanish.

Snobbery, selfishness, and group prejudice are acquired characteristics and home-made. The battle for democracy is won or lost in the home and not by the hysterical preaching of piffle on public platforms. The way to take the starch, as well as the honey, out of subversive propaganda is to remove the causes which threaten the security of the home. Make the home safe in the nation by putting the Sermon on the Mount to work, and Communism and Fascism will cease to be dangers.

If the home is both the bulwark and the foundation of democracy, its teachings must lead to right action in the town hall and the marts of trade. It is futile for parents to tell their children in the living room that all men are brothers and do nothing brotherly in the community.

Until every father and mother is ready to demand equality of opportunity for every child in the community and is willing to teach his children that all useful work well done is noble, his task in making democracy safe is unfinished.

Unless children are taught in the home that there is an immortal soul in every man which God alone can judge, freedom of speech, of worship, and of assembly and the rights of minorities will cease to exist. Men are secure in their person and property only where other men put the Golden Rule above their desires and hear God speaking from Sinai and from the Mount in Palestine.

"Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but whether he is willing to accept the lesson taught him close upon two thousand years ago," says the legend beneath the painting "The Sermon on the Mount" in Rockefeller Center, New York City. When that lesson is no longer being learned in the American home, democracy in the Western world will have ceased to exist.

If mankind is not to be a total loss, if it is to be saved to resume its long march toward the kingdom of God, the home, with the help of the school and church, must rescue it from its present madness and teach it the meaning of reason, good will, and brotherhood. Difficult days are ahead, but there is no cause for despair. If twenty centuries have taught us anything, they point with unerring clearness to the fact that the way out of the darkness which overhangs the world today is marked at every milestone by the guiding words of Jesus of Nazareth. We need only read, take courage and act.

—The Christian Advocate, (N. Y.).

Prayer is the highest possible exercise of the soul.—Coleridge.

THE EMPTY PEWS

There had been a service in the afternoon.

"But of course," one of the Society Stewards had murmured, "no one expects a crowd in the afternoon. It isn't reasonable."

About three hundred had been catered for by the ladies responsible for the five o'clock tea. Eighty were present, including the ladies themselves. An air of disappointment pervaded the large schoolroom. The unused cups and saucers, row upon row of them, reminded one of lost souls.

"I remember," the Society Steward murmured, "when we had to borrow crockery from the Prims—and I've seen the lecture-room packed with people, a kind of overflow tea-room."

The great evening rally was held in the chapel. The circuit minister estimated the congregation at a hundred and fifty. The Society Steward, having taken a peep through what he always called the minister's door, returned gloomily to the vestry and cheered the visiting preacher by saying bluntly: "There's only a handful of folk scattered about the body of the church. I've known the day when we had chairs in the aisles . . ."

"It's not a very favourable evening," suggested the chairman, toying with his programme.

"The war has hit us very hard," the circuit minister pointed out.

"Collections will be down," grumbled the Society Steward.

"Isn't it time we began?" asked the visiting preacher.

It was, and in they went—into the great church built by men of faith and left by them as a silent challenge.

A half-hearted service it was. The singing had no volume. The chairman's remarks, though witty, did not really create a happier or more helpful feeling. The caretaker—more depressed, it seemed, than the Society Steward—saw no reason for switching on the lights over the gallery.

"I have great pleasure," said the chairman, still toying with his programme, "in asking our young friend to give us his message."

Then stood up a young man with radiant face and burning eyes.

"Mr. Chairman," said he, and his personality was electric, "you have been regretting that there are so many empty pews. I am not sure I agree. I remember once coming upon a boy reading *Robinson Crusoe*, and when I saw how thrilled he was I wished I had never read the book—so that I might have the delight of coming

to it freshly and wonderingly. I am not sure, sir, whether I would rather have these pews full or empty. They may be filled too easily—filled with men and women who wear their religion lightly.

"Empty pews are a direct challenge. They give one the joy of trying to fill them, the thrill of doing something big, of proclaiming the gospel with all one's mind and heart and soul—and of more than that, of living it out every minute of every day.

"Why are these pews empty? Because the black-out has frightened people? Because of the war? Because I am not a conjuror? Sir, you and I are the reason. God has not changed. Jesus can still save! The Gospel is glorious and powerful as ever. But those who advertise it have lost their vital force, their first sweetness, their blazing passion, their shining dreams, their inextinguishable enthusiasm, their inexpressible joy—that madness of theirs which is the only real sanity in the world. . . .

"Let's turn this anniversary into a service of witness! Let's all own that we've betrayed our Lord. Let's admit that we cannot give Jesus to others because we've lost Him ourselves . . . and then let's find Him again here and now, gloriously, in reality, by prayer and faith. Come, Holy Ghost, our hearts inspire . . ."

"Dear God, make us Thy hands and feet and tongue, and let us never tire till there is not one empty pew!"

"Amen," murmured the Society Steward, his face aglow.—Methodist Recorder.

METHODIST MISSIONARIES IN BELGIUM

Dr. W. G. Thronger has cabled the Board of Missions that he and his family are safe in Paris. There he is making arrangements for the relief of Belgian refugees. He reports that the distress in Belgium is appalling and great anxiety is felt for the lives of many of the mission workers there.

Dr. Thronger is treasurer of the conference and representative of the Board of Missions in Belgium. There are fifteen pastoral charges and twenty-one churches in Belgium. One of these churches is in Liege, now bearing the brunt of the German attack. There are two churches in Brussels. The central building in the capital city houses both an English and French congregation. There is another church in the suburbs of Molenbeek.

There are no American missionaries in Belgium. Dr. Thronger, Rev. H. H. Stanley and Rev. W. C. Wilmot are British in citizenship.

The Christian religion is exacting and serious because only God can fulfill a man's life. Only by committing one's self wholly to God can one get beyond defeatism.

—Rev. Dr. John A. Mackay.

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12

Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Honorary Life Memberships

The Louisiana Conference Woman's Missionary Society seems to be getting "honorary life membership-minded" the past two years. Mrs. H. B. Wren, of Shreveport, and Mrs. W. T. Cunningham, of Natchitoches, have achieved this distinction, and now two more names are added to this roll of honor. Mrs. W. H. Martin, vice-president of the Conference, was presented an honorary life membership at the annual meeting of the Shreveport District from the women of the Louisiana Conference, and the women of the Alexandria District bestowed this honor upon their beloved district secretary, Mrs. H. V. Dunford. No worthier ones could be found than these two faithful, consecrated Christian women. Blessings upon them!!

The Shreveport District meeting was held in Coushatta on Tuesday, April 30th, with Mrs. Ira Campbell, district secretary, presiding. The following program was given:

Morning Meditation—Mrs. Anderson.

Duet, "Beautiful Garden of Prayer"—Mrs. Foye and Mrs. Welch.

Business Session.

Message from the Council at New Orleans—Mrs. J. B. Pollard.

Reading, "The Modern Good Samaritan"—Mrs. John Greer.

Unison Reading (Page 597, Hymnal) Social Justice.

New Plans from Council and Conference—Mrs. W. M. Ledbetter.

Vocal Solo—Mrs. A. M. Serex.

Life Membership Roll Call—Mrs. W. H. Martin.

Presentation Mission Study Certificate—Mrs. G. W. Dameron.

Luncheon.

Memorial Service—Mrs. Clarence Shaffer.

Reading, "Right in Style"—Mrs. Edmond Conger.

Closing Devotions—Mrs. Guy Hicks.

Benediction.

On the following day the Alexandria District held its annual meeting at Winnfield. Mrs. H. V. Dunford, the district secretary, presided. The theme for the day was: "Fellowship in the Christian World Community."

The following was the program for the day:

Prelude—Mrs. W. Gaar.

Hymn, "In Christ There Is No East Nor West."

Responsive Reading and Prayer—Rev. G. A. Morgan.

Address of Welcome—Mrs. L. R. Thomas.
Remarks by the District Secretary—Mrs. H. V. Dunford.

Report of Woman's Missionary Council—Mrs. J. B. Pollard.

A Visit to Houma—Mrs. A. W. Bryan.

The Work of a Student Counselor—Mrs. R. R. Branton.

Hymn, "Are Ye Able."

Children's Work—Mrs. R. R. Branton.

Life Membership Roll Call—Mrs. W. H. Martin.

Offertory—Mrs. W. Gaar.

Quartette, "Whispering Hope"—Marilyn Nicar, Willine Lovell, Betty Lynn Harsell, Joyce Dunford.

Quiet Hour—Mrs. B. C. Taylor.

Benediction—Sister Wardlow.

Luncheon Hour—Presentation of the World Outlook—Mrs. W. T. Cunningham.

Memorial Service—Mrs. R. M. Bentley and Zone Leaders.

Spiritual Life—Mrs. L. A. Blevins.

Young Women's Circles—Mrs. H. J. Powers.

Business.

Benediction.

A surprise feature of both the Shreveport and Alexandria district meetings was the appearance of Miss Ella Hooper, with five little girls from MacDonell School.

Miss Hooper told of the work of the school, and the five little girls in Evangeline costumes sang songs demonstrating the great need for laundry equipment at the school.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

We Are Proud!!!!

Notice has been received of the selection, by the Council committee, of Mrs. L. O. Todd, secretary of the Meridian District, as one of the "ten choice women educationally qualified for six weeks of specialized training at Scarritt College, during the summer of 1940." We are especially happy over this selection, not only because our conference will be proud of Mrs. Todd, but because this is the second year in succession that our women have been selected. Mrs. Paul Arrington, our president, was selected last year.

* * *

In the afternoon of Mothers' Day, the members of the Waynesboro auxiliary drove to Clara, to express their love and appreciation for Mrs. W. A. Hayes, by presenting to her a Life Membership in the W. M. S. During the pastorate of her husband, the late Rev. W. A. Hayes, her beautiful life and character, her loving service, her constructive leadership, endeared her to this group. Mrs. Troy Norsworthy, president of the auxiliary, made the presentation, and Mrs. M. Hiatt offered the prayer.

Mrs. Paul Arrington spoke of the influence of Christian mothers and of how generously Mrs. Hayes gave of her time and talents to the upbuilding of the Kingdom of God; of how she loved the work of the missionary society; of how her presence is like a benediction—peaceful, holy, loving.

Mrs. Hayes responded feelingly and her daughter, Mrs. C. A. Massey (with whom she resides), also expressed appreciation for this lovely tribute.

* * *

Members of her family and of the Key Circle, which bears her name, presented to Mrs. E. B. Key a Life Membership in the W. M. S., as an interesting feature of the Mothers' Day service at the Poplar Springs church, Meridian. Mrs. Eric Vance, chairman of the circle, made the presentation in recognition of Mrs. Key's faithful service to her auxiliary and as a token of love from her family. Her example as a Christian mother and as a loyal member of her church has been an inspiration to those among whom she lives, and the giving of

\$25 to missions in her name was the gift which was most appropriate on this occasion.

A happy feature of the service was the presence of Mrs. Key's entire family.

* * *

Friends of Mr. and Mrs. Dan A. McIntosh, Jr., (our Georgia) of Mendenhall, are rejoicing with them over the arrival in their home of a little son—another "Dan."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Shifting Millions

Mrs. W. B. Landrum, Tyler, Texas, instructor at Mathiston, June 3-8, 1940. This course is a study of the migrant people of the United States with a view of learning what the Methodist Church can and should do in order to meet religious needs of this group.

The course is designed for leaders of Mission Study groups of the Woman's Missionary Society, but others will find this a helpful course.

The 1940 mission study material, "Up-rooted Americans," will be used as supplementary material. This material is prepared in packet form and can be secured from the Methodist Publishing House, Nashville, Tenn., price 60 cents per packet.

The Teachings of Jesus

Rev. J. E. Stephens, Clarksdale, Miss., instructor.

This course is a study of the Teachings of Jesus, and the bearing these have on present-day problems, the purpose being to challenge students to live according to these teachings.

This is a cooperative course. It is designed for Church School teachers, leaders of Bible Study of the Woman's Missionary Society, and pastors.

Supplementary material for the leaders of Bible Study in the Woman's Missionary Society will be the new Bible Study booklet, "Jesus and Social Redemption," by Shackford. Now available at the Methodist Publishing House, price 25 cents.

Evening Platform Speaker

Each evening at 8 o'clock the platform address will be given by Mrs. Grace Sloan Overton, of Washington, D. C., writer, radio speaker, member of the National Preaching Mission, and member of University Christian Missions.

Zone Two, Greenville District, held the second quarter zone meeting, Wednesday, April 24th, with Jonestown auxiliary acting as hostess and Coahoma auxiliary in charge of the program.

The subject for the day was "Building the New Church."

The devotional, "Living and Working Together," was given by Mrs. C. A. Wheeler.

The roll call was answered by the auxiliaries as follows: Jonestown, twelve; Friars Point, five; Lyon, one; Coahoma, thirteen.

Mrs. Henry Williams explained "New Avenues of Service Through Gifts."

Mrs. C. R. McGraw gave the "Interpretation of Christian Social Relation Legislation."

Mrs. J. B. Mogan discussed "The New Church, An Opportunity for Service."

At the close of the service Miss Emily Morgan, violinist, played Toccetti's Serenade, accompanied by Miss Mary Jane Grandberry.

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 26, 1940

By Rev. W. C. Newman

JEREMIAH ANNOUNCES THE NEW COVENANT

Lesson Text: Jeremiah 31:31-37

Golden Text: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.—Jer. 31:33.

Perhaps there is some real ground for thinking of Jeremiah as the "weeping prophet," as we have done so long. It became his duty, as he, himself, said to "call out 'Violence!' and 'Havoc!'" Seldom did God give him pleasing words to speak to his people. And people quite naturally do not like to hear prophecies of doom, even when they see the logic of the prophet's words.

But strangely enough Jeremiah, the "weeping prophet," gives to the people an utterance so hopeful and encouraging that this part of the book, beginning with the 30th chapter, is called the "Book of Consolation."

Religion For A New Day

Early in the life of the Jewish nation they had conceived of religion as a covenant relation between God and His people. In return for absolute obedience to a moral code which He formulated, God designated them as His **Chosen People**, peculiarly set apart from all the rest of the world by this covenant.

In the beginning the terms of the covenant were simple and clear. But with the growth of the nation and with the prosperity of religion, the leaders and interpreters of religion added to the number of regulations, and to the demands of the covenant until it became a complex mass of ceremonials, rites and sacrifices. To interpret these religious observances to the people it became necessary to support a large group of priests and "sacred" lawyers, whose duty it was to explain them. Every phase of the lives of the people, and every hour of their days, was regulated in minute detail by those laws. Soon the interpreters were interpreting their own interpretations to the confusion of all.

It was out of such a situation that Jeremiah announced a "religion for a new day," not according to the covenant God had made with their fathers. The "faith of our fathers" was a glorious faith. But unless we achieve a vital faith of our own our inherited covenant with God will degenerate into a complex system of ecclesiastic practices, concepts and traditions.

Religion of the Heart

In Jeremiah's young ministry he had witnessed a great revival of religion in the nation. The good King Josiah had initiated reforms and reinstated the worship of Yahweh. As a part of his great work Josiah had ordered the repairing of the long neglected Temple. In the process of this repair Hilkiah, the priest, found the old book of the law which had been lost for many years. Josiah, Jeremiah, and all the people rejoiced over this great discovery, and to-

gether they made a solemn compact with God to keep this law.

Jeremiah himself began to preach to the people and to call upon them to enter into this compact. He believed it would win the people back to the warm faith of the early nation. But it did not work out that way, and Jeremiah learned, as has many another prophet, that religion is a matter of the heart, not of the law. Even when the letter of the law is obeyed, its spirit may be utterly foreign to God.

So Jeremiah reports God as saying: "I will put My law in their inward parts, and write it in their hearts." This is what the old preachers used to call "heart-felt" religion.

The Urgency of Renewed Faiths

The best of religious leaders of all times have recognized the necessity of "stirring up the fire." That is the need of religion in every generation. Frequent renewals of our personal covenant with God will keep religion warm and alive in our hearts.

This is the great need in every one of our relationships. In the home there is need for frequent renewals of our affection with other members of the family. These renewals may be made by simple words of love, or by deeds of service, or by the making of love gifts, or in any other of a number of ways. But if these expressions of affection are not made, the fires of home-life are apt to burn low.

It is so with our religion. Personally we need the stimulation of renewing our faith, re-speaking our love for God, reviving our zeal at frequent intervals. As a group, a congregation, we need recurrent tides of religious enthusiasm.

In a world as distressed as our world, our church can do no better than to ask for a new covenant with God.

PROGRAM, PRE-LAYMAN'S DAY INSPIRATIONAL RALLY, CORINTH DISTRICT

DISTRICT BOARD OF LAY ACTIVITIES

First Meeting, New Albany, Sunday, May 19th

2:30—Roll Call and introduction by charge of all laymen present—W. R. McCormack, Chairman.

2:35—Need of Stewardship Cultivation—Prof. R. W. Griffith, of Ripley.

2:50—The Stewardship Motive—Prof. R. A. Butler, Potts Camp (alternate, Mr. C. H. Curd, Holly Springs).

3:00—Stewardship of Mind and Will—Dean Malcomb Guess, of University (alternate, Dr. A. W. Milden).

3:15—Stewardship of Time and Talents—Hugh N. Clayton, of New Albany.

3:30—Stewardship of Means—G. F. Dodds, of Myrtle.

3:40—Business Methods of Board of Stewards—Mr. W. T. Brown, of Sherman (alternate, Mr. Ellis Finger, Ripley).

3:50—Planning Layman's Day in every church during the month of June—By Chairman.

Second Meeting, Booneville, Sunday, May 26th

2:30—Roll Call and introduction by charge of all laymen present—W. R. McCormack, Chairman.

2:35—Fellowship of Stewardship—Hon. B. F. Worsham, Corinth.

2:50—The Stewardship Motive—Prof. W. R. Nettles, of Tishomingo (or alternate, Mr. W. H. Fairless).

3:00—Stewardship of Mind and Will—Mr. J. E. Long, of Booneville (alternate, Mr. Joe Young, Booneville).

3:10—Stewardship of Time—Prof. H. M. Coon, Baldwyn (alternate, Mr. C. M. Collier, Baldwyn).

3:20—Stewardship of Means—Mr. H. E. Jones, Guntown.

3:30—Business Methods of Board of Stewards—Mr. R. A. McRee, of Iuka.

3:40—Planning for Layman's Day in every church during the month of June—By Chairman.

Notes

Laymen may attend either one or both of these meetings, but please urge all your stewards and officials to attend one or the other.

If for any reason you cannot respond to the subject assigned, please notify your alternate speaker at once, if one is named. If one is not named, write the chairman, W. R. McCormack, Corinth, Miss., and suggest one who will substitute for you, or let the chairman know to select somebody in your place.

MISSISSIPPI CONFERENCE

Hattiesburg District—Third Round

Montrose, Centennial Celebration, June 9, 10 a.m.
West Laurel, June 9, 8 p.m.; July 24, 8 p.m., Q. C.
Bucatanua, at State Line, June 16, 11 a.m., Q. C.
after preaching.

Waynesboro Ct., at Parsonage, June 16, 4 p.m.
Waynesboro, June 16, 8 p.m., Q. C. after preaching.
Main Street, June 23, 11 a.m.; Q. C. July 16, 8 p.m.
Williamsburg, at Good Hope, June 23, Q. C. 4 p.m.,
preaching 8 p.m.

Montrose, at Reads Chapel, June 25, 11 a.m., Q. C.
after preaching.

Laurel Ct., at Soule's Chapel, June 30, 11 a.m., Q. C.
1:30 p.m.

Moselle, at Pleasant Ridge, June 30, 4 p.m.
Broad Street, June 30, 8 p.m.; Q. C. July 18, 8 p.m.
New Augusta, at McLain, July 7, 11 a.m., Q. C.
1:30 p.m.

Perry Co. Ct., at Sweetwater, July 7, Q. C. 4 p.m.
Collins, July 7, 8 p.m.; Q. C. June 27, 8 p.m.

Court St., July 14, 11 a.m.; Q. C. July 2, 8 p.m.
Richton, at Clay Hill, July 14, 4 p.m.

Petal, July 14, 8 p.m., Q. C. afterward.
Sumrall, at Oakdale, July 19, 10 a.m.

Bonhomie, July 28, 11 a.m.; Q. C. August 15, 8 p.m.
Hattiesburg Circuit, at Batson, July 28, 2:30 p.m.

Seminary, at Eminence, July 28, 8 p.m.
Taylorsville, at Knights Chapel, Aug. 3, 8 p.m.

Ellisville, August 4, 11 a.m.; Q. C. August 13, 8 p.m.
Heidelberg, at Philadelphia August 4, 3:30 p.m.

Laurel, First Church, August 4, 8 p.m.; Q. C. June
11, 8 p.m.

Kingston, Laurel, August 11, 11 a.m., Q. C. following.
Mt. Olive, August 11, 4 p.m.

Magee, August, 11, 8 p.m.
Clara, at Salem, August 18, 11 a.m., Q. C. 1:30 p.m.

Ovett, at Fairfield, August 18, 4:30 and 8 p.m.
Bay Springs, at Holders, after service Wednesday
during revival.

Each pastor will please have all of the nominations for members to be elected by the quarterly conference to serve on the Church Board of Christian Education in triplicate. Give name of church they are from and the post office address of each. Study carefully Section 3, Division of the Local Church Board of Christian Education, pages 343-355, 1939 Discipline of the Methodist Church.

W. B. ALSWORTH, D. S.

No man ever invents anything in the field in which he is trained. He knows too many obstacles.—Mr. Charles Kettering.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

GOD'S GENTLEMEN

Recently a Roman Catholic layman spent an hour with me. He told me gladly what his religion meant to him and how he related the doctrines and practices of the church to his daily life. He spoke freely, frankly, fervently. I enjoyed his visit, and when he said goodbye and left me there lingered a refreshing breath of spiritual ozone.

A little later, a Jewish layman, a tradesman, sat in the chair which my Catholic guest had occupied, and told me of his work with underprivileged boys and his desire to save them for the best things of American life. This man was born in Russia, and his love for the land of his adoption was touching.

In the same chair where the Catholic and the Jew sat, a Quaker preacher sits sometimes and regales me with interpretations of his simple, non-ceremonial, pacifist faith. His life has not been a bed of roses, but you would not know that to hear him talk and sense the serenity of his thinking and the peace which floods his soul.

In the same chair have sat stout-hearted conservatives in theology and likewise, confirmed liberals, men who came not to argue but to breathe a benediction of good will and to let me know the substance of a faith which transcended creeds and denominational walls. I love to think of these men and others like them as God's Gentlemen.

Long ago an heroic exponent of a way of life for which he had sacrificed all things which men count most dear, said: "Now there are diversities of gifts but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings, but the same God who worketh all things in all."

God's Gentlemen never cause needless pain, possess understanding hearts, recognize the bonds of a common humanity, and seek to build the "great Hereafter in the Now."—(c) 1940 by Religious News Service.

CENSUS

By Rev. Vivian T. Pomeroy, D. D.

It was a Thursday afternoon when the Census man called at the house of John James Marchbanks, who was always called Jamie by the family. There was nobody at home but Jamie; he was nine years old, and very reliable when left to take care of the house. The Census man was a neat little person carrying a large book. "Your mother in, sonny?" he said. "No," answered Jamie. "Anybody home?" "Yes, me," said Jamie. "Think you can answer a few questions?" "Sure," said Jamie. "Come in."

The Census man spread out his book. "How many in the house?" he said.

"Six," answered Jamie.

"Ages?"

"I'm nine; Mary's eight, and William's four."

"D'ye know how old your father is?"

Jamie thought. He didn't really know, so he made a guess. "Sixty," he said. The Census man looked up. "Fathers are always old, you know," said Jamie, "and our father is awful wise."

"Mother?"

That was a problem. Mother was wise, too; but she seemed younger. Old, of course; but not so old. Father sometimes said to her, "My dear child." Jamie made another guess. "Twenty-six," he said.

"Are you sure?" asked the Census man.

"I guess so," said Jamie. "She's awful pretty, and people sometimes call her Miss."

"Mother 26," wrote the Census man. "She certainly married young," he said. And then, "Where did your pa go to college?"

"Harvard," said Jamie.

This seemed to cheer up the Census man, and he said: "Sure, and your mother to Smith, I guess. That's where most of the pretty ones go."

Jamie was delighted. "Sure," he said. "She did."

"Guess you don't know how much money your pa gets?"

"Well, he's rich," said Jamie. "He says he's one of the richest men in the world."

"For the love of . . ." said the Census man.

"He says," went on Jamie, "that he has four people worth their weight in gold. That's us, you know—Mother and Mary and William and Me."

"Boy!" said the Census man. "Well, I'll leave a blank there. Guess the Government isn't interested in so much gold. What about the heat? Oil or gas?"

"Coal," said Jamie, "and Father and I do the furnace."

"With all that gold you ought to have a chore man."

"Oh, but when Mother says we ought because of Father's back, Father laughs and says, 'Backs are made for burdens.'"

"I can't put that down," said the Census man. "It wouldn't do for the President to get wind of that. Well, thank you, son. I guess I'll have to call again."

"I've told you a lot," said Jamie.

"So you have," said the Census man. "But I'll have to come again. I've got to have a few more facts." And off he went.

When Father came in, Jamie told him. Father laughed a lot, and then he shook hands. "Proud to have you for a son," he said. "You did just right."

"But he's coming again," said Jamie. "He said he wanted facts; but I told him facts, didn't I, Father?"

"Well, perhaps not the kind he wanted. You gave him something better—the truth. Facts come from the head; truth comes from the heart. The Census man was a recording man; but there's a recording angel, so I'm told, and he's always taking down the truth; so you've put us in the angel's book, and that's what I care about."

Mother, who had heard it all, said: "Come over here, Jamie darling; and I'll explain to you about the recording angel."

So John James Marchbanks scrambled on to Mother's lap, which, although nine, he liked to do when nobody but Father was looking.

And you who read this story can ask your mother to explain to you.—Reprinted by special permission of the author and the Christian Leader (Unitarian).



Mr. Jones

STATEMENT BY ROGER W. BABSON

You may wonder why I have today accepted the leadership of the NEW Prohibition Party. But here are the reasons:

(1) The followers of this party always have been and now are a consecrated group of people aiming to put RIGHT before EXPEDIENCY. They may have made mistakes; but if so, these have been honest mistakes and the group has learned from such. Furthermore, by reading the annexed Platform, you will see that the NEW PARTY cannot be presented by its enemies as a "one track party." Surely it has a sane platform which should serve to unite those voters who really stand for the fundamentals of life.

(2) The party is composed of those who realize that our difficulties cannot be cured merely by legislation; that all problems—whether concerning liquor or unemployment—will be solved only through a spiritual awakening of all the interests concerned. The members are now convinced that reform must start at the bottom and work up because the so-called political "leaders" are not leaders but only followers. The experience with Prohibition has taught our group that legislation—whether Old Deal or New Deal—is useless except as accompanied by integrity, industry, self-control and a willingness by the people to make personal sacrifices.

(3) Our nation must soon choose between a policy of protecting and training youth against certain evils, or of permitting the weak and unfit to be eliminated. The present system of undermining the fit and supporting the unfit is both biologically and historically unsound and will end in disaster.

While being the "John-the-Baptist" of this cause, I may end up with my head on a platter! I, however, do ask that you treat me with an open mind and read the enclosed Platform—especially Paragraph 3, which refers to our public schools.

ROGER BABSON.

Wellesley Hills, Mass.

May 10, 1940.

If anyone asserts that it is just to render to every man his due, and if he understands by this that what is due on the part of the just man is injury to his enemies, and assistance to his friends, the assertion is that of an unwise man. For the doctrine is untrue; because we have discovered that in no instance is it just to injure anybody.

—Plato.

To stand the stress of modern living we need to have our lives deeply rooted in prayer. The tree that stands erect after the storm is the one whose roots were deep enough to anchor it.—Fred B. Wyand.

SUMMER SESSION Millsaps College

First Semester Begins May 31
(Second Semester Starts July 8)

Courses offered in 12 departments that will be of interest to teachers, college students, and high school graduates planning to enter college.

REGISTER NOW

Dr. M. L. Smith, President
Dr. Ray Musgrave, Summer School Director

L. J. LYONS MAKES FACTUAL STATEMENT

(Continued from page 5)

without any thought of the enormity of their offense—arose when the audience was applauding some statement that Mr. Dies made, and gave the Nazi salute, and hissed Mr. Dies for his statement. The policeman who was in there quickly quelled that incipient disturbance, and so far as I know that was the only restraint that was put upon any youth in this hall during that day.

Another thing: It came to my attention that late in the afternoon a representative of the youth program of that night approached Mr. Perinchief, one of the leading members of the Local Committee, and actively in charge of the details for the Local Committee, with the request that that flag of ours be taken from that place because he had prepared a beautiful program of worship for the evening program, but it could not be given in the presence of the American flag.

I submit that that was enough to give me caution as to what might take place.

The next matter is the matter of the distribution in the gallery and in the halls of this letter at the night meeting. At about seven o'clock that evening our good friend, Harold Paul Sloan, not at all in sympathy with what they were undertaking to do, came into my office there across the hall, with four adult youth, ranging in age from forty to sixty, I would say, accompanied by four youth, as I recall the number. That was the first time that I had seen the letter or had been contacted for permission to distribute it.

Had to Avoid Danger of Libel

I looked the letter over, and saw at once that there was grave doubt as to whether or not it was libelous, and might make this Conference liable, and certainly might make the Local Committee liable, and I therefore asked them to go with me—Dr. Sloan did—to the Dennis Hotel, where the other members of my Commission were stopping, and we there had a conference. Mr. Poffenberger brought in a lawyer, a distinguished member of this Conference, and he was given opportunity to examine the letter, and thought that it was very questionable as to whether or not it was not libelous, and certainly it ought not to be distributed without the consent, either tacitly or indirectly, of the Commission on Entertainment. We finally agreed upon this method of handling it, desiring to be as fair and liberal as it was possible. Under the circumstances, I told them to advise the youth that they might, without us interfering in any way, put the letter upon the tables in this room, but they must not distribute them in the halls, or in the galleries, and upon the further condition that they refrain from presenting the letter for action before the group that night.

They were notified of that fact, but the letter was liberally distributed here at the night meeting.

Now, my brothers, that is the story of the plain simple facts so far as the Commission on Entertainment and the Local Committee are concerned. There was no restraint of any kind or sort on the part of the youth, except the incident in the balcony, if that may be considered a restraint or silencing of the youth. I submit the plain facts to you for your action and for your consideration.

BISHOP RICHARDSON: The statement has been made by Judge Lyons, not for your action. By your action, it was simply for your information. The matter is now concluded.

WISE AND OTHERWISE

By Rev. James H. Felts

No kind of "front" will ever be a good substitute for an abiding sense of truth within.

After we had worshipped in a Florida Methodist church some years since, Rev. E. S. Lewis said, "I feel like I had been to God's house, and He was at home." That was and is real worship.

A preacher I knew well was watching his library go up in flames. He smiled and said, "My sermons are ascending nearer heaven than ever before." He was a Christian philosopher.

The limit of a man's information may often be determined by the amount of noise he makes about it.

Friendship is not and cannot be determined by the number of acquaintances you like and appreciate. Friendships come from life's intimacies and experiences. That is why old age often seems so lonely—so few of one's friends are left.

When a human being sports a vulture beak, every vulnerable spot found, except in himself, is considered meat. Charlie McCarthy called Mrs. Post "a vulture for culture."

Keeping the Sabbath day in the Lord's way would reduce the number of wrecks materially, greatly increase church attendance, send a larger number of workers to Monday's task really fit, and lessen premature death by heart failure.

If there is anything more impressive than the sustained dignity of a big-hearted, big-brained man I have not met it. And if there is anything more ridiculous than the antics of a hog-bladder man trying to pose as a big balloon neither have I met it.

If and when the church is considered an end rather than a means to an end there is hope for neither church nor membership.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

"The annual revival which grew out of the evangelism inaugurated by Mr. Wesley . . . has lost its preeminence as a means for reviving the church in the land where the Wesleyan revival began, as well as in America. Of course there are still instances of such revivals . . . but, the evangelistic method of the church of today is largely educational."

The above paragraph is a quotation from an editorial in the New Orleans Christian Advocate of recent date, and if it be an accurate summation or even an approximation of the existing conditions, the present situation, in my judgment, is certainly deplorable. Education is all right in its place, but citizenship in the kingdom is not attainable through educational processes. Jesus said, "Ye must be born again." Regeneration can only be accomplished by the divine operation of the Holy Spirit, and the only methods toward the achievement of that desirable end are personal appeal and

persuasion and, above all, mass evangelism. There is a great cry going up all over the land today for a sweeping revival in the church, but that revival will never come till we adopt the methods employed by our fathers in the early history of Methodism in this country. Educate men into the kingdom? Never!

* * *

Prof. Bertrand Russell, the British philosopher, has been barred from teaching in the City College of New York, through the influence of a fine mother, by the decision of the Justice of the Supreme Court who, after reading Dr. Russell's books, revoked the appointment because of his "immoral and salacious attitude toward sex." His defenders have come to his support, contending that a man of his intellectual ability should not be barred because of his opinions on sex. To do so, they argue, is to deny him academic freedom. The trouble with so-called "academic freedom" is that some faculty members of some church colleges make use of it to teach things which are subversive of the doctrines of the church which supports them.

* * *

Rubenstein, the famous pianist, once said, "Take me to hear a preacher who can tempt me to do the impossible." "I do not care to listen to a preacher under fifty years of age," exclaimed Madame Schuman-Heink to a friend. That was her emphatic way of saying that she preferred to hear a man who had tested out in his own experience the truth which he proclaimed from the pulpit.

* * *

The recent state legislature passed a bill that would have authorized the city of Kosciusko to issue bonds amounting to fifty thousand dollars for the erection of a school gymnasium and other equipment, but the bill was vetoed by Gov. Paul Johnson, who said: "I have reached the conclusion after due deliberation, and after having consulted with leading educators, that we have gone wild over athletics." Gov. Johnson never said a truer thing. Athletics affords a more widely spread means of gambling than anything else in the land today—especially is this true of football.

* * *

Henry Ford is reported to have said recently that men over forty years of age are indispensable in industry. "Men," said he, "do not come to full usefulness until they are forty years old." He further added, "I doubt if there are enough brains under fifty to secure the management needed in industry." It is to be hoped that church authorities will soon awaken to a realization of the fact that this appraisal is largely, if not altogether true, of the ministry. Such a realization, I am sure, would cause them to cease to retire ministers solely upon the ground of age.

* * *

In these "Pointed Paragraphs," I have had something to say more than once concerning the radicalism of certain youth movements and groups, and now comes the report of the incivility of the representatives of Methodist youth which was exhibited at the recent General Conference. Now I am in perfect sympathy with youth, but I am again sounding a warning note of serious dangers lying ahead if these youth movements do not have laid upon them the restraining influence of that wisdom and experience which comes only through long years of facing life.

* * *

Liberalization of the laws of the Protes-

tant Episcopal Church to permit divorced persons to re-marry and at the same time receive the "blessing of the Church," was recommended in a report prepared by a committee of women of that church. I wonder if it would be pertinent to ask if this church is trying to keep step with the Methodist Church? So goes the trend in the modern church. No wonder the cry for a revival is going up all over the land, and no wonder the revival does not come! How long, O Lord, how long?

DEATH OF MRS. JANE LEA PHILLIPS

Mrs. Jane Lea Phillips, wife of W. P. Phillips, of Tangipahoa, La., passed out of this life to rest in the arms of Jesus, April 29, 1940. Mrs. Phillips was 75 years of age. She and Mr. Phillips recently celebrated their Golden Wedding Anniversary.

Besides her husband, she leaves 8 children, 37 grandchildren, and 10 great-grandchildren. She was a lifelong member of the Methodist Church and reared her large family in the Methodist Church. Many of our ministers will recall visiting in the hospitable home of Mrs. Phillips, for many years located at the little Piney Ridge church.

ESTHER LEA GRAVES.

RESOLUTIONS OF RESPECT

Whereas, the Woman's Missionary Society of State Line, Miss., Zone 5, has recently suffered the loss of one of our most faithful members, Mrs. R. J. Briggs; and

Whereas, we, though we shall miss her greatly, know our loss is her gain. It therefore becomes us to bow in humble submission to the will of Him who doeth all things well; therefore be it

Resolved, that in the passing of Mrs. Briggs, Zone 5 has lost a loyal and much loved member. We cherish her friendship and delight to honor her memory. We extend our sympathy to the bereaved family, assuring them that we share in their sorrow; be it further

Resolved, that a copy of these resolutions be spread upon our minutes, a copy be sent to the New Orleans Christian Advocate for publication, and a copy sent to the family.

Miss Mary McPherson, Mrs.
H. H. Russell, Mrs. F. L.
Westover, committee.

ANTHONY FLY

Anthony Fly, son of James Mitchell and Mary Elizabeth (Anthony) Fly, and grandson of Rev. A. T. M. Fly, was born June 24, 1869, near Helena, Gonzales county, Texas., where his family had gone following the Civil War. They returned to Natchez, Miss., in 1871, and here Anthony Fly grew to manhood.

He joined the Methodist Church in his youth, under the ministry of Rev. W. C. Black.

Bro. Fly entered the drug business in Centerville, Miss., later moving to McComb, New Orleans, La., and Summit. He passed away February 4.

He was married to Miss Mary Anna Jelks, of Wilkinson county, Feb. 2, 1891. At the time of his death they had just passed their 49th anniversary.

Bro. Fly was one of the organizers of the Mississippi Pharmaceutical Association, served as its president, and represented that body in the meeting of the National

Association. He was also president of the State Board of Pharmaceutical Examiners for four years.

Three children, Mrs. Roy R. Cox, Montgomery; Lieutenant Commander W. A. Fly, U. S. Navy; and Mrs. L. M. Harrison, Baton Rouge, La.; and six grandchildren survive.

He was a most loyal man to his duty, his family and his God. For many years he traveled, a representative of Eli Lilly & Co., a large manufacturing concern, until he reached the age limit, and was retired with appreciation. Since that time he continued in the wholesale drug business at Summit, Miss.

On Sunday his Sunday school and church came first. As teacher or listener he enjoyed the good fellowship; he was untiring by nature. He loved to sing and sang well. Two voices never blended more perfectly than his and his wife's.

He slipped away to the home of the soul, and all who knew him will "rise up and call him blessed."

His friend,

W. T. GRIFFIN.

CHARLES ALLEN LAMB

Whereas, God, in His infinite wisdom, has seen fit to call from our midst our beloved member and co-worker, Charles Allen Lamb, on October 20, 1939; and

Whereas, we feel a great loss from our church and Sunday school; and

Whereas, we feel truly if there was ever a character that stood for the highest and noblest in life, that character was Brother C. A. Lamb; and

Whereas, for many years he was a faithful member of Eupora M. E. Church, and was indeed a devout Christian, and exemplified it in his daily living; therefore be it

Resolved, by the second quarterly conference of the Eupora charge;

First, that the influence of his true Christian character may be an inspiration to all of us in years to come;

Second, that we extend our sympathy to his family;

Third, that these resolutions be recorded in the minutes of this quarterly conference, a copy be sent to the family, and a copy to the New Orleans Christian Advocate for publication.

G. E. CHILDS,

Acting by appointment for
the quarterly conference,
Eupora charge.

MISS FLOICE NAPPER

Floice Napper, daughter of Mr. and Mrs. W. H. Napper, of Hico, La., was born March 22, 1907, and died April 24, 1940.

When about twelve years old she joined the Harmony Chapel Church. Floice completed her high school education at the Hico High School. After attending Louisiana State Normal for two years, she taught school at Beech Grove, Mount Olive, Rocky Branch and then at Hico, where her health failed.

She was a member of a family of thirteen children, six of whom had preceded her in death. She is survived by her father and mother, four sisters, two brothers, three nieces and seven nephews. The sisters are Mrs. S. F. Fowler, Mrs. J. I. Gray and Mrs. W. M. Farley, of Hico, and Miss Ada Napper, of Winnfield. Her brothers are Rev. L. M. Napper, of the Texas Conference, and Inoyce Napper, of Hico.

Miss Ada Napper and Mr. and Mrs. W. W. Gray were in New Orleans with Floice in her last hours.

Her funeral was conducted by Rev. George, her pastor, and Rev. Hollinsworth, of the Dubach charge. Since her happy disposition had won Floice a host of friends, a great congregation attended the service. Floice will always be remembered as the girl whose smile lingered until death.

REV. J. E. NAPPER.

J. R. TAYLOR—AN APPRECIATION

Quiet, unassuming, diligent in business, faithful to his church and Lord, serving as Church School superintendent, steward and trustee for many years, he was easily among the best citizens of Potts Camp and Marshall county. He was a member of the state legislative body at the time of his passing, April 21, 1940. I knew him well and favorably. His more than thirty years as faithful official in his church, his love and loyalty to his home and the larger interests of life, his personal cleanness and devotion to accepted honors in church and state, and his friendships, constituted the activities of this really lovable man. If steady dependability and abiding interest in church and state count large in character study, J. R. Taylor belonged to the elect. May the things he loved and gave himself to with jealous care and unfaltering interest live in the heart and life of those he loved, and peace abide in their hearts and homes.

JAMES H. FELTS.

Fulton, Kentucky.

BARBARA ANN HALE

In the hospital in Quitman, Miss., April 26, 1940, little Barbara Ann Hale, age 3 years and 6 months, the daughter of Mr. and Mrs. Tom J. Hale, of the Harmony community, Clark county, fell asleep to rest until Jesus shall awaken her. Her funeral was conducted from her mother's church (Harmony Baptist), with the Baptist pastor in charge, with the writer, who is pastor of her father's church, McGowan's Chapel Methodist Church, assisting. Her little body was laid to rest to await the call of Jesus, in Salem cemetery.

Her little voice, sweet smile and beautiful face are missed by those who knew her, both white and black.

What a wonderful thing to know that there is no sin in these little ones, and Jesus said: "Suffer the little ones to come unto Me." "He gathers the precious buds on earth to complete the bouquet of Heaven."

Her friend and pastor,

ROBT. E. ALSWORTH.

W. H. GIBSON

On Monday, April 15, Nebo church lost one of its most faithful members, Mr. W. H. Gibson, who served as general superintendent of the Church School for the most part of his adult years.

He also served as steward, church trustee, charge lay leader, teacher of the Young People's Class and of the Adult Class. He gave his best in such services faithfully, willingly and cheerfully.

He was interested in and cooperated with the Woman's Missionary Society.

He was greatly loved and respected by a large circle of friends and acquaintances, especially the members of his church and Church School, from the babies to the adults.

Mr. Gibson was a man of rare and won-

derful character, a devout Christian, and always ready to strengthen the ties. He spent an active and useful life in his community, his counsel and influence will be greatly missed among us, but his good life will continue to live.

Like a ship that has left its moorings,
And sails bravely out to sea,
So, some one dear has sailed away in calm
serenity.

But there is promise of a greater joy
Than on earth could have in store,
For God has promised a richer life
Beyond the unseen shore.

Whereas, Nebo church has sustained a severe loss; therefore be it

Resolved, first, that we shall miss his fellowship, guidance and help in the furtherance of God's Kingdom;

Second, that this membership of Nebo church endorse the life as exemplified by Mr. Gibson;

Third, that we extend our love and deep-sympathy to his wife, Mrs. Lola, and other relatives, and commend them to the comfort and care of our Father in heaven.

Be it further resolved, that these resolutions be sent to his wife and to the New Orleans Christian Advocate for publication.

Committee of Nebo Church,
(By) Miss Frances Youngblood.

AN APPRECIATION

Mattie May Gerganus, wife of Dr. E. L. Walker, was born at Florence, Miss., May 31, 1882, and on April 7, 1940, after four months of suffering, she heard the Master say, "It is enough, come up higher."

Someone has said, "the measure of a man is the size of his soul." Mrs. Walker was a great soul, for at its center was her Lord, and all her beautiful life seemed to radiate from its center. The Master's way was ever her way, and so close was her daily walk with Him, that she heard His voice say, "This is the way, walk ye in it," and her obedience to the divine voice was a joyous service.

A devoted wife and mother—we cannot lift the veil or enter into that sacred holy of holies. She was a faithful member of the Magee Methodist Church, and the last surviving charter member of the Woman's Missionary Society. Her first love and allegiance was to her beloved church. Indeed she was jealous of its every interest. Her pastor found in her a loyal friend and a sympathetic co-worker.

Mrs. Walker served at various times as president of the Missionary Society, vice-president, corresponding secretary and treasurer, and was teacher of the Young Women's Sunday School Class. As teacher of Bible Study, and also missions, she made diligent preparation, and the lessons were

a delight and inspiration to the class. How joyfully did she give herself, her talents, her time and her substance to "serve the present age," her calling to fulfill.

We love to think of her as a friend—your friend and my friend—a friend of everybody in all kinds of weather. The verse, "Inasmuch as ye have done it unto the least of these ye have done it unto Me," seemed to us who knew her best to be an obsession—a creed. She literally lived for others. Her sincerity drew the poor, the underprivileged, the fallen, both black and white sought her counsel, and found strength to meet their problem with more courage and more faith. Mrs. Walker found time to study the best literature of the day and many beautiful poems came from her pen.

With lofty ideals for all that pertained to enriching Christian living, child life, civic club and school life, and with courage and willingness to cooperate in promoting these objectives and ideals of the State Parent-Teachers' Association, she served as the chairman of the first Illiteracy program, and that program today embodies the foundation she laid. "Her good works do follow her."

We would speak of another outstanding virtue possessed by our beloved friend and one we loved best, for in this virtue we see embodied every Christian grace. She was our neighbor. She shared all that was beautiful, all that was good, all that was lovely, and all that was true with us. Perhaps a lovely rose, a poem from the treasury of her heart, a letter from her dear son across the seas—ah, so many precious things. She, like a neighbor of old, often shared our sorrows and our bereavements, pouring into our broken hearts the oil and wine of the consolation of God's holy words. Fond memories of our association with this, our co-worker, our friend, our neighbor, will ever inspire us to strive as she did to give our best to the Master.

To her devoted husband, Dr. E. L. Walker, and her four dear sons, Mr. R. T. Walker, of Honolulu, Hawaii; Mr. Durwood Walker, of Jackson; Mr. A. W. Walker, of Nashville, Tenn.; and Binford Walker, Millsaps College, the Woman's Missionary Society, of Magee Methodist Church, affectionately submits this memoir.

Mrs. T. J. Burnham, Mrs. C.
L. Horn, Mrs. J. H. Lampton,
Mrs W. M. Williams.

METHODIST WOMEN

(Continued from page 11)

The meeting was then adjourned, and a tempting salad course was served by the hostess auxiliary.

* * *

The friends of Miss Carrie Brown, Route 1, Isola, will regret to learn that she has been called home because of her father's death. Her address at present is Bristol, Virginia.

A hundred men may make an encampment, but it takes a woman to make a home.
—Chinese Proverb.

How essential it is that those who tomorrow are to lead the Christian forces pay vigilant heed that the discipline of their lives, the culture of their souls, and the thoroughness of their processes of spiritual discovery and appropriation, be such as will enable them to meet the challenge of their day.—Dr. John R. Mott.

TAKING ONESELF TOO SERIOUSLY

(Continued from page 6)

Just how, in a distraught and distracted world we are to keep the sense of proportion and so of humor, is a real question. Professional funny men and publications cannot give it to us, though a good dose of "The Autocrat of the Breakfast Table," or "Mr. Dooley," or even of "Mickey Mouse," might serve as a valuable tonic. This we can do, watch ourselves. When the intellectual and spiritual muscles become too tight, we can take thought to our condition.

No doubt most religious and social reformers at least take themselves too seriously because they do not take others seriously enough and especially because they do not take God seriously. The desperate straining of feverish and trembling human hands to steady the ark of God is a sign of a faltering faith.

Over-seriousness is a serious symptom and one which cannot be laughed off, and it matters not what justification there may seem to be in the stress and strain of life. It roots deep in lack of faith in God.

These lines are the conclusion of an ancient prayer:

"Give me a mind that is not bound, that does not whimper, whine and sigh.

"Don't let me worry overmuch about this fussy thing called I.

Give me a sense of humor, Lord; give me the grace to see a joke.

To get some happiness out of life and pass it on to other folk."

—The Presbyterian Tribune.

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Brookhaven, June 2, 11 a.m.; Q. C. Aug. 19, 7:45 p.m.
Georgetown, at Byhalia, June 2, 3 p.m., followed by Q. C.
Adams, at Pisgah, June 9, 11 a.m., 1 p.m.
Harrisville, at Poplar Springs, June 14, 10 a.m., followed by Q. C.
Bethesda, Centennial Celebration, June 16, 11 a.m., 1:30 p.m.
Crystal Springs, June 16, 7:45 p.m.; Q. C. July 10, 7:45 p.m.
Nebo, at Oak Grove, June 23, 11 a.m., 1:30 p.m.
Meadville and Bude, at Mount Olive, June 23, 3 p.m., followed by Q. C.
McComb, LaBranch Street, June 23, 7:45 p.m.; Q. C. July 8, 7:45 p.m.
Hazlehurst, June 30, 11 a.m.; Q. C. July 9, 7:45 p.m.
Bogue Chitto, at Norfield, June 30, 3 p.m., followed by Q. C.
Wesson, at Beauregard, June 30, 7:45 p.m.; Q. C. July 11, 7:45 p.m.
Gallman, at Tabernacle, July 7, 11 a.m., followed by Q. C.
Prentiss, at Mount Zion, July 7, 3 p.m., followed by Q. C.
McComb, Centenary, July 14, 11 a.m.; Q. C. Aug. 21, 7:45 p.m.
Scotland, at Sweet Water, July 14, 3 p.m., followed by Q. C.
Monticello, at Sartinsville, July 21, 11 a.m., 1 p.m.
Silver Creek, at Oak Vale, July 21, 3 p.m., followed by Q. C.
Magnolia, July 28, 11 a.m., followed by Q. C.
Osyka and Fernwood, at Holmesville, July 28, 3 p.m., followed by Q. C.
McComb, Pearl River Avenue, July 28, 7:45 p.m.; Q. C. Aug. 20, 7:45 p.m.
Summit and Topisaw, at Summit, Aug. 4, 11 a.m., 1:30 p.m.
Foxworth, at Sandy Hook, Aug. 11, 11 a.m., followed by Q. C.
Tylertown, at Knoxo, Aug. 11, 3 p.m., followed by Q. C.
Wesson Circuit, at North Union, Aug. 11, 7:45 p.m., followed by Q. C.
Barlow, at Pleasant Valley, Aug. 13, 10 a.m., followed by Q. C.
Utica, at Cayuga, Aug. 18, 11 a.m., 2 p.m.
Pastors will please have nominations for General Superintendents of the Church School and for members of the Boards of Education in duplicate. The election of a delegate to the Annual Conference will also be held.
R. H. CLEGG, D. S.

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"The Spirit is one of those guests for whom space must be made; whose presence makes a difference to the whole house, and not merely to the spare room. We give the invitation at our own risk, not knowing which of our old easy-going ways will be incompatible with this Presence; which enters as Lord, as well as giver of life, making demands and setting going activities which must take precedence of everything else."

—Evelyn Underhill.

THE PRAYER-ROOM TODAY

Forgive me, my Father, for this strange reluctance that so often holds me back from prayer, and for my coldness of heart in many a time of prayer. And forgive me that even when I have prayed with earnest longing my prayers have often been so narrow and so self-centered. Forgive me that I have sought to press my will upon Thee. Teach me a nobler way of prayer. Teach me the prayer in which my will shall be offered up to Thee, that Thou mayest fashion it after the likeness of Thy will. Teach me the prayer in which Thou canst think Thy thoughts through me, so that I claim in simple faith the things Thou dost desire for me. Give me to taste more fully the deep joy of a heart and mind in communion with Thee. Amen.

—Methodist Recorder.

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Sunday, June 2---Deed of Love

By Bishop Herbert Welch

"Who so hath this world's goods, and seeth his brother have need, and shutteth his heart against him, how dwelleth the love of God in him?"

This seems like a challenge flung into the face of eight million Methodists. As we read, day by day, the tragic story of the growing horrors in stricken lands, everyone who has been touched by the spirit of Christ wants to "do something about it." Almost the only way we can do anything about it at the moment is to come to the help of hungry, homeless, bewildered multitudes beyond the seas—our "neighbors"—members of our very family.

Our love for God is now put to a test. Like Abou Ben Adhem, we shall find our place on the list according to our love for men. To love "man" may be easy; to love **men** so as to pray and then put our prayers into action to meet their needs—this is not easy, but this alone is reality.

In this time of testing the genuineness of our Christian faith, Sunday, June 2, offers us our opportunity for a united deed of love. Whatever secular agencies may do, Mother Church must stretch out hands of healing and help to God's smitten children.

How little the General Conference asked! Some prayer for peace, some prayer for the afflicted in warring lands, and a glad gift of at least the price of a single meal to back this prayer! These funds from all over America will be sent to the Board of Foreign Missions (150 Fifth Avenue, New York, N. Y.) and allocated by the Methodist Commission on Overseas Relief to the needy in China, Czecho-Slovakia, Poland, Finland, and Norway.

A gift here means across the ocean the difference between despair and courage—perhaps the difference between death and life!

"Give, and it shall be given unto you." "With what measure ye mete, it shall be measured to you again."

"Do good, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest!"

—Zions Herald.



WALLET OF THE WEEK



RUSSIAN REFUGEES to the number of more than three hundred thousand are said to have fled the country in order to secure religious freedom. These expatriates are scattered throughout Germany, France, Finland, Estonia, Belgium, Bulgaria, Austria, Greece, Rumania and Bohemia. Practically two-thirds of the number are in France. Wherever they may be, their problems are far from being settled, no matter what their racial extraction, or their religious affiliation.

* * *

A HIGH SCHOOL PRINCIPAL in Fort Worth, Texas, is reported to have been ousted by the school board not long ago. The reason given for the ouster was that the principal told classroom jokes about sex in German. This charge was denied by a group of students who charged that the move was entirely political. The students walked out of classes and barricaded the entrance to the building with barbed wire according to the report. "Youth is on the march," and the question is who is leading and where are they going?

* * *

STRIKE STATISTICS, according to the Bureau of Labor, show that during 1939 one million one hundred and seventy thousand nine hundred and sixty-two workers were involved with approximately eighteen million man-days of idleness. This was a large increase over the figures for 1938, but did not reach by a large margin the figures for 1937. New York holds the lead in the states with a strike record of seven hundred and twenty-six separate strikes and lockouts. In addition to the loss in days for those actively participating is the very large contingent not participating but affected.

* * *

BRAZILIAN MISSIONS, according to the statement of a Presbyterian pastor in that country, offers a great challenge to Protestants. He offers as a reason for the statement the fact that Brazil is Catholic only in spots, and that there is but one priest for every twenty thousand persons. In the opinion of the minister, if Protestantism fails to accept the challenge that land of forty-eight million people is liable to turn away from both Catholicism and Protestantism and take refuge in Theosophy and Spiritualism—cults which offer no adequate or even consistent basis for great living.

* * *

BENJAMIN FRANKLIN, who died one hundred and fifty years ago, was one of the most widely known and one of the most unique characters of the eighteenth century. He was self-made and self-educated, but one of the most influential characters in the founding of the United States. As journalist, philosopher, statesman and scientist, he left his stamp upon his age. He has been called "Broadly Christian," but that seems to be more an apology for a great man than otherwise. One of the rules of his life was to "imitate Jesus and Socrates." He was not an Atheist, but he should probably be classed as a "free thinker."

REV. EUSTACHIO PAOLICELLI, a street cleaner of the city of New York, is reported to have been consecrated as a bishop of the Church of God recently. Bishop Paolicelli is thirty-eight years old, is Italian born, and will have episcopal supervision of four hundred congregations along the eastern seaboard. It is said that he will continue to work as a street cleaner because his episcopal office has no salary attached. The Church of God in that section is composed largely of Italians who speak the language of their mother country.

* * *

A HIGHWAY CHAPEL has been proposed as a feature of the super-highway between Pittsburgh and Harrisburg. This one hundred and sixty mile road is to cost seventy million dollars and is, as we understand it, to be a toll road. It is proposed to locate the chapel at New Baltimore, Pennsylvania, the halfway point, where motorists may stop for rest and worship. Such a chapel would probably prove to be more a matter of curious interest than a promoter of worship—a formality more than an inspiration and help for the hungry soul.

* * *

THE PIONEER MISSIONARY AGENCY is credited with the statement that Mexican Indians in large numbers are turning to Christ. One group, living twenty-five miles back in the mountains from Tomazunchale, built their own chapel despite the fact that they work for a daily wage of thirty-five cents and the chapel cost one hundred and fifty dollars. They packed the sheets of corrugated iron for the roof on their backs a distance of twenty-five miles. Surely theirs is a type of faith which means business.

* * *

BEVERAGE ALCOHOL was described by Dr. Robert V. Seliger, instructor in psychiatry at Johns Hopkins University Medical School, as "the most dangerous poison widely included in the human diet, affecting nearly every tissue of the body, but having a particularly toxic action upon the tissues of the central nervous system." He is reported to have said that it acts on the human body like "a narcotic, paralyzing control and restraint," and that .50 milligrams of alcohol to a cubic centimeter of blood will cause the drinker to take "personal and social liberties of all sorts as impulse directs."

* * *

THE NEED FOR REVITALIZING STANDARDS, which contributed so largely to the greatness of our nation, has resulted in the formation of an organization of Los Angeles business men who meet on Monday evenings for religious services conducted by a minister. The membership will be confined to business and professional men, and the organization will be known as "The Business Men's Church." It is not the aim that the new movement shall subtract from any other religious loyalty, but it will certainly subtract from the established loyalties of its members should it gain any considerable strength, and the loyalties of others will be influenced by its success.

New Orleans

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W. L. DUREN, D.D., Editor-Manager.

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

MODERN HERESY

In modern times heresy is looked upon with a degree of tolerance if not of actual indifference, which was not true of the time when the Christians were seeking to establish their faith in the thought of the world. Ridicule has played its part in the change. Who has not heard the jibe: "Orthodoxy is my doxy, heterodoxy is your doxy?" Heresy has become less important also by the virtual truce established between the theological and the practical aspects of religion. In the early days of the Christian movement, heresy was an open and active resistance of accepted religious principles. The accepted views might undergo sudden and drastic revision through military or religious conquest, but a standard of doctrine was a religious positive as long as it was embodied in the convictions of the people, and heresy was correspondingly an outlaw.

Heresy today is, however, something of far less definite implications and is of less heinous religious import. It is seldom an active and outspoken denial of evangelical beliefs, and it is oftener a mere matter of loose talk and a lack of a clear understanding of religious values as expressed in theological formulas. To illustrate what we mean, we once heard a Methodist pastor offer a prayer which to our thinking had not a single sound evangelical statement or petition in it. The prayer was devotional in form and was unctuous in tone, but it was superficial and temporal in its interests and its recognition of God was as an interested bystander beholding the lordly accomplishments of human culture and reveling in the all too human ethic of the transaction.

In the illustration which we use we do not mean to condemn the individual or his intention. Neither would we be willing to sit in judgment upon his experience. But talk is the indicator of thought and life is a reaction to our thinking. For others, we are not sure, but that talk, more than thought, influences their action. We realize that it is sheer folly to imagine that the time will ever come when thinking on any subject will be streamlined, but we do covet earnestly the grace to escape the heresy which discovers itself in loose talk. It seems that we have come to a time when a dyspeptic church rejects a wholesome diet in favor of culture and social vitamins—intellectual obsessions of an age which has lost its grip upon eternal realities.

THE STAND OF THE CHURCH ON WAR

It is easy enough to bring railing accusation against the church as having exhibited an inconsistent attitude on the subject of war and peace. It is likewise easy to indicate reversals of its position which seem to justify the charge of insincerity. But those who would besmirch

the church seem quite willing to overlook the political duress under which the church seemed to recant its faith. It should be remembered that the real attitude of the church on the subject of war is reflected in its peace-time opposition to the practice of wholesale destruction of life and property such as war involves. There might have been times when the methods of its opposition to and condemnation of war might be open to question, especially extreme pacifism, but no one can make a serious study of the pronouncements of the church on the subject of war and peace without feeling that, despite its action in times of peril, it is sound at heart and sincere in its resistance. It is a fact that at this moment in the concentration camps of all the warring nations of Europe may be found those who by their incarceration are bearing testimony not more to their own personal fidelity than to the fidelity of the church, to the ministry, and teaching of Jesus Christ, the Prince of Peace. Opposition to war involves principalities and powers, the princes of this world, and in the maintenance of the ideal of peace and a warless world, the human element cannot be ignored.

CENTENARY COLLEGE COMMENCEMENT

On Wednesday of last week, Centenary College closed its one hundred and fifteenth year of educational service. One hundred and one degrees were conferred—seventy-two in the May convocation and twenty-nine more to be conferred at the end of the summer school. This was the largest class ever graduated from the institution. Hon. Galloway Calhoun, of Texas, was the baccalaureate speaker. The session ended without any debt, more than seven hundred students were enrolled in the regular session, and the enrollment of the summer school and the night school brought the total attendance to more than fourteen hundred. To make this excellent record more impressive, the outlook for the enrollment at the next session promises to better those figures.

Certain other facts, however, are less heartening. First is the resignation of Dr. T. L. James from the chairmanship of the Board of Trustees—a step made necessary by the serious impairment of his health. No Chairman of the Board ever rendered a greater service to the College and to the Conference than did he, and his resignation was accepted with sincere regret. The work accomplished by Mr. James in relieving the debt of the Conference freed a considerable part of the invested funds of the College for administrative uses and removed a handicap which had long hampered both the College and the Conference.

Another serious problem which confronts the institution came when the old main building was condemned

Mississippi College
Library

and ordered to be demolished at once. The scientific department, including the laboratories, was housed in this structure, and other quarters must be provided at once or the school will sustain a blow from which it may not recover. There are no buildings which might be pressed into temporary service, and the costly plumbing and equipment required for science laboratories make the erection of a temporary building out of the question.

We are confronted, therefore, with the task of finding a new leader for the Board of Trustees—a man with the vision, the personality and the experience demanded by the situation now existing. His very first responsibility will be to help solve the financing and the erection of a science building to cost approximately one hundred and twenty-five thousand dollars. In this time of disturbed international and trade conditions, such a task will test the genius and the consecration of any man who may be called to the chairmanship of the Board. The emergency is upon us, we cannot afford to be driven from the field by threatening shadows, and the Methodist people are not quitters. Through the very difficulties which are now upon us, we will find resources of leadership and material supply as yet undiscovered.

DR. FIFER TO RETIRE FROM EDITORIAL DUTY

Dr. Orien W. Fifer, editor of the *Christian Advocate*, Western Edition, has asked to be released from duty as soon as such action may be consistent with the decision of the General Conference, and has announced that he would not permit his name to be considered as an editor of the new organ of Methodism as provided for by the recent General Conference. His decision was based upon attitudes which he had taken about other church officials. While Dr. Fifer did not go into particulars one can imagine that his age was what he had in mind. We know that some men are more vigorous at seventy-two than many others are at a much earlier age, but we believe that it is far better for men of that age to be retired than to establish exceptions which might become embarrassing and hurtful to the enterprises of the Church. We feel exactly that way and we have said more than once that we expect to do what Dr. Fifer is doing.

That man is a rare exception to the rule who does not begin to fall behind in his thinking and in his attitudes after seventy, and he is usually the last person to discover the retarding of his mental processes. In this high-gear and nervous age, the Church needs leadership at its best. It cannot afford to commit the Methodist ark to the care and keeping of those whose energies have not been tested and proven in the school of experience. Neither can it afford to retain a leadership whose eyes are fixed upon the radiance of the past rather than upon the bristling horizon ahead. There never was a day when the church press needed more a vigorous, a courageous and an evangelically sound leadership than now. As we see it, the editorial task is the most challenging opportunity for service in the new Church. The Board of Publication should choose a leader at the very peak of his power, a man clear of head and sound of heart—a representative of Methodism at its best.

Editorial Miscellany

By Dr. H. T. Carley

"WE'LL MISS HIM!"

He was nearly eighty years old. He lived in a little house by himself. His wants were simple and few, and these he met from an extremely modest income.

He was a familiar figure on our streets. He walked with a stick. Early every morning he slowly wended his way to a near-by hydrant, where he filled a small bucket with his morning's supply of water. After he had prepared and eaten his breakfast, he went down-town, where he was a welcome visitor to any store, though the drug-store porch was his headquarters. Most frequently he could be seen sitting on a bench on the porch, which is the town's general gathering place. There is a knot-hole in the floor near the end of the bench; and "Uncle Jimmy" often stuck his walking-stick in this hole and left it there such time as he did not care to continue his journey down the street.

He had lived a strenuous life, mostly as a woodsman in timber operations. In his body he bore the marks of hard work. Not a man of the schools, he had acquired a vast knowledge of life through the hard knocks of experience. Human nature was the main book he had studied—and few of its pages he had left unturned. He was not a talkative man, but he could say an appropriate word when it was his turn to speak.

As old as he was, nobody in the village took greater interest in the doings of the school children or attended more regularly the programs at the schoolhouse. More than anything else, perhaps, he enjoyed the basketball, baseball and football games at the school. He seldom missed a game. He liked to see our teams win—he pulled hard for victory; but he was a good loser, too. He had learned, along with Grantland Rice, that the size of the score is not the main thing, but "how you played the game."

There was not much that he could do at his age in active service to the community or to his fellow-travelers along life's way; but the little he could do, he did in full measure. Not long ago he made a special trip to our gate to tell me about one of our yearlings that he thought was ailing.

He went to church. He had high ideals of honesty, truthfulness and sincerity. What faults he had did not affect the fiber of his moral character.

He did not go down-town one day last week; but nothing especially was thought of it, for sometimes he went away with a friend to spend the day. Late in the afternoon somebody passed his house and saw his walking-stick hanging on a nail just outside the door, where he always left it when he went home at night. There was a strange stillness about the house. A friendly investigation found him in his bed as asleep—but the breath had gone from his body. Quietly he had slipped away to spend eternity with a Friend.

Everybody in town said, "We'll miss him!"

That is a good epitaph for "Uncle Jimmy" Woods.

It is a good epitaph for anybody.

HOW PRAYER CHANGES THINGS

By Nels F. S. Ferre

"More things are wrought by prayer than this world dreams of"; yet less than ever, seemingly, do we believe it. Our prayer meetings are mostly a thing of the past, chiefly because we are no longer convinced that prayer actually changes things. We often hear prayer called inspiring and health-giving, but no mention is made of its power to make a real difference in the actual world. Psychology has led many to believe that prayer, good medicine for confused souls, is, nevertheless, unable to affect the world of fact. As for God's answering prayer, moreover, this is frequently interpreted as merely a beneficial mental exercise. After all, is it not superstition to believe that our private mutterings have some magic effect on God's relation with the world? Why expect the miraculous to be a part of faith? This lack of faith in the power of prayer is a serious matter, not only because it deprives us of our sharpest spiritual weapon, but also because it involves our entire idea of God and of the world in which we live. One of our vital needs today is surely a return to the simplicity of faith whereby God confounds the wisdom of the wise. It is a necessity of Christian faith to believe that prayer changes not only us, but also the course of history and the function of nature.

Prayer Changes Us

Through prayer God actually works a change in us. The deepest part of us is the image of God, our real will which can find no rest except in harmony with God's will. This part of us, moreover, tends to be weakened by our anxiety over things of this world. Since our personal identity equals the continuity of our dominant purpose, the quickening of our will as God's will actually amounts to a conversion. Spiritual power after such a conversion depends on the continual strengthening of our will in line with the urgings of the image of God in us. The most direct, the most personally effective means of remaking our natures into that which God means us to be is prayer. Besides quickening and strengthening our will, furthermore, prayer redirects our desires. The very strengthening of the will provides a new balance in our affections. If when we are tempted we pray that God may completely possess our lives, we often find that the very content of our imagination is altered. From dreaming about personal desires we may turn to searching for ways in which we may become ambassadors of Christ to our children. Prayer also gives us a new and better light. Insight is not so much a matter of knowing all the facts as of feeling their inner meaning and importance. To pile up learning without understanding is useless. The illumination gained on our knees in patience and humility is the final mark of wisdom. But more than the quickening of will, the redirection of desire, and the illumination of mind, the man of prayer has added to his life a new quality which permeates his entire being: a sense of the divine. A minister who was visiting in a country parish across the sea came across a young peasant girl in a potato field wearing gloves while she picked. When he chided her for this shocking sign of vanity, she raised her eyes to his and said gently, "The pastor does not know that tomorrow I am to stand bride." So, too, the Christian man of prayer feels that he must have clean hands and a pure heart, for he

stands always in the presence of God. To live prayerfully is to become transformed by the Spirit, not only by the quickening of the will, the redirection of the desires, and the illumination of the mind, but also by the experience of a new divine quality in the whole of life.

Prayer Changes Others

Prayer has also the power to change others. One of life's strongest incentives comes from the assurance of intercessory prayer. Somehow life takes on a new dimension with the assurance that Christian hearts carry each other day by day to the throne of grace. Loneliness gives way to confidence; fear, to courage; sensitiveness, to concern for others. Through such a fellowship of prayer a new peace comes over our lives. On the other hand, intercessory prayer is the most persistent hound of heaven. Even though we cannot change the whole world, we can be lamps that transmit God's light in the full radius of our activities. Throughout the whole area of our influence others can be changed because

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we pray. According to our feelings and actions others are inevitably affected. Some people cause tension, grudges, jealousies wherever they go, while others spread thoughtfulness, peace and good will. For difficulties in personal relations our own attitude is more to blame than we like to think. But not only can we change people's spirits by prayer; we can also help to heal their bodies. Even yet Jesus can say, "Which is easier to say: 'Thy sins are forgiven thee,' or 'Take up thy bed and walk?'" One of the deepest causes of physical illness is fear. Modern medicine is discovering how the sins of the soul are related to the ills of the body. When we bring to another the assurance of God's forgiveness, we more than restore his soul; we also help to heal his body. Although, naturally, the power of prayer is limited to God's will in the matter, and although many sick suffer pain and many damaged bodies die without our being able to prevent it, nevertheless there is a large area of human suffering that can be eased. This is especially true since the state of the spirit is most important in the way we feel pain as well as bear it. Those who are hopeless feel pain very differently from those who have God's courage in their souls.

Those who are bitter multiply the evil of their situation, while those who are upheld by God's grace can sing even in the night. According to the measure of our faith and simple trust, therefore, our prayers to God can surely help to change the lives of others. The true man of prayer becomes a savior to others, and a praying fellowship is the surest means of permanently bettering a community.

Up to this point the power of prayer to change things has been described in purely personal terms. What has been said may possibly be explained apart from the power of God. Christian faith, however, affirms much more than this. It affirms that God can actually change things in the world of history and of nature. It is human to place something between God and ourselves. Some place moral laws; others, intellectual considerations; still others, what is supposed to be a scientific view of nature. Christian faith affirms, however, that God is more than all of these. After we have explained these things, He remains, to a great extent, inexplicable, for God Himself is the ultimate principle of explanation. Faith in God as creator means that the laws of nature are subject to His will. Faith in freedom means that God has given man the power to change the world of fact. Adequate faith in God must mean that He can influence history by working both in the world of nature, directly and indirectly, and in us. A little girl went home from church intent on praying for every good cause because her pastor had explained to her that her simple little prayer might turn the balance for good or ill in the world. And this was right, for although the laws of nature are subservient to God's will, He operates them in accordance with each historic situation. How different this world would be, then, if all those who call themselves Christian would, in simple faith, throw all their prayers and efforts into the making of a new world of peace, righteousness, and good will! Real prayer would then create such a spiritual condition in the universe that God could do what we cannot. God never said that we could build the Kingdom, but that He wants freely to give it to us. We receive it through prayer. How can these things be? Nature consists of those chains of causation which are the effects of purposes: first of all, God's long-range purpose in the creation; secondly, His immediate participation in history; and thirdly, the secondary purposings of human wills. The long-range regularities of nature are continuously colored by human wills. As we are faithful, God can redeem history by working both directly in it and also in us to will and to do. The prayers of the faithful have far-reaching effects.

Many solutions are suggested to our present problems. One method, in the end, cannot fail: believing prayer. When the children of God learn that prayer can change things, there will rise resplendent a new, well-founded hope for the world. Prayer changes us so-called Christians, requicken- ing our will for the good, redirecting our desires to the ideal, illuminating our minds and hearts by a new sense of the meaning of life. We begin to consider the things which are of God. We dream of a new world and make it real. Then our families are changed as they become fellowships of prayer, and our churches are transformed as they are strengthened by faith in a God who is near and who hears prayer. Finally, our communities, our nation, and the world become different when, because we have been faithful, God's power becomes opera-

(Continued on page 12)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ADDRESS BY BISHOP HOYT M. DOBBS

**"Ye Are the Light of the World"—
Matt. V. 14**

These words which you readily recognize as coming from the Sermon on the Mount, are like electric switches: they light lamps, they ring bells and they turn wheels.

Jesus was not only a man of thought, a man of action, He was also a man possessing a wonderful imagination.

Horace Bushnell called the Gospel, "God's gift to the imagination." It was William James, I think, who said, "Always and everywhere he who has ordered his life with reference to the most distant ends, has been considered the wisest of men." Perhaps one of the defects of our modern institutions is that they do not speak to the imagination. Not until an idea has captured the imagination may it be said to have gained very much ground.

The Master's Foresight

It is a far call from that day on the slopes of the mountain to this morning in Atlantic City by the sea. Yet it appears that the Master's mind overleaped the intervening centuries with calmness and with clearness. Within the circle of His vision was the incredible future of the Church. This vast assembly, so vibrant and radiant with light and power, could not have surprised Him then, nor does it surprise Him now. He knew what was in humanity and unfailingly believed in the perfectibility of human nature under the creative energies and influences of the gospel. His thought, His emotion and His purpose were all ethical and redemptive; not especially aesthetic. In these memorable words He was not merely paying a compliment to His followers. He was defining one of the functions of the church.

It may be said that He founded the Church in that it "arose out of the work which He did, the message which He delivered, the energies which He released when He was stretched upon the tree, and the convictions which He created in the minds of men."

Men of the world have a way of saying that what is spoken may be of importance, but that a matter of greater importance is to know who and what are back of him who speaks. This observation may be accepted in its total significance with reference to the words of Jesus. The eternal God Himself, the momentum of millenniums and the undying hopes of the human heart were and still are banked behind the great

Galilean in the announcement of the fact that His Church was to be the light of the world.

"Our Faith Is True"

The delegates who attended the Oxford and the Edinburgh Conferences came to unanimity in their first official declaration, namely, that our faith is true; it is true; it is true. Our ecumenical morale was stimulated and strengthened by the statement of that conviction, and once more men and women of discernment saw that faith and knowledge at their highest levels must move in the same direction. Life still has unity, meaning and value, and perhaps one of the greatest services the Church can render to a troubled world today is just this, of putting foundations under men's feet and a sky of high visibility above their heads.

Again, the conditions which we face call for a larger and a better understanding of the nature and the function of the Church. The divisive forces which are at work in the world will find it very difficult to perpetuate themselves when the various Christian groups can reach agreement as to the true character and purpose of the Church itself. It may not be possible to arrive at doctrinal unity, but surely it should not be beyond the range of our powers to find at least the foundations for ethical unity and to come to some universal judgment as to what is right and what is wrong.

The Purpose of the Church

The Church may be said to exist for two major purposes: First, the regeneration of the individual, and second, the gradual formation of a perfected society. A gospel which cannot regenerate the individual will be powerless to reshape the thought patterns and institutional forms of national and international life. The basic process of making a better world is that of producing better men and women in larger and larger numbers under outward conditions which will afford, for virtue, some chance of survival. The mystic's hunger for God and the moralist's passion for men must complete the whole, of which each is but the half.

Membership in this great body of believers must be re-examined and re-appraised with the view toward a more thorough understanding and appreciation of its obligations, of its privileges and of its responsibilities. Love for it and dedication to it will cross new frontiers of danger and sacrifice in the endeavor to extend the boundaries of this creative brotherhood.

Motivation, techniques and objective, will also be subjected to new tests, and we shall doubtless return to our respect for trusted experience.

The Church of tomorrow will be true to the form of the New Testament. It will also continue to be intellectually respectable. Its nature will be highly sensitized to the longings and the needs of the people. In the realms of character, conduct and relationships, it must prove its traditional power to remake men and women.

The Firm Foundation of Our Faith

Dr. Borden P. Bowne once closed the hour with one of his classes using the words with which I shall conclude this meditation this morning: "I cannot compel any one else to accept these views. Men who

are not convinced are not convinced. Between us in these high matters the future must decide. But upon this conception of God and his relation to men through Jesus Christ our Lord, I rest my soul, and face the future unafraid. If at the last I am cheated in this faith the universe itself will no longer be a fit place for honest men to live in." And we know we shall not be cheated.

You recall that compliment which one paid to her husband after the years of understanding and unbroken communion, "The face of all the world is changed, I think, since first I heard the footsteps of Thy soul." If one could say that of another in this earthly life, how much more tremendously expressive it is when applied to Him who hath changed the face of all the world for you and for me.

"Ye are the light of the world."

CHURCH-WIDE PASTORS' CONFERENCE PROGRAM

Lake Junaluska, N. C., August 6-11, 1940

TUESDAY, AUGUST 6

Evening

Eight to Eight-Thirty—Evening Worship; Eight-Thirty—Dr. Edgar S. Brightman, Professor of Philosophy, Boston University, Boston, Mass., "An Airplane View of Philosophy of Religion."

WEDNESDAY, AUGUST 7

Morning

Nine to Nine-Thirty—Morning Worship; Nine-Thirty to Ten-Thirty—Dr. Arthur W. Hewitt, Highland Manse, Riverton, Vermont, "God's Back Pasture" (Open Forum); Eleven to Twelve—Dr. Edgar S. Brightman, "Religion and Totalitarianism" (Open Forum).

Evening

Seven-Thirty to Eight—Evening Worship; Eight—Dr. Burris Jenkins, The Community Church, Kansas City, Mo., "Beauty of the New Testament."

THURSDAY, AUGUST 8

Morning

Nine to Nine-Thirty—Morning Worship; Nine-Thirty to Ten-Thirty—Dr. Burris Jenkins, "Let's Build a New World" (Open Forum); Eleven to Twelve—Dr. Arthur W. Hewitt, "What Is Wrong With The Rural Church?" (Open Forum).

Evening

Seven-Thirty to Eight—Evening Worship; Eight—Dr. Edgar S. Brightman, "Religion and Individualism."

FRIDAY, AUGUST 9

Morning

Nine to Ten—Dr. Arthur W. Hewitt, "My Heart's In The Highlands"; Ten to Eleven—Dr. Edgar S. Brightman, "Religion and the Kingdom of God"; Eleven to Twelve—Dr. Burris Jenkins, "The Community Church Idea" (Open Forum).

Evening

Seven-Thirty to Eight—Evening Worship; Eight—Bishop W. W. Peele, Richmond Area, Richmond, Va., "Major Objectives of Methodism"; Dr. Arthur W. Hewitt, "The Steeple and the Stars."

SUNDAY, AUGUST 11

Morning

Eleven—Morning Worship; Conference Sermon, Dr. Burris Jenkins, "Coming Events Cast Shadows."

Evening

Eight—Evening Worship; Closing Message, Bishop W. W. Peele.

Prof. Walter Vassar, Director of Music.

CONFERENCE NEWS AND PERSONALS

Rev. Maurice D. Fulkerson is giving a good account of himself at Clinton, La. We appreciate very sincerely his words of commendation concerning the Advocate.

Mrs. Lucy Jones, of Hickory Flat, Miss., places us in her debt both for material favors and because of her appreciation of the Advocate.

Mrs. E. Lou Whyte, of Bond, Miss., adds to a business letter her word of approval and commendation of the Advocate—a circumstance which we sincerely appreciate.

It's Doctor Taylor now, since Centenary College, at its commencement on last Wednesday evening conferred upon him the degree of Doctor of Divinity. Bro. Taylor is pastor of First Church, Alexandria, La.

In the death of Rev. B. D. Fullilove, at Rienzi, Miss., on May 20, the North Mississippi Conference loses one of its veteran ministers and a worthy representative of the church of Christ.

Bro. J. F. Bondurant, formerly of New Orleans, La., requests us to change the address of his paper to 744 Poplar Blvd., Jackson, Miss., where he will continue to be an Advocate reader.

Mrs. H. W. Rickey, Covington, La., reports satisfactory progress in the work of the church at that place. Bro. and Sister Rickey are not only faithful to the program of the church, wherever they go, but are the friends of the Advocate also.

We are sorry to learn that Dr. Briscoe Carter, of Leesville, La., has been on the sick list. He was unable to attend the meeting of the Board of Trustees of Centenary College last week, but we hope that he may soon be in top form again.

Baton Rouge District is the only Louisiana district which has raised its quota for the Parker Recognition Fund in full. Rev. W. H. Royal, who is the chairman of the district, is to be congratulated upon his splendid achievement.

Rev. R. V. Fulton reports hearty and generous cooperation upon the part of the Methodists of Greensburg, La., where he is serving the first year in that pastorate, and he aspires for spiritual growth commensurate with their material interests.

Miss Irma Chambers, of Jackson, Miss., was elected the youth representative of the Board of Education for the Southeastern Jurisdiction last week. Miss Chambers is only nineteen years of age and the honor is greatly appreciated by her many friends.

Rev. and Mrs. L. W. Cain, Denham Springs, La., were honored by a public reception on Saturday evening, May 11, the occasion of their fiftieth wedding anniversary. We congratulate these worthy pilgrims upon the attainment of the fiftieth milestone in their wedding journey.

Mr. and Mrs. George Meade Long, of Canton, Miss., announce the approaching marriage of their daughter, Julia Bernice, to the Rev. Charles Segrest Schultz, of Sharon, the wedding to take place on the evening of June 5. Mr. Schultz is the son of the Rev. and Mrs. C. A. Schultz, of Tylertown, Miss.

Rev. J. B. Grambling, despite his illness from an attack of influenza, is doing a good job at Elizabeth Sullivan Memorial Church, Bogalusa, La. He has turned in his full quota in the Advocate campaign, which in-

cludes all but three of his stewards, and he hopes to get those three soon.

The many friends of Bishop Hoyt M. Dobbs will rejoice that he has been assigned the two Mississippi Conferences for the quadrennium now beginning. It is also a very great joy to know that Bishop Dobbs is able to resume his work and with the prospect of rendering effective service for many years to come.

Rev. D. T. Williams writes: "Wrecking crews are busy demolishing the once prosperous lumbertown of Natalbany. It now seems that this half-time church will soon belong to the past, and that we may report only three instead of four churches from this charge at next Conference."

The Advocate acknowledges receipt of an invitation to attend the graduating exercise of Abbeville High School, sent by Miss Sarah McCormack, daughter of Rev. and Mrs. J. A. McCormack. We congratulate Miss Sarah upon the completion of her high school course and wish for her further successes in an educational way.

The editor regrets to have missed the visit of Dr. Smart, of Emory University, and Dr. H. L. Johns, of First Church, Lake Charles, on last Friday. We should have enjoyed the fellowship with our good friends, and touching the matter which brought them to the city, we have only to say that their wishes are our commands.

Dr. Vernon L. Wharton, on leave from Millsaps College and doing graduate work at the University of North Carolina, was elected to membership in Phi Beta Kappa honorary fraternity by that institution recently. Dr. Wharton is the son of Mr. and Mrs. G. V. Wharton, of Slidell, La. Dr. Wharton is to deliver an address before the American Historical Association in New York next December.

Baton Rouge District Conference was held at Istrouma church on last Friday. Rev. J. H. Bowdon, district superintendent, had his Conference well planned and every detail of the work well in hand. Rev. W. H. Royal and his people did everything possible to make it a memorable occasion. In all that came up while we were there, we caught the notes of uniform and sustained progress. Bro. Bowdon's district promises to bring to the next Annual Conference one of the best, if not the very best report the district has ever made.

DEDICATION, SHILOH CHURCH

On June 9, at 11 a. m., the Shiloh church, on the Nettleton charge, will be dedicated, with the district superintendent, N. J. Golding, delivering the dedicational message. We extend a cordial invitation to all former pastors to be present.

W. C. McCAY,
Pastor.

GOLDEN CROSS, NORTH MISSISSIPPI

Rev. J. W. York, pastor of the Sunflower charge, has reported \$39 for the Golden Cross, and says that their goal for the year is a \$50 total. They will make it too. This report should inspire all of us pastors to be more active for the Golden Cross.

If your charge has a better report, actually or relatively, brother pastor, please send it to me so I can have it published in the Advocate as additional inspiration.

Sincerely,
TINSLEY B. THROWER,
Conference Director.

REV. B. P. FULLILOVE GONE HOME

Dear Advocate: Yesterday we buried Bro. B. P. Fullilove, who was one of our oldest preachers. He was born in Dalton county, Ga., April 4, 1856, and died May 20, 1940, making him a little more than 84 years of age. He was converted at 10 years of age, and joined the Methodist Church, South.

He was licensed to preach at 14 years of age, preached for a while as a local preacher, and joined the Conference in 1886. From that time until his superannuation in 1922, he served charges in the North Mississippi Conference.

Bro. Fullilove was truly a great preacher and pastor. He received more than 1,000 members into the church, besides hundreds of others where he helped his brethren in revivals.

He was thrice married. He was a good husband and father. He leaves four children, an adopted son, his wife, nine grandchildren, and two great-grandchildren.

We thank God for this good man, that He spared him so long to be with us.

He had not been well since Christmas, gradually the old heart weakened until it ceased to beat, and he was gone to his heavenly reward. Of course he died in triumphant faith.

The service was led by his pastor, Rev. W. R. Goudeock, assisted by Bro. Cruse, Baptist pastor here, Bro. T. J. Hopper, Bro. E. M. Sharp, Bro. Jim Gullitt and Bro. C. A. Parks. A large number of his brethren in the ministry were present.

A good man has gone from us, but we know where to find him.

W. R. GOUDELOCK,
Pastor.

OXFORD-HOLLY SPRINGS UNION

The Oxford-Holly Springs Young People's Union met May 16, at State Park, for their regular monthly meeting. The churches represented were Oxford, Abbeville, Waterford and Holly Springs. There were about sixty young people present. The program opened with the hymn, "What a Friend." The theme of the program was "A Living God." Miss Maridean Sigman, of Holly Springs, was leader. Others taking part on the program were Misses Nell Hammond and Frances Moore, and Mr. Keener Ragsdale, of Holly Springs. Bro. Torrence Maxey, of Waterford, led in prayer. The hymn, "Blest Be The Tie," was sung. Bro. Torrence Maxey, president of the union, held a short business session at which time Miss Nell Hammond, of Holly Springs, was elected as delegate to represent this union at the assembly at Woods Junior College next month. We were delighted to have as visitors Bro. Luther Nabors, of Paris, and Bro. William Waugh, of Toccoola. The next meeting will be June 13, at State Park, with the Water Valley and Red Banks unions as guests.

RUBY E. SIGMAN,
Reporter.

CORINTH DISTRICT CONFERENCE

The annual session of the Corinth District Conference met at Baldwyn, Miss., April 25, 1940, Rev. W. R. Lott, district superintendent, presiding.

After organization of the conference, a suggested program was made the order of procedure, various committees were appointed, and the chairman called for "Tidings From The Field." These short, concise reports of the pastors were enjoyed, and showed a splendid state throughout the district.

At the eleven o'clock hour, Rev. J. E. Stephens, of Clarksdale, preached an inspiring and helpful sermon in his easy way, his subject being "Mending Your Religion."

Working on a one-day schedule, the business of the conference was attended in a to-the-point manner, yet without a sense of hurry.

The various interests of the church-at-large were given recognition. Educational Interests: Rev. G. A. Parks represented Millsaps College; Rev. R. A. Grisham represented training-school work; and missions were represented by Rev. T. B. Thrower. Dr. J. G. Snelling spoke concerning the Memorial Mercy Home; Publishing Interests were ably represented by Dr. W. L. Duren, of the New Orleans Christian Advocate; Lay Activities were jointly represented by Messrs. W. R. McCormack and Hugh N. Clayton; Woman's Work was represented in a fine way by Mrs. W. R. McCormack.

Certain routine or minute work was done orderly and the reports of the committees were well prepared and also well received by the conference. The conference as a whole surely did enjoy the splendid lunch at noon in the basement of the church, and the gracious hospitality of the good people of Baldwyn.

After having worked patiently for some hours and having duly finished the business of the conference, the various delegates made ready to depart their several ways, feeling that this had been a profitable day, and expressing to our district superintendent a willingness and desire to have such an arrangement of the program of the conference a year hence at Holly Springs.

A. M. WEST, Secretary.

REV. ROY GRISHAM APPRECIATED

Dear Dr. Duren: Just this word of appreciation of Rev. Roy A. Grisham, as our efficient Executive-Extension Secretary, North Mississippi Conference.

Bro. Grisham taught a short course in our church, May 12-15, on WORSHIP. The class had an enrollment of 29 with 24 receiving credit. The class was unanimous in the request for Bro. Grisham to teach another course for us.

E. L. JERNIGAN, Pastor.

FIRST METHODIST CHURCH, PONCHATOU LA, LA.

The first Methodist church building was dedicated on December 3, 1893, by Dr. Beard, of New Orleans. Rev. W. T. Currie was the pastor. A parsonage was built also during the pastorate of Bro. Currie, and most of the work was done by him.

There were only nine members when Rev. W. T. Currie came to be pastor of this mission charge, and the membership has grown to 418.

Rev. W. T. Currie was a man of deep con-

secration and of great faith. The services of Rev. J. L. Morrell, evangelist, and Mr. Gilreath as singer, were procured, and about sixty members were added to the church. Also a Sunday School was organized at this time. Thus the church was well launched.

The second church building of brick was built in 1907. The cornerstone was laid June 23, 1907, and the church was dedicated August 11, 1910, by Bishop Murrah. Rev. F. N. Sweeney was pastor.

Brother J. R. Abels was chairman of the board of stewards for about forty years, and was chairman of the building committee for the present church building, and the church school annex, which was built in 1925. Bro. Abels was also chairman of the board of trustees for a great number of years, as well as district steward.

Rev. J. W. Booth was pastor when the present church school annex was built. The church was made a station in 1926.

The present parsonage was built when Rev. F. B. Hill was pastor.



REV. ASHLEY T. LAW

The following named ministers have served this church as pastors: Rev. W. T. Currie, before and through 1893; Rev. W. Woodward, 1894; Rev. G. T. White, 1895; Rev. J. J. Kelly, 1896; Rev. M. C. Lyons, 1897; Rev. J. H. Montgomery, 1898-1899; Rev. J. L. McManus, 1900; Rev. W. J. Porter, 1901-1903; Rev. F. N. Sweeney, 1904-1907; Rev. William Schule, 1908; Rev. R. W. Tucker, 1908; Rev. C. C. Miller, 1909; Rev. J. P. Haney, 1910; Rev. C. C. Miller, 1910; Rev. J. A. McCormack, 1911-1913; Rev. J. B. Williams, 1914-1917; Rev. A. A. Barnard, 1918; Rev. T. D. Lipscomb, 1919; Rev. A. J. Coburn, 1920-1921; Rev. F. B. Hill, 1922; Rev. J. M. Boykin, 1923; Rev. J. W. Booth,

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1924-1927; Rev. Briscoe Carter, 1928-1929; Rev. J. Henry Bowdon, 1930-1932; Rev. B. H. Andrews, 1933; Rev. H. N. Brown, 1934-1935; Rev. R. F. Harrell, 1936; Rev. A. T. Law, 1937-1940.

The present official roll of the church: Rev. A. T. Law, Mrs. J. R. Abels, E. W. Vinyard, J. E. Perrin, W. H. Richardson, H. J. Lavigne, E. P. Kinchen, A. L. Colmer, M. M. Vinyard, J. H. Drott, F. O. Ellis, J. B. Boburn, Miss Minnie Varnado, Clabourne Stanga, Prof. Richard Clanton, J. W. Harper, Mrs. A. J. Coburn, Mrs. Sam Yawn. Junior Board of Stewards: Walter Heinrich, Orien Perrin, Bowman Kinchen, Mrs. Agnes Ballard, C. J. Brescher, Miss Daisy Perrin, Mrs. J. Fussell, Miss Edith Anthony, Miss J. Anthony, A. W. Lucas, Mrs. Richard Clanton, Miss Sammy Hagg.

Ofney Ellis was licensed to preach in 1939. He is at present in college, and will take his theological training at S. M. U.

Our church school is one of the best to

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

be found anywhere. Mrs. W. M. Mitchell has taught a wonderful class of young people for many years. Our Missionary Society of Christian Service has always done a good work.

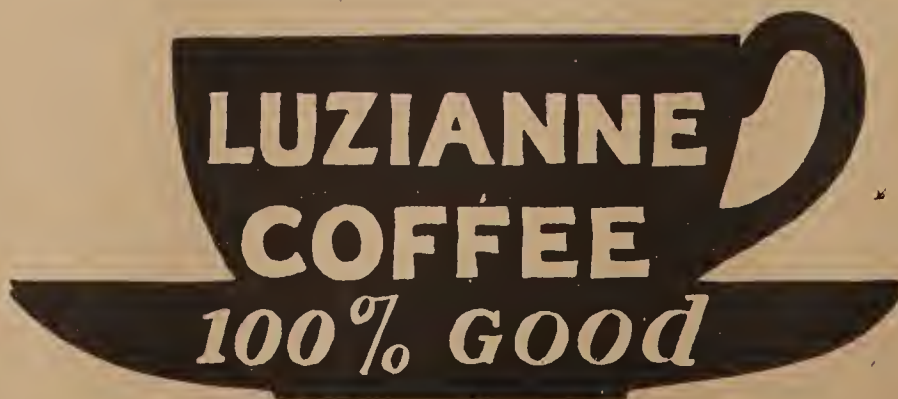
During the four-year pastorate of Rev. Ashley T. Law, the church property, both church and parsonage, has been repaired, and a fine pipe organ with chimes has been bought and paid for.

Rev. A. T. Law is the first pastor to serve the church four years since the Ponchatoula Methodist Church was made a station in 1926.

Most of the material for this history of the church was furnished by Mrs. Jacob, and by Bro. E. W. Vinyard, who has been a member of the church for 46 years, and since the death of Bro. Jacob R. Abels, has been the president of the board of stewards.

Mrs. A. J. Coburn and Mrs. Verna Coburn, both widows of Methodist ministers, have been for some years in the past, and are now, contributing much to the spiritual life and progress of this truly missionary-minded church.

Many other very worthy names could be mentioned, but space forbids, and the whole and complete record is being kept by God's angels.



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Manufacturer of
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Strawberry Crates and Vegetable Hampers

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THE CHURCH PEW

TRAINING LAYMEN

By William Hinckley Mitchell

Methodism is advancing; but what of the rank and file men and women constituting the membership? Are they equipped mentally and spiritually to do their part in carrying forward the advance the bishops have begun?

My answer to this question is: Yes, so far as native ability and Christian character are the matters concerned. But it is regrettable that so many of them are unable to give expression to their helpful and inspirational messages in public.

You may accept this as a reliable statement, for I was one of the founders of the Nutley (N. J.) Speakers' Club, which for twenty years now has been functioning every winter. Every church in Methodism should organize and maintain such a group. Big business long ago recognized its value, and such training classes are conducted regularly, with highly profitable results. And big business is not prone to "waste its shots."

I am not at all claiming that I originated this Speakers' Club. I but shared it. We took a page from the industrial notebook, and made use of it for Christian organization. Some of the material was very crude when we began to work with it; but by experience, in the course of the years, it was developed until today there are scores of laymen in the Nutley church who can speak effectively. Multiply such a program widely over Methodism, and the results would necessarily be immense.

Because of the natural limitations of our evening hours, we have confined our membership to twenty, whom we know to be congenial and willing to cooperate. Each member must come to the weekly meetings prepared to speak for five minutes on either an assigned or a self-chosen topic; and the hours so spent are highly stimulating. Not all of the members are active in our social church, but the latent talent is there, to be drawn upon as needed.

This article will not be lacking in value, if it arouses general interest in this important matter, and I shall be glad to have you publish it if you think it advisable, for I am sure that you agree with me that in this great forward movement, now under way, there must be no "deadwood," and no unused talent in that church which Bishop W. F. McDowell described as "such a church as Christ can use."

My congratulations to all fellow Methodists in these tremendous days, when a great institution is organizing for its mighty forward march.

Note—Mr. Mitchell is a lay member of New York City.

—Christian Advocate (N. Y.).

LAYMEN'S CONFERENCE AND SCHOOL, CHRISTIAN STEWARDSHIP CENTRAL THEME

Christian Stewardship has been selected as the central theme of the Conference and School for Laymen to be held at Mount Sequoyah, Fayetteville, Arkansas, July 8-12. This theme will have special significance this year since it marks the beginning of

Methodist cooperation in "Stewardship Year," which has been inaugurated by the United Stewardship Council of North America.

The Stewardship movement was strongly approved and endorsed by the recent General Conference of the Methodist Church, and plans projected for making "Stewardship Year" effective.

Fortunate will be those who have the privilege of attending the Laymen's Conference and School, for Bishop Ralph S. Cushman is to be one of the speakers.

Bishop Cushman was ordained a minister in the Methodist Church in 1902. He successfully held two pastorates until 1915, when he was elected Stewardship Secretary for the Department of Stewardship of the Methodist Episcopal Church, and later Secretary of the same Department of the Inter-Church World Movement. He was elected Bishop in 1932. From the beginning of his ministry Christian Stewardship has been a passion with Bishop Cushman. Some of the finest contributions to Stewardship literature have come from his pen: *Studies in Stewardship*, *The Message of Stewardship*, *Dealing Squarely With God*, *The Sharing Life*, *I Have A Stewardship*, etc.

Bishop Cushman is a forceful speaker, a genial personality and a brother beloved. It will be a real privilege and opportunity for the laymen of the South Central Jurisdiction to hear this gifted speaker and leader of the Methodist Church, in the Laymen's Conference at Mount Sequoyah, July 8-12.

REMARKS DELIVERED ON THE OCCASION OF THE ANNUAL DINNER OF FIRST METHODIST CHURCH, BATON ROUGE, TUESDAY, 7:30 P. M., APRIL 30, 1940

By Irby C. Nichols

Distinguished Guests, Friends and Fellow Methodists:

The immediate occasion of our presence here in this splendid church-wide church-overflowing annual dinner, is to honor our new members, to foster throughout the church a spirit of fellowship.

But fellowship does not express the whole of our present need—fellowship is but incidental to a bigger and more fundamental thing:

Because even that one of us who is the least concerned over our social philosophy is fully aware that that thing by virtue of which we are here at all—that thing which spells freedom of the individual—that thing is now being challenged in its fundamental concepts. Indeed, the world is being told very pointedly that democracy can not satisfy the basic needs of human society—that under it, the normal aspirations and true happiness of a people can not be attained.

Whence the modern doctrine of totalitarianism with its tremendous and terrifying effects.

The conflict is on, and on with the full energy of a death fight—on in Europe and in the Far East—on also in America and in Louisiana and in Baton Rouge.

Therefore it is necessary that people examine carefully their social and economic foundations, and look well into the charac-

ter and strength of their leadership. In so doing, the Church—the Christian Church—your Church, and my Church—our Church—is inevitably thrust into the picture; for undoubtedly the Church furnishes the greatest single force offering any real help toward an ultimate solution of this problem. Social status, political creed, theological dogma, wealth, nationality—these now have only a doubtful value—they have "gone with the wind." Faith, resting upon the solid rock of personal integrity, and the basic principle of "love thy neighbor as thyself," present the chief hope.

With such a perspective, the leadership of this Church has long since realized that, facing such a social conflict as this, people must be taught, they must have knowledge lest their acts be ineffective acts; their vision must be clear and the horizon of their thinking must be wide and broad, lest they escape not the dangerous isms of today.

To this purpose, this Church has been bringing, is now bringing, and will continue to bring to its pulpit and its platform the very best talent accessible—Bishops, recognized educators, able teachers, prominent laymen and last, but not least, each Sunday splendid sermons from the regular pastor himself.

The program now about to be rendered is another clear-cut example of this policy, for no better exponent of the gospel of rugged integrity of purpose and of honest living can be found among the laymen of Louisiana than the principal speaker of this evening. "Moses led his people up out of the land of Egypt," but, better still, Moses then gathered them about him at the foot of Sinai and taught them—taught them—taught them so well that Moses is called, not Governor Moses, not General Moses, not King Moses, not even Moses the Great, but "Moses, the Meek Servant of God," "Moses the Law Giver." He enunciated 10 laws of conduct, which were so good that, even to this day, only one other law has been added to the list. This Church entertains the hope that here this evening another Moses may be found to lead this people back to a more democratic order of life, to a better service of God, and thence to a happier living.

And now, Ladies and Gentlemen, with these remarks, it is in order to introduce that person who conceived, and then so largely planned, this evening's program. Ladies and Gentlemen, it gives your toastmaster much real joy to present your able leader and beloved pastor, Dr. J. Richard Spann.

TWO NOTABLE ACHIEVEMENTS

By Wm. F. Quillian

On May 14th, Wesleyan, the pioneer College for Women located at Macon, Georgia, announced to the world that the \$600,000 campaign to pay off its debt and cover all outstanding obligations had reached a successful culmination. On the same day, in the city of Atlanta, it was announced that the local campaign to secure \$1,300,000 for Emory University had been successful, and that the entire amount, approximately \$6,000,000, for the University Center in Atlanta, had been pledged.

These institutions were chartered within ten days of each other in December, 1836. It is, therefore, a cause for genuine congratulation and thanksgiving that these institutions of the Methodist Church now move out into a larger and better day of service than has been possible.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

The women of Louisiana are appreciative of the fact and deeply grateful to Rev. B. C. Taylor, dean of the Pastors' School and School for Christian Workers, for obtaining two outstanding women of the church as instructors in courses particularly valuable to women. They are Dr. Grace Sloan Overton, of Ann Arbor, Michigan, who will teach the course "The Enrichment of Home Life," and Miss Ruby Van Hooser, of Nashville, who will give instructions for the fall mission study course "The Church Serving Shifting Populations."

Of course each auxiliary will want to send its mission study leader, and surely there will be many others who will avail themselves of this rare opportunity.

No doubt the following questions are being asked: The time?—June 10th-14th; The place?—Centenary College, Shreveport; The cost?—\$6.00, which includes board and registration. Make reservations now!!

Mrs. Guy Hicks, of Ruston, the newly elected Superintendent of Spiritual Life Groups for the Conference, has this to say about her new job:

"How would you feel if a lovable ten-year-old child were given to you? Well—that's how I feel, for I've 'fallen heir to' this Spiritual Life child of ours in Louisiana.

"Mrs. R. E. Smith took him when he was a tiny infant, brought him through his precious baby days and got him through his first years of school!

"Now he's mine (and yours) and you simply must help me raise him."

She also sends the following message to her co-workers:

Attention—Spiritual Life Leaders of Louisiana

The women of Louisiana were asked by Council to observe a period of prayer on or about May 15, asking God's guidance and blessing upon the great Methodist Advance movement, upon the Jurisdictional Conferences, upon the work of the women as they go into a new form of organization.

Some organizations have reported helpful services. Mrs. Sudie Lingle, key woman of Spiritual Life for the Shreveport District, wrote me of the fine services held in First Methodist Church, Shreveport. Special periods of prayer were observed in the circles here in Ruston.

Has your group made this special observance? If not, I urge you to do so. The Jurisdictional Conference for our church begins (or began) May 28. Your earnest prayers will avail much. Do not neglect this spiritual opportunity.

Are you planning to attend the Pastors' and Christian Workers School at Centenary College, June 10-14? Think about this seriously and try to avail yourselves of this glorious opportunity for vacation, inspiration, information, etc. There will be a period each afternoon in which the leaders of Spiritual Life in auxiliaries, zones and districts will get together for informal discussion of any and everything pertaining to this great work. You will benefit by the experiences of others; you will help others through telling of your work. This will be

an "extra" provided especially for you. You can scarcely afford to miss this many-sided opportunity for Christian development. Come!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th Street, Meridian, Miss.

More Honors for the Mississippi Conference

A message from Asheville brings the following news: "Mrs. Paul Arrington elected member National Board Missions and Church Extension." We all know that this is an outstanding recognition of Mrs. Arrington's ability, and we are sure she will be an honor, not only to our Conference, but to the board.

Miss Marjo Mahaffey, of Mendenhall, daughter of our vice-president, Mrs. W. F. Mahaffey, has been selected as one of the "ten choice young women" to receive one of the special summer scholarships for a six-weeks course at Scarritt College.

When out of the entire membership of the former Southern Methodist Church our Conference has Mrs. L. O. Todd selected for one of the ten scholarships for women, under the Bureau of Christian Social Relations; Miss Mahaffey, as one of the young women, for the summer scholarship, under the direction of the candidate committee; and Mrs. Arrington elected to the national board, we feel we are justly proud.

* * *

We are reminded that it is less than a month until the opening of the Pastors' School at Biloxi. We are anxious to have a large number of our women in the classes offered.

Mrs. W. B. Landrum, of Tyler, Texas, will teach a course in methods for mission study classes, using the fall study, "Up-rooted Americans," as a demonstration. Mrs. Landrum has been at work for months on this course, and it is interesting to know that she visited the migrant camps in Arizona and will have "first hand" information to give the class.

Dr. H. M. Bullock, of Millsaps College, Jackson, will teach a Bible class, using "The Message of Jesus," by Branscomb, as the text, and "Jesus and Social Redemption," by Shackford, as a supplementary study. You will remember that "Jesus and Social Redemption" is both the new approved Bible study and a text for Christian Social Relations. Your editor has had the course under Dr. Bullock and can recommend it highly.

Miss Mary Skinner, of Nashville, will direct a course for workers with children. We are most fortunate in having Miss Skinner from the Nashville office, and workers in our Conference should take advantage of this unusual opportunity.

The dates? June 17-22, 1940.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mission and Bible Study Leaders

See that your auxiliary is represented in both the class for Mission Study Leaders and the class for Bible Study Leaders. Bro. Stephen's course will help you teach the

Bible Study for next year. Mrs. Landrum's course will help you teach the fall Mission Study. You cannot afford to miss this week of special training. Attend one class yourself and see that your best helper in the study classes is in the other class.

Maybe your helper is a church school teacher. The course on "The Teachings of Jesus" will help her be a better church school teacher and also give her plans, helps and inspiration for the Bible class in the W. M. S.

If your auxiliary cannot pay the expenses of two, divide the money between two workers—each helping to pay a part of her own expenses.

Start now collecting material on the migrant population in the U. S., and especially Mississippi. Have a wealth of material when you come to Mathiston, June 3-8.

MRS. E. M. SHARP,
Mission and Bible Study Leader.

* * *

Keep the Ball Rolling

Methodist Home,
Jackson, Miss.

Dear Friends: It is easier to keep the ball rolling than to get it started. Surely the COUPON BALL has been making good progress in recent months. Will you not put your shoulder to the task and keep the coupons coming along to us? They are more than ever valuable now, for we are offered double rate (\$8 per thousand) for the coupons from Octagon Granulated Soap, Octagon Toilet Soap, Rumford Baking Powder and Ballard's Obelisk Flour, only through June 30th.

Give extra thought to the coupons from these products, but please do not fail to send any and all coupons from the Octagon Soap Products and from Luzianne Coffee and Tea as well.

Many extra dollars were added to our income for the benefit of our work last year, through the Coupon Plan. We want to roll up a big increase this year. Will you not help us by keeping the details of this excellent PLAN before your group?

Cordially yours,

FRED J. McDONNELL,
Superintendent.

* * *

Mrs. Ratliff, Mrs. Neblett and Mrs. Hall are attending the Jurisdictional Conference and the Woman's Provisional Jurisdictional Conference at Asheville this week.

Miss Mavis Shinn is assisting in a Daily Church School at Crawford this week.

Tuesday, May 14, four counties were represented in an Anti-Lynching, Interracial meeting held in Indianola. Representatives from the Christian, Presbyterian, Episcopal and Methodist churches were there. The program of the morning was given to a discussion of the history of lynching as shown by charts, the plan of the Educational Program of the Southern Association of Women, the distribution of literature, the making of plans for carrying this educational program to every woman in the auxiliaries committed to this program.

In the afternoon the Interracial section of the program was directed by Mrs. C. C. Alford, of Jackson. Problems of education, health and the history and purpose of Interracial work were ably discussed by chosen speakers. Then followed round table discussions of our mutual problems. Music by the Negro group was very much enjoyed.

"No nation has ever had an army large enough to guarantee it against attack in time of peace, or to insure its victory in time of war."—Calvin Coolidge.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 2, 1940

By Rev. W. C. Newman

TESTING CHARACTER BY ITS USEFULNESS

Lesson Text: Ezekiel 15:1-6; Matthew 5:13-16; 7:16-20; 1 Corinthians 10:6-7

Golden Text: By their fruits ye shall know them.—Matt. 7:16.

One of the most fascinating places in the world is the Bureau of Standards in Washington, D. C. In this remarkable institution are kept the exact standards of weights and measurements used in the business, industry and commerce of the United States.

Here is to be found the standard pound. Not the butcher's pound, which may include the butcher's thumb, but an exact pound by which all scales must be proved. Here is to be found the standard bushel. Not the Scriptural bushel, heaped up, pressed down, running over, but just one bushel.

Here also is to be found a bar of metal from which all instruments of lineal measure must get their standard lengths. The bar is made of platinum-iridium, a metal which shows the least response to heat and cold. It is suspended in a certain specified manner at the unvarying temperature of melting ice, and under the steady pressure of 760 millimeters of mercury.

The purpose of keeping these exact standards of weight and measurement is not difficult to understand. Were it not for them any man could fix his own standards and there would be as many different pounds and bushels as there are people who weigh and measure.

Equally important, I believe, is the necessity for having standards of conduct by which a man may measure his own character. And these standards must not be hit-or-miss affairs. They must be exact, precise, true.

Ordinary Conduct Standards

Of course it is more difficult to enforce standards of conduct than to enforce standards of weight and measurement. Therefore we have widely varying ideas of what is right and wrong. The divergence of opinion on these matters is due in part to differences of environment, training, religion, etc. But they are mostly due to the fact that a great many people have adopted inadequate levels of living.

For some people expediency is the measure of their ideals. They do what seems to them to be likely to bring the greatest profit. For others the gauge is social approval. Whatever is allowed by their own group, they think, is the thing to do. For some desire is the only thing that determines conduct. Nonresistance is the standard for others. They simply take the easy way in any situation.

Obviously none of these is adequate to Christian living. We must have more than ordinary standards if we are to maintain our own self-respect.

The Aristocracy of Worth

During the last session of Congress a bill was introduced which would have short-

ened the inch by two one-millionths. One of the most precise industrial measurements in the world, it is said, is the diameter of the wrist-pin which connects the piston rod to the piston in an automobile. If they maintain this measurement within one ten-thousandth of an inch, they think it to be very accurate. Yet here is a man who wishes to change the standard inch by two one-millionths. Our minds cannot easily take in such precision.

But our scripture suggests a standard of conduct that is equally as dependable as any to be found in the Bureau of Standards. What is the right way to act? Act so that your life will be useful.

Not many people in the average Methodist congregation are living vicious lives. Too many are living useless lives. Someone else does the difficult work for them. Someone else puzzles over the world's problems. Someone else shoulders all responsibility. They merely live.

A character in a modern novel is made to say: "Some people make the world. Others just come along and live in it."

Recent news articles reveal the fact that the mother of last year's glamour-girl applied to the surrogate court of New York for the year's expenses for her daughter. She was awarded a sum of \$52,000! Another debutante who had reached the ripe old age of 16 was awarded \$27,750 for the same purpose.

And if you are shocked at the thought of young ladies spending so staggering a sum on clothes and vacations and wine and dances, don't be too self-righteous about it. For the fact is many of us would do the same if we had the money.

We have thought in such shallow terms that we imagine the most desirable life in the world is the idle, useless life.

Uselessness Destroys Itself

But it isn't! The experience of the race does not justify that conclusion. The fact is that the only things that have survival value are the things that prove themselves useful. And that goes for the individual and for the institution. In the end that person or that institution which is useless ends in oblivion.

The Law of the Vineyard

When Jesus said that the branch which does not bear fruit would be cut off and cast into the fire, He was not just threatening recalcitrant members of His disciple group. He was stating one of the fundamental principles of the universe. If one would survive he must achieve usefulness. To bear no fruit is as destructive in the end as to bear bad fruit.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

The press reports that the recent General Conference of the Methodist Church, by a large majority voted to retain the new law on divorce and re-marriage enacted by the Uniting Conference, thus putting the sanction of the church upon both divorce and re-marriage practically regardless of the cause for divorce. No longer will divorcees

have to call on magistrates to tie the knot, because the new law makes it possible for any Methodist preacher to perform the ceremony for any divorcee, and no doubt many of them will salve their consciences with this conscience-easing new law and proceed to do so—for the fee. Every little helps out, you know, and no marriage fee, from a dollar up, is to be sniffed at! No, divorcees! come one, come all! you will find some Methodist preacher holding his hand out for the fee however small!

Those who are responsible for granting divorce should remember that Jesus said: "What therefore God hath joined together, let not man put asunder." Let any preacher who would take advantage of the permission of the new law to perform a marriage ceremony for a divorcee remember that Jesus said: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." With these words of Jesus before me, despite what the church law may allow, in my judgment any preacher who marries a divorcee will put himself in a position to be accused of approving divorce and of aiding and abetting adultery.

HOW PRAYER CHANGES THINGS

(Continued from page 5)

tive in a new way in nature and in history. Today there rises a cry for religion: not alone for man's thought; not alone for the philosopher's wisdom; not alone for the prophet's preaching; but a cry for a firm faith in the God of the early disciples and saints who once began mightily to change the world because they believed in the power of prayer to change things.

How can we fail to believe that God's ear is open to this cry, and that a new age of faith must surely come with divine healing in its wings.—Advance.

THE BEAUTY OF GOD'S FLOWERS

By Mrs. Irvin Rowland

(Read Matt. 6:28-33)

I walked through God's flower garden,
Watered by rain, warmed by the sun,
And saw the tiny daisies there—
Four leaves of white with beauty rare,
Lovely, with grass as its background,
Yet many never see its renown.

Many of the best things in life
Are overlooked in the world's mad strife;
They are little joys God has hidden,
In the living that's sin-ridden.
They are found in the quietness of God.
In the garden our Master trod.

"Father help us to seek Thy kingdom and righteousness first, so that we shall know all the joys of Christian living. Amen."

The soldiers fight. And the kings are called heroes.—The Talmud.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

KEEP CALM

Multitudes of our countrymen find their nerves ajangle these days, what with the dramatization of war news over the air; the scare headlines in the newspapers; and wild talk loose in the land. The emotional appeal is so great that many find it difficult to sleep or to do the day's work.

Bombarding human brains and sensibilities with a barrage of vivid on-the-spot war news may be more deleterious than we think. A reader suggests that those in charge of broadcasting might reasonably require commentators to give the necessary facts calmly and without attempting to dramatize them. It is possible to create, quite unintentionally, a war hysteria by way of the radio.

Getting the truth about a war 3,000 miles distant, while it is being waged, is not easy. It is well that we have the facts as they become available, but there may be such a thing as drenching a peaceful people with war news to the point of peril. There is a terrible fascination about war bulletins.

Occasionally at any rate, some great and influential voice should reach us by radio, bringing a word of calmness and serenity, bidding us to seek strength in sober reflection and re-commitment to the homely but necessary tasks of everyday life. No, I do not mean a sermon, but constructive words of wisdom such as to quiet fears, spoken by any national leader in which we have confidence.

When the news of President Lincoln's assassination reached New York, an excited crowd milled about the hotel where James A. Garfield was stopping. As the excitement increased, Garfield appeared on a balcony and said, quoting from the 97th Psalm: "Clouds and darkness are round about Him, righteousness and justice are the foundation of His throne." God reigns and the Government at Washington still lives." Quietly the crowd dispersed.

"Eternal Father, strong to save," strengthen us in the spirit of sanity and calmness, so that we may think aright and act humanely. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Amen.

(c) 1940 by Religious News Service.

MINE

By Rev. Vivian T. Pomeroy, D. D.

This is a story for very little children. About a boy. He is five years old. His name is Chip. Chip has no brothers or sisters;

but he has lots of toys and often has to play with them alone.

One day Chip said to his mother: "Mother, I want to play with Jim and Bill and Johnnie and Mary and Ella and Jane in my yard."

"That will be fun," said Mother; so she went to the houses of Jim and Bill and Mary and Johnnie and Ella and Jane, and asked them to come and play in Chip's yard. Chip and his mother carried his toys to the sand-pile—the tricycle, the trucks, Teddy bear, the drum, the spade and the blocks.

Then all the children came, and Mother left them to play.

Soon there was a splendid great noise, and Mother was very pleased because seven children could make all that noise in one yard.

After a while there was no more noise. All was quiet. Soon the door of the kitchen was pushed open, and in came Chip. All alone. In his arms he had his Teddy; then he fetched his tricycle, his truck, his drum, his spade and blocks.

"Why, Chip!" said Mother. "Where are the others—Jim and Bill and Johnnie and Mary and Ella and Jane?"

"Gone home," said Chip.

"But why?" said Mother.

"Because," said Chip very slowly, "I socked them."

"Oh, Chip!" cried Mother. "How awful!"

"They took my toys," Chip said.

"They were only playing with them," said Mother, "and that was very bad of you."

"But," said Chip, "they were my toys."

"Well," said Mother, "now you must play alone, and I don't care to think my son socks his friends. Either you share your toys and keep your friends, or grab your toys and lose your friends. Which do you want to do?"

"Grab my toys," said Chip.

"Very well," said Mother.

When Chip was having his supper he said: "Perhaps tomorrow I might not want to be the same Chip as today. I might want to be another Chip."

"So you might," said Mother. "And we might ask Jim and Bill and Johnnie and Mary and Ella and Jane to forget yesterday's Chip and come and have ice cream with today's Chip."

"Oh!" said Chip. "I wish it was tomorrow now."—Reprinted by special permission of the author and the Christian Leader. (Unitarian).

WISE OR OTHERWISE

By Rev. James H. Felts

To call a man a "big tub of goose grease" is not so bad. Goose grease is useful.

"He never did anything selfish or ego-tistic," was said of Henry Ward Beecher.

I once observed the spending of three dollars and fifty cents by a family "on relief." One half of it was spent for coca cola, chewing gum, candy, popcorn and the movies. And still we wonder about things.

The city girl who thought honey was "milked from a bee" should have been invited to do the milking.

"Strip tease" is reported to have spread to England. It seems to me there was nothing left to spread in this country, and England is sufficiently spread.



Mr. Jones

Most happenings, cut to their proper size, are soon forgotten. Even untoward things need not rob us of our happiness.

One look at an old widower trailing his wings, making funny noises, and "sashaying" around the opposite sex, and you will no longer criticise young swains.

With more than one billion people accusing and killing each other is it any wonder that we pass up our car killings so easily?

You can't stand in the other fellow's shoes. If you could there is no assurance that you would walk more orderly than he does.

The blind man hunting a black cat in a dark room where there was no cat is a double first cousin of the man who sees law observance in the open saloon.

Self-respect is contagious. Most men command the same respect from others they really have for themselves.

True or false? The easy way is the best way?

"WHAT'S IN A NAME?"

"Canada"

An old Spanish legend tells of certain sailors who, accompanying Columbus on his voyage of discovery, landed on the coast of what is now called Canada. Expecting great things, they were disillusioned when, on looking round, they could see nothing but a bleak and barren wilderness. In disgust they retreated. "Aqui Nada! Aqui Nada!" they cried as they sailed away. The phrase, being translated, means: "Here there is nothing!"

Such, we are told, is the derivation of the name of the Dominion, Canada.

Of course we know now how sadly mistaken they were. When one considers the wealth untold of that vast land, one wonders how anybody could be so foolish as to suppose that "Here there is nothing." Think of the tremendous forests, the superb waterways, the hidden resources of Canada's mineral riches. And yet, once upon a time men were so blind that they turned away in disgust from it all saying, "Aqui Nada! Aqui Nada!"

—Methodist Recorder.

LONG ARTICLES

Recently we received an article from a leading man in the South. It was long, would have taken two pages, and it was declined. Prominent men and all others had just as well realize that people these days do not read long articles in newspapers. The editors of our great dailies write short editorials. Not one reader in a hundred will read an article two columns long. Make every sentence powerful and do not use too many of them.—Baptist Standard.

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DAISY FLY KILLER

COMMISSION ON RECORDS, FORMS AND STATISTICAL BLANKS

A Commission on Records, Forms and Statistical Blanks was ordered by the recent General Conference. Any person having suggestions for this important work, please send the same to Dr. John W. Langdale, Book Editor, 150 Fifth Avenue, New York, N. Y., or to Dr. Alfred F. Smith, Book Editor, 810 Broadway, Nashville, Tenn. It is probable that all this work cannot be completed till the Fall. In the meantime, it is desired that certain of the forms be prepared as early as possible.

WALTER H. JONES

In the home-going of Walter H. Jones, March 24, 1940, Methodism lost a loyal member, Homewood charge lost a great leader, and High Hill church lost a faithful official. The writer has known few men who equaled and none who excelled Bro. Walter in his love for, and in his appreciation of his church. It was first always with him, and because he put first things first, work in the church was not a duty to be performed but a privilege to be enjoyed. Support of the church was not a sacrifice to be made, but an opportunity to share. It was the delight of his life to be first at the church on Sunday morning to greet the folks as they arrived for Sunday School, and to extend the pastor a warm welcome on preaching day.

W. H. Jones was born in Scott county, May 25, 1873, and spent his entire life in this county. As a citizen he was very active in trying to make his county a better place in which to live. He was much interested in our public school system. At the time of his death he was a member of the County School Board, and a member of the Board of Trustees of East Central Junior College, Decatur. However, his greatest work was in the church. To it he gave almost a hundred years of official service. He served High Hill church as General Church School Superintendent 42 years, and as a member of the Board of Stewards 40 years. He served the Homewood charge as Charge Lay Leader and Charge Chairman 16 years.

In 1897 Brother Jones was married to Miss Zenie Corinne Williamson. To this happy union there were born two sons, Walter Norris and Claborn Powell, and one daughter, Mrs. Woodrow Wilkerson. His wife, his children and his four grandchildren remain to mourn his going, to cherish his memory, and to perpetuate his influence.

Appropriate funeral services were held in High Hill Methodist Church, March 26, at 10 a. m. His pastor, L. T. Nelson, was assisted by W. C. M. Baggett, Roy Wolfe, L. D. Haughton, L. L. Matheny and O. C. Hull. After the service his body was laid to rest in the city of the dead, near the church. A mound of beautiful flowers marked the final resting place of this great soldier of the Cross, as the loved ones and the large group of friends turned their faces homeward. His voice is silent yet he lives, and will continue to live in our midst, for he will live in his children, and in the host of friends, both young and old, he has helped and encouraged along their Christian way.

L. T. NELSON.

MISSISSIPPI CONFERENCE

Vicksburg District—Third Round

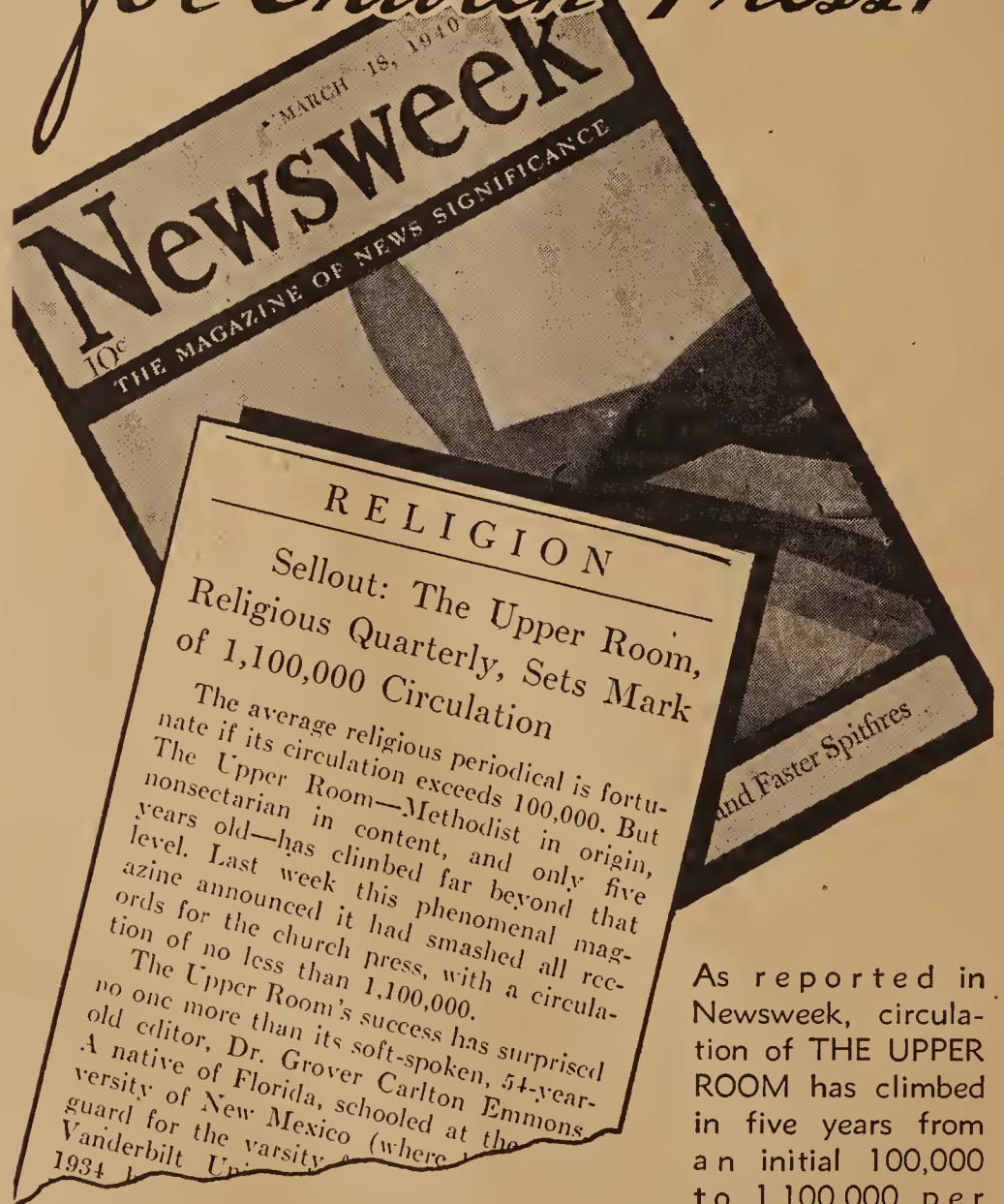
Yazoo City, June 2, 11 a.m. and 2:30 p.m.
Gloster, at Union, June 9, 11 a.m. and 1:30 p.m.
Woodville, June 9, 4:30 p.m. and 7:45 p.m.
Eden, at Fletcher's Chapel, June 16, 11 a.m. and 1 p.m.

Lorman, at Mizpah, June 23, 11 a.m. and 1 p.m.
Rolling Fork and Cary, at Rolling Fork, June 30, 3 p.m.
Anguilla, at Rolling Fork, June 30, 3 p.m.
Mayersville, at Rolling Fork, June 30, 3 p.m.
Centerville, at Liberty, July 7, 11 a.m. and 2 p.m.
Roxie, at Greendale, July 14, 11 a.m. and 1 p.m.
Fayette, July 14, 4 p.m.
Hermanville, at Pattison, July 21, 11 a.m. and 2 p.m.
Port Gibson, July 21, 4:30 p.m.
Edwards, at Learned, July 28, 11 a.m.

Oak Ridge, at Pater's Chapel, July 28, 3:30 p.m.
Vicksburg, Crawford Street, July 31, 7:45 p.m.
Louise and Holly Bluff, at Holly Bluff, Aug. 4, 11 a.m. and 2 p.m.
Silver City, at Carter, Aug. 4, 4 p.m.
Natchez, Aug. 6, 7:30 p.m.
Vicksburg, Gibson Memorial, Aug. 7, 7:45 p.m.
Satartia, at Wesley Chapel, Aug. 8, 9 a.m.
Washington, at Washington, Aug. 11, 11 a.m. and 2:30 p.m.

H. A. GATLIN, D. S.

The Upper Room Smashes all Records for Church Press!



As reported in Newsweek, circulation of THE UPPER ROOM has climbed in five years from an initial 100,000 to 1,100,000 per quarter — smashing

all records and setting a new high mark for the church press.

Contributors of its daily devotions "write for the average man and woman," notes Newsweek, and "it is evident that the publication meets a very definite spiritual need."

The quarterly issue for July, August and September is now ready for distribution—in English, Spanish, Portuguese, Korean, Hindustani and Braille editions. English and Spanish editions, 5 cents per copy, postpaid, in lots of 10 or more to one address. Single copies, by mail, 10 cents. Individual yearly subscriptions, 30 cents, postpaid; foreign, 40 cents. Braille editions, 50 cents per copy, \$2.00 per year.

Send all orders to

The Upper Room

Doctors' Building

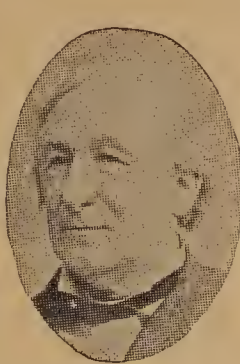
Nashville, Tennessee



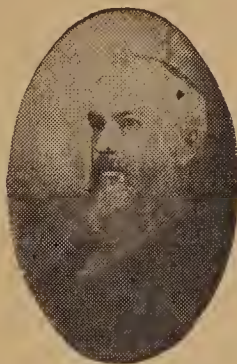
H. N. McTyeire



C. C. Gillespie



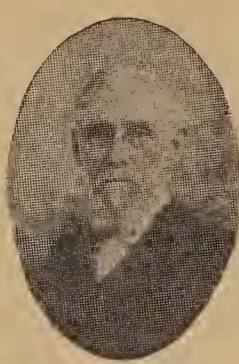
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

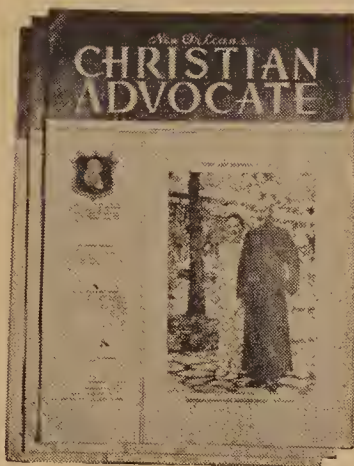
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting \$1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the \$1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	18
Indianola—W. C. Newman.....	21	23
Gueydan—J. P. Bonnacarrere.....	9	13
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	12
Haughton—J. J. Davis.....	13	13
Newton—Geo. H. Jones.....	16	16
Inverness—R. T. Hollingsworth.....	18	20
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	41
Gilbert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Okolona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Loranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Bogalusa, La.—J. B. Grambling.....	21	22

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor	
Zachary, La.....	J. E. Hearn,	"
Merryville, La.....	H. W. Ledbetter,	"
Tallulah, La.....	D. W. Poole,	"
Grand Cane, La.....	W. C. Barham,	"
Tupelo, Miss.....	W. A. Tyson,	"
Indianola, Miss.....	W. C. Newman,	"
Ripley, Miss.....	W. N. Dodds,	"
Gueydan, La.....	J. P. Bonnacarrere	"
Blackwater Church, La.....	W. A. Cross	"
Wisner, La.....	C. F. Sheppard	"
Baker, La.....	J. L. Beasley	"
Jackson, Miss.....	E. L. Ledbetter	"
Dublin, Miss.....	C. A. Northington	"
Mangham, La.....	S. J. McLean	"
Clinton, La.....	M. D. Fulkerson	"

"I want to say that I think the Christian Advocate is at its best that I have ever seen. On this point my fifty-year steward and seventy-two-year old man, our District Steward, agrees with me."

"I was sorry I did not get to see you last Tuesday. You made a good speech, and you are doing a 'jam-up' good job as editor of our Advocate."—(From two private letters).



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

LIQUOR BILLS IN HOUSE

Dear Dr. Duren: It is my understanding that House Bill No. 75, by Mr. Guy H. Alford, of Columbia, and House Bill No. 99, by Mr. Hillyer S. Parker, of Monroe, are being sponsored by the wholesale liquor dealers for the purpose of destroying the effectiveness of our local option law, without actually repealing it. These bills are now before the House of Representatives, and all our Christian friends throughout the State should write or telegraph their Representatives, asking them to vote against these two bills—House Bill No. 75, by Mr. Alford, and House Bill No. 99, by Mr. Parker. This should be done without delay.

If you will publish this information I will appreciate it.

Sincerely,
LEON W. SLOAN.

CHRISTIAN LIFE ENCAMPMENT

Recreation facilities for the Shreveport District Senior Youth Christian Life Encampment, June 17-22, at the Caney Lake Camp Play Ground, near Minden, will be adequate according to a statement made last week by Miss Dorothy Franks, director.

Among the features for the delegates are: two swimming periods a day, supervised boating daily, fishing groups, and varied recreation programs which will follow the evening programs. Dean Henry A. Rickey, in announcing completion of the camp staff, adds to the list the name of Mrs. Paul Stephens, of Coushatta, who will serve as pianist and direct a music interest group as well. An interest group, with the Rev. Alfred Brown and George Pearce in charge, will make a study of various types of fishing each afternoon. Pastors and workers of the youth departments of the Shreveport District are urged to be making plans for representation at the camp. For further information write Mrs. J. C. Parsley, 2939 Jackson Street, Shreveport, or James Stovall, 5912 Southern Street, Shreveport.

DIRECTOR OF PUBLICITY.

SOUTHEASTERN JURISDICTIONAL CONFERENCE

The first session of the Southeastern Jurisdictional Conference met in the Municipal Auditorium of Asheville, N. C., on Wednesday morning, May 22. Rev. Lud H. Estes, of the Memphis Conference, was chosen secretary. The organization completed, Bishop U. V. W. Darlington read the Episcopal Address, in which he set forth the objectives of Methodism. He declared that it is the purpose of the Methodist Church to fight whatever hurts anyone, to support whatever helps, and to avoid partisan alignments. He emphasized the obligation of the Jurisdiction to the Colored Methodist Episcopal Church—an historic obligation coming over with the Methodist Episcopal Church, South, which was its organizer and friend in all its struggles. Bishop Darlington referred also to the five-fold purpose of the Woman's Missionary Society as offering an unlimited field for Christian service.

The report of the Committee on Episcopal assignments and the schedule of Conferences were adopted as follows:

Bishop U. V. W. Darlington, residence Louisville, Ky.—Kentucky Conference, Wilmore, Ky., September 4; Louisville Conference, Madisonville, Ky., September 25.

Bishop Hoyt M. Dobbs, residence Jackson, Miss.—North Mississippi Conference, Columbus, Miss., October 31; Mississippi Conference, Meridian, November 14.

Bishop Arthur J. Moore, residence Atlanta, Ga.—Florida Conference, Sanford, June 12; Latin Mission Conference, place and date to be determined; South Georgia Conference, Savannah, June 28; North Georgia Conference, Atlanta, November 21.

Bishop Paul B. Kern, residence Nashville, Tenn.—Holston Conference, Knoxville, October 3; Tennessee Conference, Nashville, October 17; Cuba Conference, place to be determined, January, 1941.

Bishop W. W. Peele, residence Richmond, Va.—Virginia Conference, Roanoke, October 16; South Central Europe Conference, dates and places to be announced.

Bishop Clare Purcell, residence Charlotte, N. C.—Western North Carolina Conference, High Point, October 22; North Carolina Conference, place to be announced, November 7.

Bishop J. Lloyd Decell, residence Birmingham, Ala.—North Alabama Conference, Tusculumbia, November 7; Memphis Conference, Jackson, November 14.

Bishop W. T. Watkins, residence Columbia, S. C.—Alabama Conference, Mobile, November 21; Upper South Carolina Conference, Anderson, November 7.

The session of Friday was occupied with routine business. A resolution to assist actively in discovering persons guilty of acts of disloyalty to the Government was not adopted. Dr. A. T. Mellwain, of the North Mississippi Conference, was elected to membership on the General Board of Pensions and Relief, and a resolution was adopted to the effect that a minimum annuity claim of \$10 per service year be the standard for all the Conferences of the Jurisdiction.

PARKER RECOGNITION FUND

Percentage of Quotas In the Conference

Conference	Per Cent	Quota
Alabama	32	\$ 5,000
Florida	62	8,500
Holston	25	10,000
Kentucky	104	3,500
Louisville	48	3,500
Memphis	36	5,000
Mississippi	39	5,000
North Alabama.....	40	10,000
North Georgia.....	57	18,000
North Mississippi.....	78	3,000
South Carolina.....	43	3,000
South Georgia.....	46	15,000
Tennessee	82	5,000
Upper South Carolina.....	93	4,000
Virginia	36	10,000
Western North Carolina.....	90	5,000
Louisiana	30	10,000

63% of the total goal of \$100,000.

CONFERENCE ON EVANGELISM

Beginning on Monday, June 24th, there will be held at Lake Junaluska, North Carolina, a Conference on Evangelism for all preachers and interested laymen and laywomen of the Methodist Church. There will be 100 free scholarships for preachers under 35 years of age who are members of the Annual Conference. This scholarship provides all fees at Junaluska, including room and board at the Mission Inn. Those who are interested in a scholarship should write, immediately, to the Annual Conference Director of Evangelism, or to the Department of Evangelism, 626 Doctors' Build-

ing, Nashville, Tenn., or see your district superintendent.

This Conference on Evangelism is supported by the Department of Evangelism of the Board of Missions and the Methodist Assembly. The speakers will be Bishop U. V. W. Darlington, of Huntington, West Virginia, and Bishop Chas. C. Selecman, of Oklahoma City, who is the General Chairman for the Commission on Evangelism for the Methodist Church.

There will be two forums each day for pastors. One forum will be led by Rev. Geo. Cresswell, Knoxville, Tenn., and Harry Denman, Nashville, Tenn. The subject for discussion is, "The Preparation, Promotion and Conservation of the Revival." The other forum hour will be in charge of Dr. W. A. Shelton, district superintendent, Birmingham, Ala., and the subject for discussion is, "Preparing and Preaching Evangelistic Sermons."

Then one of the most important phases of this Conference on Evangelism will be the Field Work in "Personal Evangelism"—"House to House Visitation Evangelism"—"Street Preaching"—"Preaching in Institutions." There will be thirty simultaneous revivals in the churches of the Asheville and Waynesville districts. Not only will we be talking about revivals but we will be working in revivals.

All who accept scholarships will be expected to do field work.

For any further information please write to the Department of Evangelism, 626 Doctors' Building, Nashville, Tenn.

MILLSAPS COLLEGE

Honorary degrees will be conferred on two Millsaps graduates, and a veteran member of the institution's teaching staff will receive an honorary degree at the Millsaps College commencement exercises, Tuesday, May 28.

They are Prof. J. Reese Lin, head of the Millsaps history and philosophy departments, and a member of the faculty since 1912; Henry B. Collins, Millsaps graduate who has won international fame for his archaeological discoveries and writings while a member of the staff of the Smithsonian Institution at Washington, D. C.; and the Rev. Bruner M. Hunt, pastor of the Capitol Street Methodist Church in Jackson, also a Millsaps graduate.

Selection of these men was made by the Millsaps Board of Trustees at a recent meeting, according to President M. L. Smith.

The board also elected J. T. Calhoun, of Jackson, secretary of the trustees, to fill the vacancy caused by the death of the late J. B. Streater, of Black Hawk, who served in this capacity for 48 years before his death a few weeks ago. Mr. Calhoun, a member of the 1896 Millsaps graduating class, has been a member of the board for 15 years, and served as president of the trustees for about 4 years, resigning this position so that Bishop J. Lloyd Decell, who could not be a member of the board, but could serve as president, might continue to assist in managing the college.

The trustees approved plans for building four faculty residences and a ministerial students' apartment building on the campus, at a cost of approximately \$20,000. The plan was submitted by a board subcommittee, headed by R. L. Ezelle, Sr., of Jackson. Also approved was a project for rebuilding the administrative offices of the school and adding another section of steel stacks to the library equipment, which will care for another 21,000 volumes.

New Orleans CHRISTIAN ADVOCATE

Millsaps College
Library

Historical Society Dec 39
Millsaps College



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"The New Testament Church was in a house before it was in a church. It must, perchance, be revitalized in houses, before it can be revitalized in churches—or, rather, home and church must revitalize each other. When the church is once more in the home public worship will have a new glow, preaching a new grip on all life, the church school will have its re-birth, and our bloodshot world a Christian hope and health."

THE PRAYER-ROOM TODAY

Teach me to trust in Thee, to look for Thee in everything that happens to me, to face each new experience in thankful remembrance and eager hope. Teach me to live as a happy child in my Father's house, sure of the love Thou hast so wonderfully revealed to me in Jesus Christ our Lord. Amen.

Mother's Flower Garden

By Frances Minor Crymes

The years have been many since she trod the curving paths of her lovely formal garden; we who love her wonder if her sweet spirit visits that piece of ground, which for a few years was solicitously tended, its paths lying in symmetrical pattern, its quaintly shaped beds outlined afresh every spring with spears of shining green thrust through the frosty earth.

She drew the plan for that garden, and happily watched its making, choosing root, seed and bulb to be set in the hungry soil, her sweet will being law there, nature yielding service to her beauty-loving soul.

This plot that she loved is now carpeted with grass, and not unlovely; but wheels roll over it, careless feet tread it, steel-shod and cloven hoofs set their marks upon it: this square of hallowed ground that once blossomed in beauty is debased to common use, as if a queen's robe had become a peasant's smock.

This lovely garden lives in memory, peopled with shadows; but no unhappy ghosts wring pale hands in anguish here, for a fondly remembered man and woman tread its paths hand in hand, merry children racing ahead of them, intercepting each other where these paths meet, the rule that holds the blooming beds inviolate never broken, no matter how hot the chase. Ghosts of perished joys they are, that will haunt this spot as long as one heart holds in memory the happiness of those brief years, as long as brave yellow daffodils, all that remain of the old-time rich planting, still send up pointed leaves at the awakening of spring to testify mutely to the mighty truth of the Resurrection.

Sometimes mother walked those paths alone, with reverent mien, her lovely grey eyes perceiving the beauty, richness and grace of every growing thing. She bent above each precious plant, touching one now and then as if caressing it. As Eve was wont to commune with her Lord in the garden she loved, so did mother walk with Him here.

As we last looked upon her, asleep, her hands clasping a spray of fragrant flowers, we could but believe that when her eyes were again opened it would be to gaze upon the sweet fields of Eden, on the other side of Jordan, where flowers bloom in unfading beauty.



WALLET OF THE WEEK



DREW UNIVERSITY, located at Madison, New Jersey, will ultimately receive the sum of two hundred and fifty thousand dollars, according to Zions Herald. The money was left by the will of Mr. Ambrose E. Vanderpoel, of Chatham, New Jersey, who died on April 4. The estate is set up in a trust fund, the income of which is to go to the testator's housekeeper during her lifetime. At the death of the housekeeper, the principal will go to the University, presumably without restrictions as to its use as general endowment.

* * *

FRANCE CONSCRIPTS THE CLERGY just as other classes of citizens are conscripted. As a result, all varieties of clergy, including Trappist monks, are serving in the French army at the front. Germany has always exempted both the Protestant and Catholic clergy. Recently, however, a change of policy was indicated by an announcement calling "all male German citizens born in the years 1904 and 1905," including as well "the ecclesiastics." This does not mean that they will be called for service, but it does indicate that they may be called if the need for more men requires it.

* * *

BUDDING AND GRAFTING of fruit trees has come to be one of the fine arts of fruit growing. One American orchard owner is said to have produced three hundred varieties of apples on a single tree. It is also possible to have a succession of fruits from the earliest to the latest variety on the same tree. One thing that is absolutely necessary is that the "stock" and the graft must harmonize—a peach branch may not be grafted upon a fig or an apple, but the quince may be used as a stock for other than the quince. The seed of a grafted fruit may grow but it reverts to the original stock.

* * *

THE MODERN WHALING INDUSTRY, which for three hundred years was a perilous romance of the northern seas, has been transferred to the waters of the Antarctic, which seems to have become a refuge for the whale. It is estimated that a million whales were taken between 1620 and 1920, and during the next twenty years five hundred thousand were captured and destroyed. In order to protect the whale and to prevent waste, international conservation regulations are now enforced. No suckling calves may be killed, none may be taken except within prescribed size limits and all parts of the carcass must be utilized.

* * *

TYPHOID CARRIERS among cooks are said to be a serious problem in typhoid control. The state of New York is said to have four hundred known carriers. A few of the carriers have been known to carry typhoid germs through the handling of food to as many as fifty persons, and over a period of fifty years after having recovered from an attack of the fever. Under the sanitary code of New York, a known carrier who handles food and causes infection is subject to fine, and for persisting in breaking regulations may be imprisoned for life. Such persons are kept under the supervision of departmental physicians and are inspected every three months.

THE DEVIL DANCERS OF CEYLON are spectacular and picturesque performers at the harvest festival held by the tribesmen of South Ceylon. The drummers and those who flourish palm branches fringed with coconut threads, leap high in the air while the chiefs look on admiringly as do the fathers of gridiron stars in America. The difference is that football is not so effective in driving off the devil as the dervish-like performances of the island dancers is supposed to be.

* * *

THE GRENFELL MISSION in Labrador is being seriously embarrassed and even threatened by the war in Europe and by the tariff barriers between Canada and the United States. This humanitarian mission, which has been carried on among the fisher folk of Labrador for the last fifty years, is one of the best known mission enterprises in the world. The war has taken away the men and made it difficult to get food for the workers. The duties and the exchange rate greatly reduce the purchasing power of the goods manufactured in the mission industries.

* * *

DUKE UNIVERSITY, according to a writer in a recent issue of *The Christian Leader*, Boston, is Exhibit "A" among institutions coming to the rescue of telepathy, clairvoyance and pre-cognition. The correspondent argues that the recognition given Dr. J. B. Rhine as a Psychologist investigating such phenomena, is equivalent to conferring the degree of Intellectual Respectability upon pioneers in that realm—Myers, Gurney, Flammarion and others. We do not feel that we are entitled to express an opinion upon the particular subject involved, but we are sure that "intellectual respectability" deserves recognition if and when it is discovered.

* * *

A GOLD WATCH, worn by Dr. James Craik, the attending physician of George Washington during his last illness, was presented to the Mount Vernon Ladies Association of the Union recently. The watch was made by William Dixon, a watchmaker of London, in about 1726, and it still keeps perfect time. The donor of the watch was James Shrewsbury Craik, great-great-great-grandson of Dr. Craik. In addition to being the attending physician of the First President, Dr. Craik was Surgeon-General of the Continental Army, was for two years Physician-General of the United States, and was one of the founders of the Society of Cincinnati.

* * *

THE ANTARCTIC CONTINENT, which has been brought to the attention of the world through the explorations of Admiral Richard E. Byrd, was discovered by Lieutenant Charles Wilkes, of the United States Navy, one hundred years ago. In 1838, Lieutenant Wilkes mapped sixteen hundred miles of the Antarctic coastline, and he also mapped two hundred islands in the Pacific and eight hundred miles of streams and coasts of the then Oregon territory. Little was done toward the exploration of the ice-locked lands of the far south until Admiral Byrd became interested in exploration and Antarctic study.

New Orleans
CHRISTIAN ADVOCATE
Millsaps College Library

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

METHODIST DECADENCE IN A PERIOD OF WORLD DISTRESS

Two expressions of opinion in the religious press of Great Britain last month were so discouraging in their analysis and so gloomy in their outlook as to leave us almost breathless with surprise. Both statements appeared in issues of May 9, and seemingly had no connection, denominational or otherwise. In the first paragraph of the leading article in the *Christian World*, we find this: "As an institution the Church is in a poor way: it is more or less breaking up before our eyes. It has crashed in one country, it is besieged in another and it is neglected everywhere." These words formed part of a brief survey upon which the writer based his opinion as to trends in the future.

The second statement dealt with the disclosure of another serious loss of membership for British Methodism. The editor of *The Methodist Recorder* observed: "This bad news will not come as a complete surprise to those who have an inside knowledge of Methodism. Doubtless the war, with its attendant circumstances, is responsible for a great deal. But that is not the whole story. It is no new phenomenon which confronts us. Since the beginning of the century, not Methodism only, but all the Churches, have been suffering from declining memberships and steadily diminishing congregations. The most serious factor in the situation is that the Churches are to a large extent failing to hold even those whom they have received in baptism, and that many of these are aliens and not even sojourners in the courts of the Temple. There can be no doubt that for many years the Church has been losing its hold on all classes of the people."

These words need no interpretation. It means nothing to say, as the first article does, that this is but another of the recurrent cycles of church history. It is not more to the point to say, as the other does, that "the masses are alienated from the Church rather than from Christianity." Regardless of all revolutionary periods in the history of the church, these very confessions point to an ominous situation—conditions which no explanation can relieve of threatening import. Our own impression is that British Methodism, no matter what may be true of other groups, is handicapped by ritual and a meticulous regard for ceremonies to such an extent as to temper the white heat of that fervent and passion-filled evangelism which two centuries ago rent the veil of English ecclesiasticism and made way for the spiritual liberation of neglected multitudes who followed an army of lay itinerants in the formation of a new Communion. It is easy to lay blame for failure at the door of those who would emasculate and destroy organized Christianity, but

the fact remains that all efforts at repression failed as long as Jesus Christ and redemption were precious realities of which the church was the recognized repository. The influence of worldly and selfish people within the church, who are strangers to the sacrificial spirit and who understand not the language of Zion, is the real problem of the church today—not a mere handful of insane militarists.

In what we are saying we are not thinking primarily of Christianity overseas. We believe that a like situation may threaten the progress of the Christian Church in America. If such be true, we had as well face the facts at once. In recent years, the Methodist Church has been catapulted into ritualism, that inerrant marker on the road to spiritual decay. We are assuming to deliver pronouncements on a great variety of subjects, social, economic, political and international, and all the while our evangelism, the evangelism that startled the natives in our great unbroken wilderness a century ago, has been softened into a pink tea affair—a calibrated and professionalized regimentation of Methodist census-takers who count noses but record no triumphs of spiritual conquest. It is scarcely less than suicidal to substitute "adaptability and flexibility" in creed and worship and organization for the time-honored emphasis of the Methodist Church upon the radical nature of the experience of salvation in Christ Jesus. Well has one of our Bishops said: "The great words of the gospel are Sin and Salvation—Sinner and Saviour." We say frankly that we were disappointed in the section devoted to evangelism in the Episcopal Address at Atlantic City. It seemed to us that multitudinous options reduced it to such mildness as to make it an elegant apology for Asbury, Jesse Lee, McKendree and the others who made the wilderness tremble with their fire and fervor. All brands of evangelistic cosmetics seem to us to smack of spiritual uncertainty and defeat.

Humanism is too much the dominant note of American thinking and from its baleful influence neither churches nor churchmen are free. There are people who from selfish interest insist that church people, particularly ministers, refrain from active participation in politics. Our concern is that Methodist people may come into a great experience of salvation—that Methodists may get into the business of being fervently Christian and not that they may be negative and unoffending puppets in political life. Unless our Church shall rise above a dependence upon numbers and its evangelistic legacy, its influence must wane. Unless it shall do the works of John Wesley, the prince of modern evangelists, its days of empire are numbered. It will soon find itself to be in the straits which occasioned the disconsolate wail which we quoted at the beginning of this editorial. Methodism must repent and turn to God and do works meet

for repentance if it is to retain its crown of evangelistic preeminence and service to spiritually destitute multitudes throughout the world. We make no compromise on that point.

JURISDICTIONAL CONFERENCE COMPLETES WORK

(Editorial Correspondence)

The Conference of the South Central Jurisdiction met in Oklahoma City, Okla., on Tuesday, May 28, 1940. Paul M. Hillman, of Nebraska, was elected secretary. The Episcopal Address was read by Bishop Ivan Lee Holt. The appointment of committees and routine matters occupied the remainder of the morning.

The session on Wednesday attended to some business of minor importance and then adjourned as no committee reports were ready for action. To expedite the business, committees were called to meet immediately.

The Conference met on Thursday morning and nine reports were disposed of. The only report which occasioned debate was Report No. 1, of the Committee on Missions and Church Extension. This report proposed a Jurisdictional Board of approximately 140 members, whose expenses in attending the annual meetings were to be borne out of the funds of the Board of Missions. An amendment to pay the expenses of only one member from each Conference was adopted by a vote of 161 to 120. On the following day a motion to reconsider this action was defeated. Report No. 2, of the Committee on Missions, provided that no paid jurisdictional secretary be employed and was carried without debate.

At the session on Friday the call of the calendar was resumed, and with quickened tempo the body sped toward its goal. In the matter of the church press, the Conference decided to follow the action of the General Conference, which adopted a national organ leaving to the Annual Conferences the establishment or continuance of Conference or regional organs. The assignment of Bishops remains the same as last year except that Bishop W. C. Martin takes over the Conferences in Kansas which were supervised by Bishop Mead who was retired. It was decided to elect no new bishop, and in the future elections to require a two-thirds majority.

Members of the General Boards from Louisiana include: Mrs. Wiltz M. Ledbetter and Bill Fraser (Youth), Board of Missions and Church Extension; Mrs. Geo. Sexton, Board of Education; J. W. Reily, Board of Publication; and Floyd B. James, General Commission on World Peace. Jurisdictional Boards and Committees: W. W. Holmes, Irby C. Nichols and Bill Byrd (Youth), Board of Education; E. C. Willard, Commission on Evangelism; E. L. Walker, Board of Temperance; and W. W. Holmes, Committee on Appeals.

Some attitudes of the Conference were agreeably surprising. First was the manifest unwillingness to rush into the election of a bishop under circumstances which might later prove to be hurtful to the office and the cause. Second was the disposition to be economical and conservative in spending Methodist money—a disposition probably influenced by the debt of more than a million dollars on the Board of Missions and Church Extension—the combined liabilities of the Boards merged in the new Church. We were no less pleased with the fine

spirit exhibited in handling the great interests and problems of Methodism.

Some things we did not like: The clashing of bodies which are given a limited autonomy by the Plan of Union—Annual, Jurisdictional and General Conferences. We
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Editorial Miscellany

By Dr. H. T. Carley

ROADSIDE PHILOSOPHY

At various times we have seen references to "Hobo College." We do not know exactly the purpose, organization, or curriculum of this institution; but we imagine the idea back of it is to furnish a kind of practical philosophy of life that will be helpful to those who pick up their learning, as well as their living, along the highways over which they travel with the aid of their thumbs. If they are observant—and bright—they can learn a good deal.

On a trip last week we saw this sign at a filling station on the side of the road: "If you can't stop, smile as you go by." We didn't stop—but we smiled! Except for certain dental deficiencies that make such exercise difficult if not impossible, we would have whistled, too. That sign was like a bit of sunshine and blue sky on a somber day. We may have missed its meaning—but it suggested several things to us.

For one thing, the selling of a little gasoline and grease is not all there is to life. It was the owner of that station saying to the passing public: "I'd like to do business with you, but I'd like to see you happy, business or no business." It takes gasoline and grease to make a car run properly; and it takes a smile to smooth out the rough places along life's road. "Smile as you go by."

For another thing, a kind word lasts a long time. We saw that friendly greeting a week ago—and here we are today remembering it and rejoicing in it. If we had stopped and made a purchase, what we bought would have been gone and forgotten; but what the operator gave us without our buying anything is still a cherished possession. And the next time we pass that station we are going to smile and stop.

One night last week we had to take a negro (our tractor driver) to Vicksburg for emergency treatment at the hospital—he was smitten with sudden and serious illness in the forepart of the night. We left Satartia a little after midnight. A new road is being built from Vicksburg to Yazoo City via Satartia, and the old one is in bad shape—in fact, it is officially closed to through traffic. But it is passable at present with help of the signs that have been posted along the way. We watched for the signs: "Slow—road under construction"; "Bridge out—detour 400 feet ahead"; "Danger—travel at your own risk." We obeyed the signals, and made the trip safely. Incidentally, we got back home about sunup—the first time in quite a spell that we haven't closed our eyes all night.

But those signs: They gave us warning, we knew what to expect, and we took necessary precautions. Result! A safe journey.

Be a philosopher—read the signs on the roadside of life and avoid a wreck.

CENTENARY COLLEGE OF LOUISIANA

To the Members of the Board of Trustees

Gentlemen: The administration of Centenary College presents the following report of the operation and activities of the past year. The financial picture is covered in the report of the executive vice-president and shows that we have operated within our income.

There has been a healthy growth in enrollment, which is divided as follows:

Summer School, 285; Night School, 399; Regular Day School 728; Total, 1,412.

In the graduating class there are 101 students, the largest number in the history of the institution. It is notable that 80 soldiers from Barksdale Field are taking courses in the Night School. There has been active co-operation on the part of the officials at the army air post in securing this training. We are told by those who contacted the War Department in an effort to secure the location of Barksdale Field here that one of the first questions asked was "What are the educational facilities in Shreveport?"

By way of contrast, the session of Centenary College of 1920-21 enrolled 35 college students, and only 27 of them remained at the end of the session and 3 graduated.

While the numerical growth has been satisfactory, there has been a corresponding growth in effective scholarship and morale. Our student body has been singularly free from disruptive tendencies. There is a growing sense of self-reliance and responsibility manifested by the students. From our Science Department 4 young men are receiving the highest academic degrees in such universities as Iowa, Wisconsin and Duke. The American Association of Medical Colleges has rated the medical students from the various institutions of our state and area, and Centenary's students ranked 9 per cent higher than those from any other school in Louisiana.

It is perhaps known by all of you that the building in which our science courses have been offered has been condemned and ordered demolished. Already our facilities were inadequate for the size of the school, and laboratories are an absolute essential in the operation of any modern educational institution. Therefore, the elimination of this building presents a crisis that can be resolved only by the erection of a science building. Any other alternative would be to lose all that has been accumulated in Centenary's long and honorable history. It is clear that our task is to secure this building with the least possible delay. Our science faculty has informed me that courses in science could be conducted for perhaps three months, or until Christmas, neglecting the laboratory work temporarily with the prospect of redoubling it in the remaining portion of the semester.

One of the most effective selling points for Centenary College is her standing in the accrediting association. This means that our students are able to transfer their credits without loss and without question to any college or university in the United States. Our weakest points in this association are first, our inadequate library space and second, our too nearly total dependence on student fees for operation.

With world conditions in their present unsettled state, it is not safe to predict the future, but, other things equal, the prospect for continued growth at Centenary College was never better. In 1921, with the college at a low ebb, the business leaders of Shreveport invested some \$400,000 in this

institution. Though there have been vicissitudes since that time, it seems clear that the investment has been justified.

Within the last two years, the people of Nashville and the friends of Vanderbilt University have built a library at a cost of \$1,000,000. The city of Atlanta is at present making splendid progress in a \$4,000,000 campaign for a Center of Graduate Study to be connected with Emory University, Georgia School of Technology, and Agnes Scott College.

Of the 1,412 students enrolled at Centenary this year, it is most probable that more than 1,000 would not receive a college education but for the presence of Centenary College. No community the size of Shreveport can afford to be without adequate facilities for higher education. A well balanced community attracts and develops a higher type of citizenship. The opportu-

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Rev. Walter Clark, Angie.....	1
Rev. R. V. Fulton, Greensburg.....	2
Rev. D. T. Williams, Natalbany.....	4
Rev. Edward Jordan, Gonzales.....	2
Rev. T. V. Peters, Bogalusa.....	2
Rev. M. D. Fulkerson, Clinton.....	6
Rev. J. B. Grambling, Bogalusa.....	12
Rev. J. E. Hearn, Zachary.....	12½
Rev. G. A. Morgan, Winnfield.....	3
Mrs. W. F. Goss, Farmerville.....	1
Miss Fannie Reames, Kentwood.....	3
Miss Helen McCants, Istrouma.....	1
Rev. B. C. Taylor, Alexandria.....	1
Mrs. J. L. McMullen, Monroe.....	1
Mrs. Geo. Stafford, Angie.....	1
Rev. P. W. Sibley, Walker.....	1
Rev. J. F. Wilson, Cotton Valley.....	11
Rev. W. H. Giles, Homer.....	7

Mississippi

G. H. Threlfall, Amory.....	9
Rev. S. H. Caffey, Greenwood.....	2
Mrs. C. M. Martin, Meridian.....	2
Rev. G. Eliot Jones, Bogue Chitto.....	2
Rev. J. V. Stewart, Sherman.....	5
Rev. S. E. Ashmore, Kosciusko.....	19
Rev. W. J. Dawson, Houston.....	3

ity is before us and the responsibility is ours.

PIERCE CLINE, President.

May 24, 1940.

BOOKS

The Faith We Live, The Fondren Lectures for 1940, by Albert Edward Day, Cokesbury Press, Nashville, pp. 256, price \$2.

Dr. Day, the author of this volume of lectures, is a great pastor and a widely known lecturer and author in the field of religion. At present he is pastor of the First Methodist Church, Pasadena, California. This series of addresses was delivered on the Fondren Foundation of Southern Methodist University, Dallas, in the early part of this year.

The two divisions of the book are discussed under unique and striking captions and as distinct Christian values, but as being bound together to serve the interests and ends of life at its best. In Part I, Dr. Day discusses "God" in the various aspects of his being and relation to men. In Part II, he studies faith in the same analytical manner and as a process for bringing the resources of God to bear upon the everyday problems of life. Throughout the volume

the author exhibits the happy faculty of being able to discuss great religious values with and for the "average man," but without the slightest condescension in thought or style, or any sacrifice of the high and holy implications of his theme. With crisp, clear and simple language, he speaks out of his own life and soul to those who walk with him in the way.

The Faith by Which the Church Lives, by Georgia Harkness, The Abingdon Press, New York, Cincinnati, Chicago, pp. 161, price \$1.50.

The author of this book is referred to as "the first woman to hold a professorship in theology at a seminary." She is the author of eight books in the field of religion, has had a wide ecumenical experience, and she now holds the chair of Applied Theology at Garrett Biblical Institute.

Upon the basis of a "release" highlighting this series of lectures, we expressed the opinion, "Invigorating as a mountain breeze." Now that we have had the privilege of examining the book, we find the judgment fully sustained and our appreciation increased. The subjects of the five lectures are: "A World Church in a World Crisis," "By What Authority?" "Jesus is Lord," "That They May All Be One," and "God of Our Fathers." Naturally the treatment of such great themes within such a limited compass could not be theologically exhaustive. Dr. Harkness seeks to disengage the basic and perennial elements of Christian faith from the overlayings of creedal formularies and ritual practices, whether they be crude, half-pagan customs or the rich ritual and liturgy of historical Christianity, that the full impact of the changeless and the eternal in God's message may be brought to bear upon a world out of joint; that the Church, in the wider scope of its action and problem today, may experience the renewal of its life through a recovery of the vital elements which have persisted throughout all ages of its history. In no sense does Dr. Harkness reject the historical in favor of the experiential values of religion, but she seeks to bind both into a common sheaf that the voice and message of God may be made vivid and real today.

JURISDICTIONAL CONFERENCE COMPLETES WORK

(Continued from page 4)

sensed this very situation some time ago and we are of the opinion that the embarrassment may increase as the years go by. We did not like the suggestion of "pork-barrel" heard in the hotel lobbies, and "costly junkets" featuring the headlines of the daily press. On the whole we are much encouraged, for we feel that the character and the staunchness shown by the South Central Jurisdiction will go far toward discouraging unwise practices on the part of any group. The Church as a whole knows now that our section is in no mood to yield the prophet for a band of promoters.

All religious bodies are feeling as never before the secular pressure of the age. It is greatly to be feared that we are producing Christian activity and organization more than Christian experience, faith and philosophy. As a result there is in the leadership of the missionary and other movements of the churches a poverty of germinating, dynamic ideas, creative planning and prophetic challenge.—Dr. John R. Mott.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE POWER OF THE CHRISTIAN EXPERIENCE

By Rev. J. D. Slay

Phil. 4:13—"I Can Do All Things Through Christ Which Strengtheneth Me."

We are familiar with the term power as it is related to the physical world about us. We walk into a building on a dark night; we press a button and the whole place is flooded with light. By means of radio our voices are strengthened so that they may be heard for thousands of miles. We get into a vehicle, which we call an automobile, and we travel sixty, seventy or eighty miles an hour. Or we climb into the cockpit of an aeroplane and soar above the clouds. All of these are simply indicative of our ability to employ power as it is physically understood.

I should like, however, to speak of another kind of power, a much more significant type. I refer to spiritual power; the power that comes from the possession of the Christian religious experience. Before we can say a great deal about this power, we must know something about the experience from whence it comes. I shall try to answer two questions in order that we may become somewhat familiar with the experience which releases this power within our lives, which can be found nowhere else.

The first question is this: What does it mean to be a Christian? There are two answers which can be given: First of all there is an absolute definition of the term Christian, in which it is stated that one who is a Christian is one who lives like Jesus. But everyone knows that no one can be exactly like Jesus, because we do not know just exactly what Jesus was like. Our source materials are incomplete. Thus we are led to the second answer, and I am quite sure that we can agree that it is an adequate answer, in which it is stated that a Christian is one who does his best to live up to the Christian standard as he sees it; always trying to find out more and more of the deep implications of walking in the steps of the lowly Nazarene; with a view to incorporating into his religious life these new ideals as he lays hold upon them and thereby becomes increasingly more like the Christ.

I suggested another question a moment ago and I am sure that you will agree that it is a necessary question. A Christian is one who is doing his best to become more and more like Jesus. You and I know, how-

ever, that men are not normally moving in this direction. Then, how does one become a Christian? I do not think that there is any new way of becoming a follower of Christ. We must follow the same old route.

There are three schools of thought (perhaps there are more, but at the present I think of three) on this matter of becoming Christian. (1) One group is composed of those who say that we simply grow into mature sons of God. The home, the church, the school and other institutions which constitute a good environment are all important; an experience such as the one that we call conversion is quite unnecessary and beside the point. (2) Another group is of the belief that a sudden experience of change is all that is required. To this group the influences do not weigh very heavily. This sudden, emotional experience is all that matters. (3) Personally, I do not think that the case rests with either of these groups, but with a third which might be thought of as a fusion of the two. A person may have a glorious experience of which to boast, but we can be converted to no greater Christ than the one we know. Teaching, before and after conversion, is of great importance. We cannot become our best without it. On the other hand a person may be a member of a Christian family, attend the church, and be a pupil in a Christian school, but the Lord will not make him a Christian against his will. Each person must decide for himself about becoming a Christian. Therefore, I say that there is a general pattern for us to follow if we are going to become disciples of Christ: (a) There must be created within us a sense of need; (b) we must turn our backs upon the past, making right our wrongs as far as possible; (c) and move forward, having committed our wills to the will of a Christ-like God; (d) we must finally use every agency for good in order that each day will find us more advanced spiritually than the previous day. There is a power in such an experience which can be found in no other. There are at least three reasons for the release of this power in our lives. A result of the Christian experience.

I.

First of all we are given a clear conscience. There are a great many people in our world today who are visiting their physicians when all that they need is to repent and give up their sinful practices. A guilty conscience causes us to worry and fret and to actually become ill.

I read a story a short time ago in which a certain man made a visit to a large city to transact an important piece of business, but he was so worried that he did not feel equal to the task. He went to see a prominent physician. The doctor gave him a thorough examination, but found nothing wrong with him, organically. However, he asked the man if he had committed any sin for which he had not been forgiven. Whereupon the man became very angry and stormed out of the office saying that he had come to consult a physician and not a preacher. The next morning he came back and apologized for his manner on the day before, and he told his story to the doctor and asked for help. He had taken money (from the estate left him and his brother by their father) which belonged to his brother, who was in Europe. His brother

had trusted him completely and perhaps would never find out that he was cheating him. But the man's conscience was troubling him because he knew he had done wrong. The doctor advised him to pay his brother that which he had taken wrongfully and henceforth to live honestly. The man agreed to do so, and when he had dropped a letter in the post office box, telling his brother of his intentions, he turned to the doctor and said: "I feel like a new man." He was a new man. It is the same kind of feeling that you had when you walked down the aisle of that country church and placed your hand in the hand of the preacher, determined to turn away from the past and move in the way of righteousness.

You recall the story of Zacchaeus? When he came face to face with Jesus he became a new man. You remember he said: "The half of my goods I give to the poor, and if I have taken anything wrongfully from any man I will restore it fourfold."

There is power in such an experience.

II.

There is power in this experience, also, because it gives us a sense of direction. Not only are we not bound by a guilty conscience, but we begin to live purposefully. Every Christian has a purpose and whatever he does in life is done in keeping with the larger purpose of Christ.

There are so many people who are drifting today. They remind me of a great derelict upon the bosom of the ocean, blown about by every wind and tossed upon every wave. We need to become like the great liner, with the pilot at the wheel, the course chartered and the port dead ahead. Our lives should be God-directed.

No one can ever achieve a great deal without some kind of purposefulness in his life. I went away to college when I was about sixteen years of age. In three months I had flunked out. The trouble was that I had no purpose. Then one day I met Jesus face to face; I went back to school; I did not flunk out, but I finished my course. The difference was that I had made Christ's purpose my purpose.

One of the most outstanding characters in the New Testament is Paul, and one of the most interesting scenes in his life is that one in which his friends try to get him to stay away from Jerusalem after Agabus had prophesied that Paul would be bound there. And that purposeful being, Paul, replied to their requests: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

III.

Not only is there power in this experience because of release from sin, and because of a sense of direction, but there is power in the Christian religious experience, because it calls upon us to commit our wills to the greatest will in the universe. There is no other way to be truly Christian than to say to the Father and mean it: "Thy will be done." It is not always easy to say "Thy will be done." Sometimes it is easier to say almost anything else.

I visit a country T. B. sanitarium every two weeks and I recall one instance in which it was rather difficult for a certain person to say "Thy will be done." I went on Monday to see her and as I walked into her cottage I asked her how she was feeling and she whispered "fine." She was so ill that she could not speak above a whisper. I talked to her for sometime, and she told me about the desire of her heart, which was to be at home with her children and to live a normal life as any mother wants

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CONFERENCE NEWS AND PERSONALS

Rev. T. R. Holt, pastor of Purvis charge, is actively at work and striving for the goal along all lines.

Friends of Mrs. J. S. Calloway will be interested to know that she has left Birmingham and is now located at 1409-20th Street, Huntsville, Texas.

Rev. T. E. Nicholson writes that he is enjoying his work on the Utica charge. He is looking after every phase of the church program.

We receive good reports of the work at Zachary, where Rev. J. E. Hearn is pastor. He and his people are looking forward to a good summer.

Rev. W. H. Giles, pastor at Homer, La., is engaged in a ten-days meeting with Rev. A. C. Lawton at Springhill, La., Rev. Otis Spinks leading the singing.

Rev. L. W. Cain, pastor at Lottie, La., began a meeting at that place on May 29, in which he has the assistance of his two preacher sons, Rev. Jerome Cain and Rev. Ralph Cain.

A report of additional contributions to the relief fund for Mrs. R. A. Bozeman includes the Crowley church, \$28.89; H. W. Ledbetter, \$1.00; which brings the total to \$671.89.

Rev. and Mrs. R. P. Neblett, of Water Valley, Miss., attended the Jurisdictional Conference at Asheville, N. C., last week. Mrs. Neblett was a member of the Conference and gave Bro. Neblett "permission to go along."

A card from Rev. L. B. Wimberly, a superrannate of the North Mississippi Conference, gives a change of address from Ysleta to Sierra Blanca, Texas. Bro. Wimberly is at present in charge of a small church there and reports plenty of work, mountain air and sunshine.

Rev. J. E. Wilson, pastor at Cotton Valley, La., says that he has a fine group of people in his church. The Advocate representatives, Mrs. A. T. Roby, Mrs. A. W. Hodges and Mrs. H. G. Hayes, have done a good work for the paper, getting more than their quota.

Rev. E. W. Day, pastor at Morgan City, La., has just closed a very successful revival meeting at Bayou Blue. Activities on Morgan City charge include thirty-nine dollars raised for Golden Cross, the recovering of the church at Patterson and the parsonage at Morgan City.

A beautiful tribute was paid to the memory of the late Rev. W. W. Woollard, of the North Mississippi Conference, by the Jurisdictional Conference which met in Asheville, N. C., last week. The conference stood for a moment in silence and then was led in prayer by Bishop Darlington. A message of condolence was sent to the bereaved family.

The Conference of the South Central Jurisdiction held at Oklahoma City, Oklahoma, finished its work in record time. The attendance of visitors was not so great as we had expected, and the Conference demonstrated a conservatism beyond what we had looked for, but we believe not without its value in projecting the new church.

The passing of Dr. George C. Douglas, at his home in New York City, on May 21, was a shock to the entire church. Dr. Doug-

las was one of the publishing agents of the Methodist Church and he died suddenly following a heart attack. The Advocate joins with others in sincere sympathy for his loved ones and in sorrow for his going.

The work of the church moves forward at Winnfield under the direction of the pastor, Rev. G. A. Morgan. Plans have been made for a vacation church school beginning June 3. The attendance upon the services is fine and new members are added from time to time. Bro. Morgan had the honor of delivering the baccalaureate sermon at the local high school, the second time in the past four years.

CENTRAL CHURCH, MERIDIAN, MISSISSIPPI

As a part of the Methodist Youths' Crusade Movement and of a similar movement among all the denominations in Meridian, Central Methodist Church, Dr. Roy H. Kleiser, pastor, had a very profitable meeting during the week of May 5 to the 12th. Dr. H. M. Bullock, of Millsaps College, did the preaching, assisted by Rev. Frank E. Dement, of Gallman, in charge of the song services.

Beginning with the morning service on May 5, Dr. Bullock preached twice daily, at 10 a. m. and 7:30 p. m., throughout the entire week. He also made talks over the local radio station and visited the schools, speaking over the Public Address System at the Senior-High, Junior College, where his message was broadcast to all the classrooms. In addition to these activities, he held brief "Workshop" meetings following several of the night meetings at which practical, workable plans were made for extending the value of the revival outside the actual meetings.

SUCCESSFUL REVIVAL MEETINGS

Since May 1st, I have been engaged in revival work. The two revivals held in my own charge at Lockport and Bayou Blue, resulted in much good being done. Our church at Lockport was revived under the able and earnest preaching of Rev. C. B. Powell, of Melville.

With excellent evangelistic messages by Rev. E. W. Day, at Bayou Blue, the revival there continued and seventeen were received into the church on profession of faith.

Last week we had a splendid meeting with Bro. Powell at Melville. He has done excellent work there and is beloved by his loyal people.

This week I am with Rev. A. H. Baggett at Converse. Prospects are excellent for a helpful soul-stirring revival. Pray for us. Bro. Baggett is a hard worker and has his work here well in hand. After preaching two or three days on my own charge next week, I am engaged to preach and sing for Rev. L. H. Shumaker, at Pearl River, June 9th to June 18th. I love revival work and would enjoy assisting any of our pastors in revivals in July or August or later.

Write me at once at Lockport, La., Box 101, if you need my services for revival preaching or song leading and singing solos.

REV. C. M. MORRIS,
District Evangelist, New Orleans District.

SHREVEPORT YOUNG PEOPLE'S UNION

Opening with the singing of "A Charge To Keep," the May meeting of the Shreveport City-Wide Senior Young People's Union was conducted May 27, at the First Methodist Church.

Following the hymn, a prayer of consecration for the newly elected officers was made by the Rev. W. D. Kleinschmidt, of the Park Avenue Church, following which a responsive reading that members of the Union might live closer to Christ was made. Presiding over a very inspiring candlelight installation service was the Rev. B. F. Rogers, pastor of the Mangum Memorial Church. A new addition was made to the Union in the way of expansion, with a large delegation from the newly organized Young People's department of Benton. Concluding the meeting was a showing of technicolor movies of scenes of the selected district camp site with explanation being given by James Stovall, district director. The group joined in a tour of inspection of the new educational building which was being formally opened with open house. While visiting the youth section of the building, orangeade and cookies were served as refreshments while a musical program provided entertainment.

JAS. BULLOCK.

WISE OR OTHERWISE

By Rev. James H. Felts

The "king" of the hoboes said, "Hoboes will work, tramps won't work, bums can't work."

If certain magazines are dependable, clothes make the man, lack of clothes makes the woman.

There is no surer way to perpetuate poverty and unemployment than to perpetuate the idea of government support regardless.

Judas and Peter had equal chance for repentance. Judas knew the sorrow of despair and suicide. Peter knew the repentance of faith unto salvation and courage. Why the difference?

The bride of today in certain social circles is more fitted for the hospital than a honeymoon trip after the ceremony is over.

When the practice of economy is more unpopular than bankruptcy it is time to call a real big halt.

There is no more ignominious failure than success that is measured by the dollar mark alone.

"Uncle Bob" Davis said of a preacher he had just heard, "He reminded me of a pig shaking a shuck on a frosty morning. No corn."

The evangelist who offered a five dollar gold ring to the first convert certainly believed in artificial stimulation.

The utter folly of over-emphasis is made plain day by day by radio announcers.

True or false? Popularity is more important than accomplishments?

SOUTHEASTERN DAILY CHRISTIAN ADVOCATE AVAILABLE

Complete sets of the Daily Christian Advocate published during the Southeastern Jurisdictional Conference at Asheville, North Carolina, May 22-27, are available. These Advocates contain full proceedings of the Conference, the Jurisdictional Bishops' Address, the Fraternal Address and three outstanding sermons by Bishop Edwin H. Hughes, a great sermon by Bishop Arthur J. Moore and other interesting items. It is a valuable historical document.

Price 75 cents complete, six issues; inserted in cloth loose-leaf binder, \$1.25. Order from The Methodist Publishing House, Nashville, Tenn.; Richmond, Va.; Dallas, Texas.

GREENVILLE METHODIST CHURCH

Courtesy Miss Susie P. Trigg

The origin of the Greenville Church is similar to the history of Methodism wherever we find it. In the early days a zealous missionary riding through pathless woods would break the "Bread of Life" to all who gathered about him.

The earliest authentic accounts of Methodism began in 1836, when Mrs. Ann Finlay, our venerated mother in Methodism, moved to the settlement known as Bachelor's Bend. In 1837, a Methodist Protestant minister of Philadelphia, moved here with his family. He would preach to the neighbors assembled in the home of Mrs. Blanton, who later as Mrs. Theobald, was well known to Greenville Methodism.

The first Methodist Church was built in 1839, of rough hewn logs. The worshippers sat on rough benches without backs to hear the gospel truths dispensed infrequently by circuit riders. This log church served as a place of worship until the brick courthouse was built. Permission being granted, services were held in this more comfortable place. In 1843 twelve members formally organized the church, and built a neat frame building which was destroyed by fire during the Civil War.

The next building, located on Washington and Walnut Streets, was used as a union church, but owned by the Methodists. Bishop Keener, the first bishop to visit the town, dedicated this church. The trustees of church property were: Major A. J. Paxton, Judge W. R. Trigg and Mr. George Worthington.

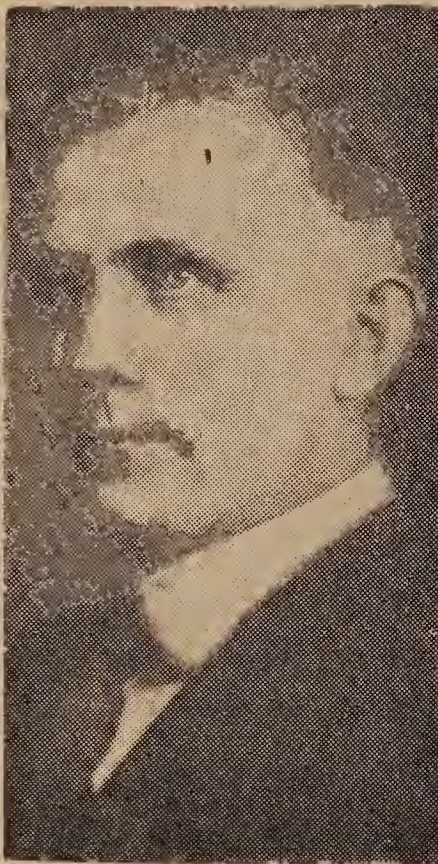
The 27th annual session of the North Mississippi Conference convened in Greenville for the first time November 25, 1896, with Bishop Charles B. Galloway presiding. Bishop Galloway assigned Rev. J. E. Thomas to this charge.

Realizing that the frame building was inadequate for a rapidly growing congregation, Bro. Thomas immediately laid plans for the erection of a spacious brick building, which is still in use. On the Building Committee were: Mrs. A. B. Finlay, Mrs. Bessie Taylor, Mrs. Helen Jones, Mrs. Clara Wilzinski, Judge W. R. Trigg, Rev. Samuel Nurse, J. B. Watt, L. Y. Kerr, Dr. D. C. Montgomery, Robert Somerville, J. D. Smith, Dan Head, C. A. Winter, J. B. Scruggs, R. D. Ransom and Rev. J. E. Thomas. Despite the overflow of 1897, the soliciting committee was able to collect \$1,566.37 that year.

At the expiration of Mr. Thomas' four-year pastorate his successors, Rev. S. B.

Meyers and Rev. J. E. Cunningham, continued to further the plans until 1902, when the contract for the new church was awarded to H. N. Alexander, his bid being \$14,469.80. During the pastorate of Rev. N. G. Augustus, the cornerstone was laid, June 24, 1903.

From 1844, when Bro. Millsaps, the first appointed pastor, came to this charge, until the present, this church has been served by the following able ministers: Revs. Dew, Lusk, Ford, Jones, Montgomery, Harrington, Hines, McClennon, Barton, Andrews, Carr, W. W. Drake, W. T. J. Sullivan, T. A. S. Adams, Howorth, J. S. Oakley, Tillman Page, Futrell, E. H. Moon, J. W. Honnoll, R. M. Standifer, J. A. Bowen, E. L. Spraggins, T. W. Lewis, J. S. Oakley, T.



A. T. McILWAIN, Pastor

Y. Ramsey, J. E. Thomas, S. B. Meyers, J. E. Cunningham, N. G. Augustus, R. A. Meek, J. R. Countiss, W. S. Lagrone, J. T. Lewis, E. S. Lewis, E. Nash Broyles, C. A. Parks, E. R. Smoot, J. M. Bradley, J. W. Ward and A. T. McIlwain, the present pastor, who came in 1938. The church membership is approximately 1,100.

To meet the need of the rapidly increasing church school membership a modern educational building was erected in 1931. With its well organized departments and corps of efficient teachers under the supervision of W. P. Kretschmar, general superintendent, the church school is functioning well, the total enrollment being 852 members.

WHEN IN NEW ORLEANS
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The Woman's Missionary Society has a record of which it is justly proud. Greenville was the first society to receive a legacy for the Woman's Missionary Work, Miss Helen Finlay having bequeathed \$100. Forty years later, Miss Catherine McCauley, who had been treasurer for more than thirty years, left \$200 to the work.

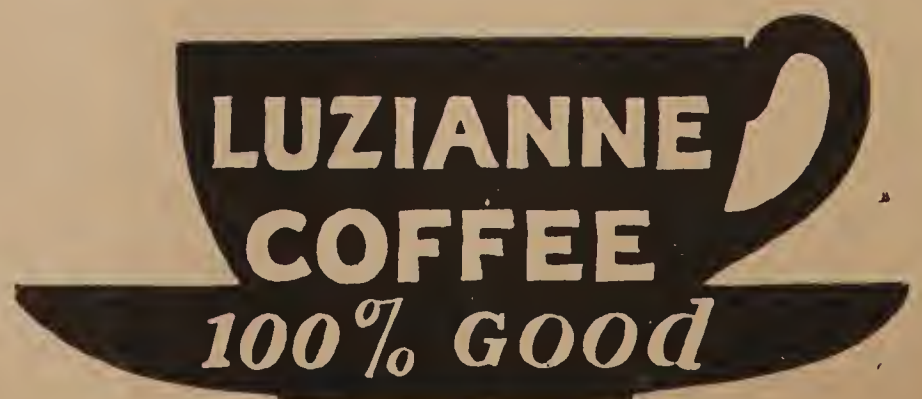
In addition to the usual work in which all auxiliaries are engaged, the women were

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

instrumental in building and equipping a modern educational plant, their monetary contribution being \$6,000. With a membership of 235, divided into seven circles, the women raised \$1,000 annually.

Officers of the W. M. S. are: Mrs. A. T. McIlwain, President; Mrs. T. B. Lewis, Vice-President; Mrs. J. H. Jones, Corresponding Secretary; Mrs. C. S. Jennings, Recording Secretary; Mrs. C. D. Walcott, Secretary Young Women's Work; Mrs. Birdell Adkins, Secretary Children's Work; Miss Laura Nurse, Treasurer; Mrs. F. A. Ainsworth, Local Treasurer. Superintendents: Mrs. R. P. Dunn, Supplies; Mrs. W. L. Francis, Publicity; Mrs. Paul Auerswald, Christian Social Relations; Mrs. W. B. Hinchcliff, Mission and Bible Study; Louise Law, Spiritual Life and Message; Mrs. L. V. Bowers, Baby Specials; Mrs. Robert Elliott, World Outlook. Circle Leaders: Mrs. Guy Drew, Mrs. S. F. Witherspoon, Mrs. W. E. Elam, Mrs. J. B. Walsh, Louise Law, Mrs. Hugh Wiseman Mrs. Dewitt Walcott, Committee Chairman; Mrs. E. H. Barwick, Program; Mrs. T. B. Lewis, Flowers; Mrs. A. Wells, Jr., Octagon Coupons.

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the best"

THE CHURCH PEW

STEWARDSHIP FOR TODAY

By Archie L. Hirst

Man is born into the world with nothing; he dies and takes nothing with him. While he is here he has the use of things. He does not really own them, he only uses them while he is here. They were here before he came, they will be here after he has gone. How he uses them—that is stewardship. Not what he has, but what he does with what he has—is stewardship.

If you were to plot time, how long a line would you draw? To cover recorded history up to 1940, allowing one foot to represent one year, would require something over a mile. If we go back to the dinosaur, which scientists claim lived 10,000,000 or 20,000,000 years ago, we can only faintly conceive the extent of time. Yet that which is past is only the beginning. The future stretches out in a limitless forever.

Here we are in the midst of all this time—how long a segment on the line represents our allotted seventy years? Out of the 10,000,000 years behind us, the unknown millions ahead, what are seventy years? Insignificant in history—but all important to us, for how we live these seventy years depends how we shall live in the eternity before us.

What division would you make if you received \$1,000,000 tomorrow? A million dollars represents a lot of things—things to be used for good or evil. You and I are not likely to receive \$1,000,000, but all of us receive something—what we do with the \$10 we have in our pockets—that is the point. Our problem is not with the million we do not have, it is with the things we do have.

Now if this be true with the individual—is it not also true with society—are we not accountable collectively for those things which we hold jointly? Is not the body politic responsible for the things which it possesses? Do we have a double standard—one for the individual and one for the group? May mass action be any less Christian than individual?

If you will agree with me that there is but one God and one standard, then I ask you, how can we justify the plowing under of cotton while people are cold, the dumping of oranges and potatoes while people are hungry?

We are a peculiar people. When things are going along well and everybody is prosperous, we are rugged individualists. Business wants no interference. The preacher should stick to the gospel and keep his nose out of economics, and Government should concern itself with no closer relationship than the maintenance of high tariff walls and the breaking up of strikes and picketing. Let the going get tough, and business, big and little, storms the Capital asking for relief.

Do I decry this? No. Am I campaigning for a planned economy? I am not sure. The one certain thing I am positive of is that some sort of a new economy must come if we are ever to overcome these periods of economic maladjustment. The answer is in the hands of the church. My prayer is that it be a really Christian solution.

Note—Mr. Hirst is secretary of an automobile association and a layman of Madison, Wis.—Christian Advocate (N. Y.).

ADDRESS OF SAM H. JONES, GOVERNOR-ELECT, AT FIRST METHODIST CHURCH, BATON ROUGE, APRIL 30

"This administration, if it hopes to perpetuate honesty in government and continue along the paths of rectitude after Sam Jones goes out of office, must keep every promise it made to the people.

"And it is up to you to see that your legislators back the governor in his determination to keep those promises. Neither the state nor its people can dodge the responsibility to aid the underprivileged and the unfortunate, the weak and the ill and the maimed.

"You who teach godliness should see to it that you and your people practice godliness. You should back your governor and all your officials in every attempt they make to better conditions."

Support From All

"You can't dodge behind the cloak of religion to lead a life devoid of activities beneficial to all the people. You have got to uphold the hands of the men who fought your battle for freedom.

"I must have support from all if I am to restore Louisiana government to a level 'where men and women may walk unafraid, content with their lot, proud of their citizenship, loving their state and their homes.'

"Godless doctrines breed discontent, dissension and war.

"It becomes your duty not only to preach the doctrines of God from your pulpits, but to send forth your voices for the preservation of the democratic form of government as we know it. Under the constitution under which we live every man has a right to worship God in the manner in which he chooses. That right will continue just as long as you protect it."

Christians in Politics

"Every one of you men and women is a part of politics. You can't keep out of politics. You can't be a Christian and not be a good citizen.

"If you want me to succeed as your governor it is your duty to lend me every aid to uphold my hands in carrying out what we believe is best for all the people.

"Politics simply means housekeeping . . . The state of Louisiana is the great home of every one of you. If you allow this home to be dirty, immoral, if you allow injustice and graft and corruption within this home, every citizen, every member of this great family, all suffer . . . If you do your duty, if you insist that your duly elected officials keep the great home clean, then we will have nothing to fear.

"I believe it the duty of every Christian in Louisiana hereafter to insist that elections be honest, that elected officials keep their promises and that the state 'enter' into no crooked deals and enrich no parasites."

Halt on Thievery

"Louisiana did more in the recent election than demand a halt of extravagances. It demanded a halt on thievery. It did more than demand efficiency and honesty. It demanded the restoration of the proper moral values in public life.

"To my mind the greatest harm done by the years of machine rule and dirty political rule was the undermining of the moral fiber of our state.

"You can't trade the souls and hearts of men and women for dollars. You can't barter decency for joy-rides and high-jinks. You can't be content with seeing the rich become richer while the poor become poorer.

"It is up to you to put religion into politics, so that politics may be pure and decent, so that great good can be done to the greatest number, so that the truism, 'I am my brother's keeper,' may be put into practical use."—(Excerpts).

STEWARDSHIP CENTRAL THEME

Christian Stewardship will receive strong emphasis in the Conference and School for Laymen meeting at Mount Sequoyah, July 8-12. This is in line with the recent pronouncement on this subject made by the General Conference.

Dr. James W. Workman, pastor of First Church, Fayetteville, Arkansas, will be one of the principal speakers. Dr. Workman always makes a unique and effective contribution to any program in which he has a part. Splendid pastor, preacher, student worker, scholar, Dr. Workman always brings to his task an infectious enthusiasm. He is in great demand for varieties of Conferences throughout the Church.

Dr. Workman knows how to come to close grips with any theme assigned to him and make it really live for his hearers. The laymen and ministers who gather at Mount Sequoyah, who are interested in stewardship and in making it effective in the local church, will profit greatly from the ministry of Dr. Workman on this subject.

MISSISSIPPI CONFERENCE

Meridian District—Third Round

Meridian Circuit, at Bethel, June 2, 11 a.m. and 1:30 p.m.
Binnsville, at Binnsville, June 15, 11 a.m. and 2 p.m.
Scooba and Electric Mills, at Scooba, June 16, 11 a.m. and 1:30 p.m.
Marion, June 16, 3:30 p.m.
DeSoto, at Manassa, June 23, 11 a.m. and 1:30 p.m.
Quitman, June 23, 4 and 7:30 p.m.
Enterprise and Stonewall, at Concord, June 30, 11 a.m. and 2:30 p.m.
East End, Meridian, June 30, Aug. 7, 7:30 p.m.
Central, Meridian, July 7, Sept. 6, 11 a.m.
Wesley, Meridian, July 3, 7, 7:30 p.m.
Chunky, at Collinsville, July 14, 11 a.m. and 3 p.m.
Poplar Springs, Meridian, July 14, 17, 7:30 p.m.
Porterville, at Union, July 21, 11 a.m. and 2 p.m.
Hawkins Memorial, Meridian, July 21, 24, 7:30 p.m.
Pachuta, at Orange, July 28, 11 a.m. and 2 p.m.
Fifth Street, Meridian, July 10, 28, 7:30 p.m.
Philadelphia, First Church, Aug. 2, 4, 7:30 p.m.
Philadelphia Circuit, at North Bend, Aug. 3, 11 a.m.
Hope, at Henry's Chapel, Aug. 4, 11 a.m.
Harmanuel, at Harmanuel, Aug. 4, 3:30 p.m.
Lauderdale-Daleville, at Daleville, Aug. 11, 11 a.m. and 1 p.m.
DeKalb, at Spring Hill, Aug. 11, 3 p.m.
Twenty-Second Avenue, Meridian, Aug. 7, 11, 7:30 p.m.
Vimville, at Pleasant Hill, Aug. 18, 11 a.m. and 1 p.m.
Decatur and Hickory, at Good Hope, Aug. 18, 3 p.m.
Newton, Aug. 18, 4:30 and 7:30 p.m.
Collinsville Circuit, at, Aug. 23, 11 a.m.
Shubuta, Aug. 25, 11 a.m.
Matherville, at State Line, Aug. 25, 3:30 p.m.
Union, at Mt. Zion, Sept. 1, 11 a.m. and 1 p.m.
Cleveland, at Big Oak, Sept. 1, 3:30 p.m.
Rose Hill, at, Sept. 8, 11 a.m.

A delegate from each church to the Annual Conference will be elected during this round. See paragraphs 771 and 789 of the present Discipline for nominations of Trustees who will also be elected, and have nominations in duplicate of all officials who are to be elected. Let us push the matter of the collections with vigor and without ceasing.

W. B. JONES, D. S.

"Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out." To be as immovable as a pillar in the house of our God, is an end for which one would gladly endure all the shakings that may be necessary to bring us there!—Hannah Whitall Smith.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following is a letter of appreciation to the women of Louisiana from the vice-president, Mrs. W. H. Martin.

Plain Dealing, La.,
May 5, 1940.

Dear Friends of the Louisiana Conference:

Words are inadequate to express my appreciation to you for the gift of the Honorary Life Membership that was given me at the Shreveport District Conference last Tuesday. This expression of your love for me and your loyalty to the cause of missions, has touched me very deeply, and I feel very unworthy of this great honor. It came as a complete surprise and has made me very happy; you have drawn me very close to you, to my Lord, and to my church.

During the eleven years that I have held conference offices, the enrichments that have come to my life have been many; deepening of my spiritual life, opportunities for study and work, and friendships along the way. The blessings have far outweighed the time and effort that I have given to the tasks assigned me. I owe you a debt of gratitude for giving me the privilege of serving this conference. My prayer is that women will seize the opportunities that may come to them to work in this part of our Master's Garden.

May God bless you and keep you.

(MRS. W. H.) OENA MARTIN.

* * *

This poem expresses my sentiments:

"If nobody smiled and nobody cheered and nobody helped us along,

If each, every minute, looked after himself and good things all went to the strong,

If nobody cared just a little for you, and nobody thought about me,

And if we all stood alone in the battle of life, what a dreary world it would be.

"Life is sweet just because of the friends we have made and the things which in common we share;

We want to live on, not because of ourselves, but because of the people who care;

It's giving and doing for somebody else—on that all life's splendor depends,

And the joy of this world, when you're summed it all up, is found in the making of friends."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

Three acts of the recent Mississippi Legislature will be of interest to our women, for they concern items in which we have long been interested.

The State has accepted Jackson College, in Jackson, Miss., as a training school for negro teachers. Its several buildings and fifty-acre campus are debt free, and the Rosenwald Fund has offered from \$40,000 to \$60,000, as needed, to recondition the buildings, and will also match "dollar for dollar" any sums up to \$30,000 per year, which the Legislature appropriates for

operating expenses for the coming biennium.

A school for delinquent negro children will be established on the campus of Jackson College. This plan will enable the teachers in training to get part of their "practice teaching" in this school, and will give the children the advantage of the very best instruction.

Plans were approved for juvenile courts in the state. However, we are not yet familiar with the details.

Remember the dates of the Pastors' School—June 17-22, at Biloxi. We expect to meet you there.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Zone Meeting At Iuka

Zone One held its second quarter's meeting at Harmony church, Friday, May 24. The theme was: "Building the New Church."

A most effective devotional on "Living and Working Together," was given by Miss Ollie Mae Gray, of Burnsville.

The following auxiliaries were represented with interesting reports: Belmont, Burnsville, Harmony, Golden, Iuka, Old Bethel, Snowdown and Spring Hill.

The "Interpretation of the Christian Social Relations Legislation" was given by Mrs. J. B. Burns, of Belmont. Mrs. W. O. Shook, of Golden, made an inspiring talk on "Children's Work." A duet by two small girls, Juanita and Bobbie Sue Lomeneck, was enjoyed. Mrs. Lowry Dean extended a welcome and an invitation to lunch. Mrs. J. F. Creel, of Golden, had charge of the afternoon devotional, using as her subject, "The Immortality of Service." The panel discussion on "Our Foreign Work," was given by the Iuka auxiliary, with Mrs. W. H. Mounger in charge. Mrs. Prentiss Oaks, of Iuka, discussed "The New Church and Its Opportunity for Service." Solo: Miss Louise Ford of Burnsville. "Why I Am a Member of the Missionary Society," was discussed by Mrs. Charles Stephens of Iuka.

The benediction was pronounced by Rev. W. H. Mounger, of Iuka.

The next meeting will be held at Belmont.

Mrs. J. R. Winge, Chairman;
Miss Vera Montgomery, Sec.

* * *

Miss Shinn's D. V. B. S.

June 9-15—Sallis.
June 16-22—Senatobia.
June 23-29—Holcomb.
July 1-13—Starkville.
July 14-20—Sledge.
July 21-27—Sunflower.
July 28-August 3—Long Shot.

THE POWER OF THE CHRISTIAN EXPERIENCE

(Continued from page 6)

to do. After we had talked for sometime she asked me to pray for her. I explained to her that a Christian always must be willing to say in his prayers, "Thy will be done." And I asked her if she were willing to say that she would submit to God's will under the existing conditions. (I hope you

will understand that I do not mean to imply that God singles out a person and strikes him down with disease, but I do mean to say that if a person is stricken he must face adversity in the Christian way, for only in so doing is he accomplishing the will of God.) She replied that she could say and mean "Thy will be done." I began to pray, "O God, thou knowest the desire of her heart, if it be possible 'let this cup pass.' Restore her to her family and friends. Nevertheless, I pray and she prays, 'not my will, but thine be done. Amen.'" Even as I was praying I could hear her whispering her prayer with all her soul: "Thy will be done, Thy will be done." There is power in that kind of commitment, and we can find it in no other way.

The rich young ruler, realizing his need asked, "What lack I yet," and Jesus replied in effect, remove every barrier and commit your will to the will of Almighty God.

There is power in the Christian religious experience because: (a) it frees us from sin; (b) gives us direction; (c) causes us to yield our wills to the greatest will in the universe. I commend unto you this power, and say to you that in no other way can you become your highest and best selves.

A. E. ROGILLIO

West Feliciana Methodism lost one of its oldest and best friends in the passing of Mr. A. E. Rogillio, of Tunica, La., on May 20, 1940. Mr. Rogillio had passed the scriptural "three score and ten years," and had attained the ripe old age of eighty-two. Up until the very end, he was strong in mind, body and spirit.

For more than forty years Mr. Rogillio had been a member of the Tunica Methodist Church, and for the greater part of this time he had been on the Official Board, and was Chairman of the Board of Stewards at the time of his passing. His influence for good will be greatly missed, not only in Tunica, but also in West Feliciana Parish, and the State at large.

The funeral rites for Mr. Rogillio were conducted at his home by the pastor, Rev. H. B. Varner, assisted by the district superintendent, Rev. J. Henry Bowdon. The theme of the pastor's remarks were taken from second Samuel 3:38, "A prince, and a great man hath this day fallen in Israel."

Three sons, Eugene, Carlyle and John Hines; one brother, Mr. S. V. Rogillio; one sister, Mrs. Annie Early; and four grandchildren, besides a host of friends, mourn the passing of Mr. A. E. Rogillio.

REV. H. B. VARNER.

ADULT ELECTIVE COURSE FOR JULY, AUGUST, SEPTEMBER

"Parents Are Teachers" is the title of the elective course for adults which will appear in the *Adult Student* during July, August, September, 1940. The course will endeavor to encourage parents to think of themselves as teachers of the Christian religion in the home and to equip themselves to become more effective teachers of their children. It will be written by Dr. Harry C. Munro, Director of Adult Work and Extension, International Council of Religious Education, and well-known author in the field of Christian education. Helps for teachers will appear in the *Church School Magazine* at the same time. Sample copies of the *Adult Student* can be secured by writing to Dr. C. A. Bowen, 810 Broadway, Nashville, Tenn.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 9, 1940

By Rev. W. C. Newman

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Lesson Text: Ezekiel 33:7-16

Golden Text: So, then, each one of us shall give account of himself to God.—Romans 14:12.

The influence of Christian thought upon world events is sometimes no greater than the influence of world trends upon Christian thought. Of recent years our highly mechanized life has rapidly de-personalized society to a large extent.

Once illness and death in any home brought the neighbors hurrying with food, flowers and needed supplies. The sick man's crop was worked out by the men and boys of the community. Nursing was performed for however long it was necessary by neighboring women and girls. When death came the preparation of the body for burial was done by no professional mortician, but by friends.

Hospitalization, the increase of professional nursing, organized relief agencies, and other forms of impersonal assistance have replaced that neighborly help, because these means of taking care of the sick and dying are more efficient. We do not wish to return to the old way. But this impersonal assistance has deprived us somewhat of our old sense of personal responsibility toward our fellow men.

True we give far greater sums of money for charity than ever before. True we are, perhaps, more humane in general than we used to be. But instead of giving assistance with our own hands we set up a government agency or hire professional people to do the actual work.

Now this same tendency is definitely noticeable in our religion. We have better

churches, more efficiently organized Sunday schools, a more comprehensive program, better trained ministers. But the average church member seems quite willing to leave all responsibility for evangelism and the teaching of religion to hired professionals.

Are we to understand that this fulfills the lay Christian's obligation for the evangelization of the world? Indeed it does not! Only when every Christian is seriously concerned about the saving of others can we have a really powerful Christian church.

Christianity's Competitors

Strangely enough evangelism as a passion and an art seems to have been taken over by the unChristian world. The most zealous evangelism known in our time is being practiced by the followers of Communism, Fascist doctrines, and the Nazi creed. The young men and women of these countries are giving themselves body and soul to those false and unholy causes. Their leaders are passionate and skillful evangelists. Their enthusiasm can be likened to nothing so much as to the enthusiasm of an old time revival meeting. Unbridled emotion and unrestrained zeal mark their gatherings.

What if we Christians sit indifferently by while these zealots proclaim their unChristian gospel with such fervor? Christianity itself is endangered by our insipid faith.

Sin Is Still Sin

There is a great deal of loose thinking and loose living among us. We make a joke of our apostasies. Impurity is no longer considered unforgivable. But do not therefore imagine that men have lost their sense of the value of personal purity.

I do not know any man, personally, who would be willing for his wife to be impure. I do not know any parent who would encourage his daughter to live immorally. I do not know any conscientious person who would not give anything in the world had he never surrendered to impurity.

For sin still sears the human soul, and leaves irreparable damage to the human personality. And no one knows that better than the sinner himself.

Is not this reason enough for us to cry as earnestly as did Ezekiel: "Turn ye, turn ye from your evil ways; for why will ye die?"

"So Great Salvation!"

Our fathers believed that unforgiven and unsaved sinners would go to hell and endure eternal punishment. Therefore they plead with their children and their friends to give their hearts to God.

But they believed something else, also. They believed that real religion was the only safeguard against their children becoming impure. And they were not willing to send their sons and daughters into a world of many temptations without the protection of a vital religion.

A man must be extraordinarily naive to be ignorant of the fact that our world presents strong temptation in the most vivid and irresistible forms that have ever been known. Our children must face things our

fathers scarcely knew existed. For evil is more widespread and more seductive than in former times.

But genuine Christianity can empower men for living where all other efforts fail. No parent can go always with his children to shield them from evil. No mere training alone can secure them against weakness. But Christianity is "so great salvation" in that it provides those interior resources and those divine forces which strengthen men for the great battle and save them from destruction at the hand of evil.

Who Does Not Need It?

But some of us throw off the sense of responsibility by saying to ourselves, "I and my children are above such low practices. We are already safe. Why should I be anxious?"

Such false security is deadly. No one of us is safe except when secure in honest religion that is greater than our temptation. And those of us who have felt the sting of evil upon ourselves, or upon those we love, know that its terror cannot be exaggerated. We can never again be indifferent about the "salvation" that is in religion.

In vain we call old notions fudge,

And bend our conscience to our dealing;
The ten commandments will not budge,
And stealing still is stealing.


But salvation is still salvation, though we may dress it in technological terms such as "adjustment," "integration," and the like. It is still true that "if he (the wicked) turn from his sin, and do that which is right, if he restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die."

We Christians alone have that knowledge of salvation. Many a broken sinner waits hungrily to hear it. Every Christian, whether lay or professional, owes him that saving information.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WHAT HAPPENS WHEN WE PRAY?

What happens when one really prays?

Down at Chimney Rock, N. C., there was the natural basin for a lake. Mountains are round about and a lovely valley through which ran a small stream. Some years ago a dam many times the width of the stream was built across it. The public highway was taken from the valley and rebuilt along the mountainside. The houses and stores were also removed, and when everything was ready, several mountain streams with rushing torrents were diverted into this river. So the valley became a lake and bears today the charming name of Lake Lure.



Mr. Jones

Is this what prayer means? Is it an in-filling process of the Divine Spirit?

At West Point some years ago the cadets took a cannon and wrapped about it ten miles of copper wire, hitched the wire to a dynamo, and charged it with electricity. That cannon became a mighty magnet. If a cannon ball was brought anywhere near it, the ball would leap up and attach itself to the lip of the cannon. For that coil of wire was magnetized with power.

Does prayer do something similar to men and women? Does it empower them? Does it magnetize them spiritually?

Carrier pigeons, about which there has always been a great deal of romance, are still used as bearers of dispatches. It is next to impossible to lose a homing pigeon. Take one of them five hundred miles from home, release it, and what happens? It rises by means of great circles, gradually narrowing until it has reached a far height, and there it "surveys the landscape o'er." From that far height the pigeon gets its bearings and seems to know instinctively what direction to take.

Is prayer like this? Does it enable us to get our bearings and widen our visions? Does prayer expand the soul's horizon?

Nobody has exhausted the possibilities of prayer. No one can compute or predict the achievements of the life of prayer. True it is that

"More things are wrought by prayer
Than this world dreams of."

(c) 1940 by Religious News Service.

LITTLE FOXES

By Rev. Vivian T. Pomeroy, D. D.

One sunny day I was held up by a traffic jam not a great distance from Milton, where I live. I am not one to mind an occasional traffic jam. I don't find it necessary to start honking and fill with agony the two elderly ladies sitting in the car just ahead. Instead, I light my pipe, and see the world.

So I sat, idly looking from the window of my car. Along the sidewalk came two quite small sinners—two little girls. They had sweet faces, and I could not have thought

that they would harm a fly. Nor would they, if they had stopped one second to mend their ways. This is what happened.

They were passing a fruit store. Overhead was a large striped awning. On a hook there hung the iron crank used to wind the awning up and down. As you may know, there is something about a thing like that, hanging on a wall, which is very tempting. So one little girl reached out and gave it a twirl. It swung and came crashing on to the sidewalk. Bang!

Now there was nothing very wrong about that. You or I might have done it, and it could have been put right in a second by picking it up and putting it back. But the two little girls, no doubt startled by the bang, skipped off as fast as they could and were out of sight before you could say "Jack Robinson!"

Meanwhile, the jam still jammed. A large, rather fierce man came along the sidewalk and tripped over the crank. He did not fall; but he glared and passed on. He was too grand and big to stoop and put the thing right.

In a few seconds there was the sound of the falling of a body which once might have been heavenly. A stout lady with an impressive hat tripped over the crank and sprawled on the sidewalk; and at once there was another sort of jam. For a moment she remained largely horizontal, and then sat up. She was not very hurt, but she was extremely angry. She shouted about having the law on the fruit man. She showed a sadly damaged stocking. A tire-some old man near by said that in his day ladies wore wool and were safe.

The scene was getting very noisy. I did not dare to leave my car. I could only watch. A second lady, also ample, hove in sight. She put her arm round the first lady as far as it would go, and they went off together. The fruit man put his crank back on its hook, saying it must have fallen. The traffic jam untied itself, and I drove on. Not another peep of those two little girls did I have. But I did remember some words from the Bible, which is so full of things to remember. "Catch the little foxes, that spoil the vines."—Reprinted by special permission of the author and the Christian Leader.

THE FIRST FRIEND

Soon after the Creation a chasm broke open across the earth. Man was left on one side of it, the animal world on the other. The animals seemed undisturbed by this separation from Man—all except the dog. He whined and ran up and down, seeking a way across. At last Man saw him and noticed the pleading look in his eyes.

"Come!" he cried.

The dog sprang, but the chasm was too wide for him. He reached the opposite side only with his front paws, and hung there struggling vainly to get up.

Then Man put out his hand and pulled the dog up to safety beside him.

"You shall be my comrade for ever and ever," he said.—Old Legend.

The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph and praise.

—A. Maclaren.

Democracies can stand securely only on one foundation, good will to men: good will to all men. Tyrannies may endure for a time on the basis of ill will to men: race against race, language against language, class against class. But no tyranny endures forever.—Alvin Johnson in Good Will to Men.

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TRIAL BY FIRE

As this edition of *The Presbyterian Tribune* is being prepared for the press the "total war" has just broken in Europe in all its freuzy and horror. Nations are being swept away at a rate so rapid that even the daily newspapers cannot keep pace.

On the lips and in the hearts of millions of Americans is the prayer that our own country may be spared actual participation, although many are not at all sure that is possible. There is a sense of bewilderment as to what we can do—or not do—and still believe that we are Christians.

From its very beginning this paper, in its effort to uphold the spirit of the Prince of Peace, has consistently abhorred war and to this day believes that all war is a manifestation of the power of sin in the world. The whole situation in Europe is a ghastly mistake that should have been avoided many years ago. But now we are face to face with the monster which man's greed for power and wealth has created and which has arisen to crush its creator. What shall we do?

Much has been said about the opportunity before the United States to remain out of war and, then, to wield a moral influence in reconstructing civilization out of the shambles of the world when the smoke of battle has cleared away. We believe that the Americas may become the last out-posts for the preservation of democracy, justice and liberty. But there rests upon all of us in this hemisphere the tremendous responsibility of keeping our moral perspective clear. We dare not ignore the suffering of the world if our motive is merely selfishness. The only righteous neutrality is a neutrality that involves a willingness to suffer.

In the weeks ahead it will be very easy for our hatred against certain political philosophies to be fauned to the point that our own thinking will assume totalitarian aspects. There are German refugees among us—Christians and Jews who have been driven out of their homeland. There is grave danger that they may be persecuted here because of the very thing that sent them to our shores for protection and that we may be guilty of the very sin for which they already have suffered.

What shall the American Christian do in this hour of sorrow and dismay?

1. He shall remember that whatever the emergency, war itself accomplishes absolutely nothing that is good.

2. He will sustain the missionary forces at home and abroad, for they represent the very frontier of Christianity in this hour. They are the only agencies now at work in cementing human brotherhood in the spirit of Jesus.

3. He will give aid to the Red Cross in its ministry to sufferers in all the nations at war.

4. He will prevent any spirit of national, racial, or class-hatred from creeping into his own soul or the souls of his neighbors.

5. He will humble himself before God that he may preserve spiritual insight in a day of confusion!—*The Presbyterian Tribune*.

RELIGION IN EDUCATION

"One hundred years ago Horace Mann called upon the American people to expaud our public school system, with the prophecy that nine-tenths of our crime would disappear. The American people have responded uobly, and yet, in spite of our great public school system, our crime has increased during the past hundred years more

than five hundred per cent.

"Education, to be effective, must not neglect the most important phase of the child's inheritance, namely, religion. The cultivation of the intellect is not sufficient. Apart from religion, education, in the words of

Cardinal Newman in his 'Idea of a University,' gives 'no command over the passions, no influential motives, no vivifying principles.'"—Gould Wickey, Executive Secretary, Council of Church Boards of Education.



For the first and second quarters of 1940, more than a million copies of *The Upper Room* have gone into as many homes. We are now asking pastors and group leaders who use *The Upper Room* to aid us in keeping all homes supplied for the third quarter—July, August and September.

THE UPPER ROOM

is intended for daily use as a devotional guide the year round. Any decrease in circulation the next three months means that some who are using it the rest of the year are denied its helpful guidance and inspiration during the summer quarter.

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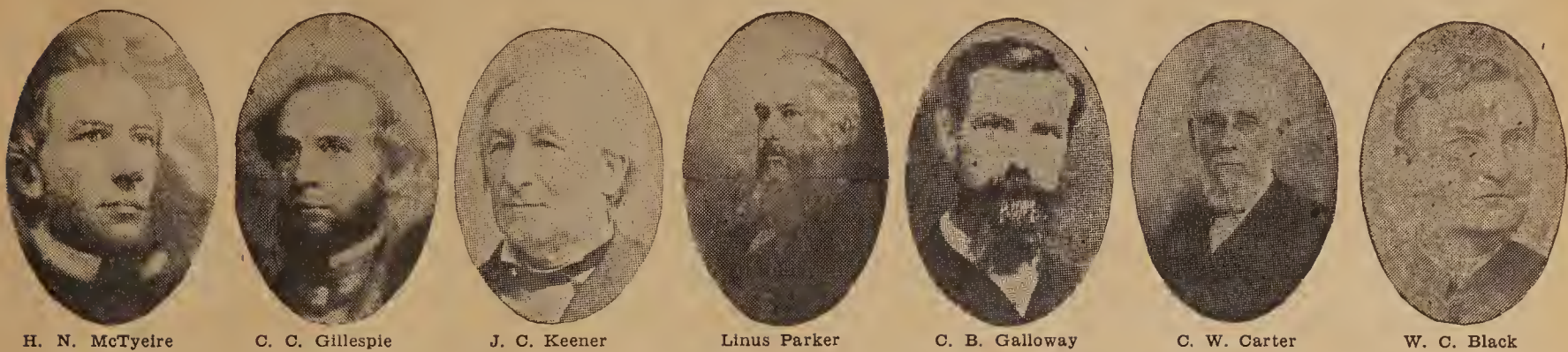
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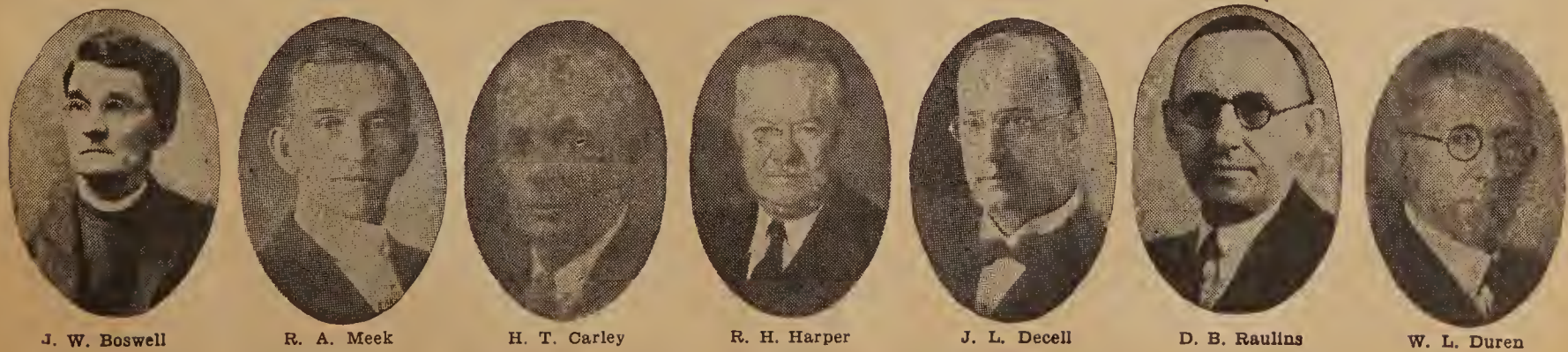
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"I was sorry I did not get to see you last Tuesday. You made a good speech, and you are doing a 'jam-up' good job as editor of our Advocate."—(From two private letters).



DR. VLIET'S DATES CHANGED

Dear Dr. Duren: Please tell the brethren through the Advocate that in order to have Dr. C. K. Vliet as our guest speaker at our group quarterly conference, it is necessary to change the dates of the group meeting.

The Charleston group will meet at Charleston, June 24.

The Batesville group will meet at Batesville, June 25.

The Como group will meet at Como, June 26.

The Hernando group will meet at Hernando, June 27.

The Byhalia group will meet at Byhalia, June 28.

I trust that each pastor will notify the officials of his charge as to the change in these dates. We are sorry to have to make these changes at this late hour, but it becomes necessary. We are very anxious to have full attendance from each charge, and with the help of pastors and laymen, this

can be done. Our pastors and laymen have never failed us and they will not fail this time.

Sincerely,

C. T. FLOYD, D. S.

IN MEMORY OF MRS. MARIA L. MOODY

Mrs. Maria L. Moody was born April 4, 1868. She was married to B. H. Moody, who preceded her in death nearly forty years. To this union were born four children, two of whom died a number of years ago, leaving two to mourn her passing. They are, Bob Moody and Mrs. J. E. Brock.

Mrs. Moody joined the Hickory Ridge Methodist Church when she was eleven years of age. She transferred her membership to the Carpenter Methodist Church in June, 1903, where she remained until her death, January 28, 1940.

While it was not my privilege to know

Mrs. Moody in her active days, I am told by those who knew her that she was unusually faithful to her church and pastor, and a great Christian character. Her daughter, Mrs. J. E. Brock, is a faithful teacher in the Utica Methodist Church, which is the natural fruits of a Christian mother. We are thankful to God for the long and useful life of this good woman, and we trust that her influence shall live on in the lives of her children, grandchildren and friends.

Her pastor,

T. E. NICHOLSON.

Our deeds still travel with us from afar, and what we have been makes us what we are.—George Eliot.

Efficiency, punctuality and the desire for achievement and success make Americans so unhappy and nervous.—Lin Yutang.

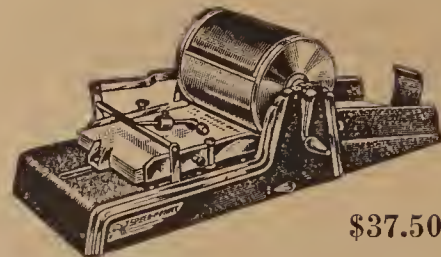
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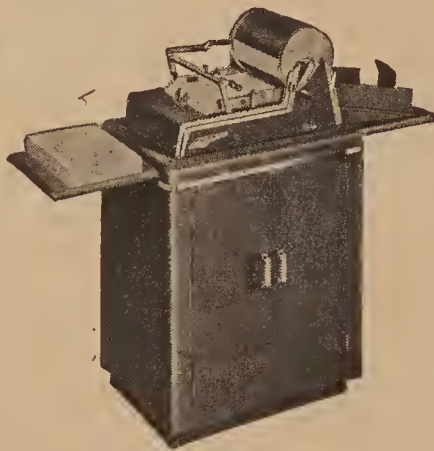


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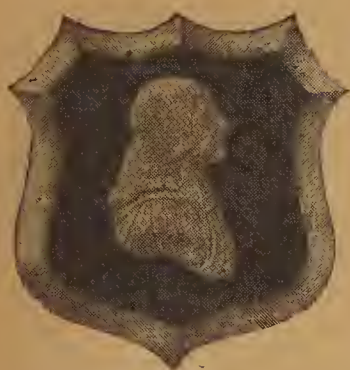
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THE LIVING CHURCH

The truth that convicts and converts must issue from a flaming heart. Preaching that is to produce evangelical results must be richly dyed with the red arterial blood of experience. "One thing I know."
—Robert Menzies.

THE PRAYER-ROOM TODAY

Father, speak to this restless, wavering heart, and bid it return to its rest in Thee. Still the tumult of busy thought and desire within my mind, that Thy voice alone may be heard there. Make me so sure of Thee that Thy peace shall stand sentinel at the gate of my soul, keeping out every anxious fear. Let Thy Spirit help my infirmities and teach me to pray. Amen.

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HYMN

John Haynes Holmes

Thou God of all, whose spirit moves
From pole to silent pole;
Whose purpose binds the starry spheres
In one stupendous whole;
Whose life, like light, is freely poured
On all men 'neath the sun;
To Thee we lift our hearts, and pray
That Thou wilt make us one.

One in the patient company
Of those who heed Thy will,
And steadfastly pursue the way
Of Thy commandments still;
One in the holy fellowship
Of those who challenge wrong,
And lift the spirit's sword to shield
The weak against the strong.

One in the truth that makes men free
The faith that makes men brave;
One in the love that suffers long
To seek, and serve, and save;
One in the vision of Thy peace,
The Kingdom yet to be—
When Thou shalt be the God of all,
And all be one in Thee.

—The Christian Leader.



WALLET OF THE WEEK



THE CONGREGATIONAL CHURCH, according to the figures of the 1939 Year-Book, registered a gain of six thousand two hundred and ninety-nine members—slightly more than one half of one per cent. There was a net loss of fifty-five churches, and three thousand six hundred and thirty-three church schools. The young people's societies showed a gain of one thousand six hundred and eight members. The Church seems to be holding its own, but one imagines that the showing is unsatisfactory to those directly interested.

* * *

THE JEWS IN PALESTINE, nearly a half million in number, are seeking to preserve peace and to provide a haven for refugees from the war areas of Europe, according to a statement made by Eliezer Kaplan, Treasurer of the Jewish Agency for Palestine; but if the war should spread to the Mediterranean, they are prepared to muster one hundred and forty thousand Jewish soldiers to defend the Jewish National Home. At the present moment the prospect seems good for the early involvement of all the countries of the Mediterranean.

* * *

THE CHINESE GOVERNMENT, despite the devastation of the war now going on, has organized an anti-illiteracy campaign in ten provinces, and the effort has been greatly helped by refugee students and teachers from the Japanese-occupied areas. In Chungking, more than fifteen thousand are said to have passed the literacy tests in November, and ten thousand are now attending classes. In the province of Chungking alone there are said to have been one hundred and fifty thousand illiterates a year ago. Nearly six thousand teachers are working in the campaign.

* * *

SYNTHETIC RUBBER, says Dr. Gustave Egloff, nationally known scientist, can be produced from American oil wells in sufficient quantity for all the needs of the country. The potential supply is placed at two hundred billion pounds—approximately two hundred times more than was used of natural rubber by the United States last year. If this be true, the ownership of tropical forests from which raw rubber has been obtained in the past may not be so vital or even important as has been thought. The claim greatly enlarges the outlook of the petroleum industry of the world.

* * *

CICADAS, THE LOCUST FAMILY, have a curious and somewhat obscure life history. Scientists have numbered thirty broods whose periodic appearance in various parts of the country range from thirteen to eighteen years. The thirteen-year variety is thought to appear in the South, where the period of their underground life may be shortened by climate. The life of the cicada above ground is less than a month and the cycle of its appearance is not exact but slightly variable. Brood 14 is due to appear this month and the scene of its appearance will be principally in Tennessee and the Ohio Valley, but they will probably appear in fewer numbers northward to Illinois and northeast to Cape Cod.

THE JULIUS ROSENWALD FUND awards of sixty-eight fellowships announced recently total one hundred thousand dollars. The awards average \$1,500, and twenty-eight white Southerners and forty Negroes make up the list. The Negroes were chosen from any field and from any part of the nation, but the white persons were restricted to those who must work upon some problem distinctive to the South, and who expect to make their careers in that section. There were more than six hundred applicants for the fellowships.

* * *

MORRIS GORDIN, a Jew in the inner circle of Communism and for a time a Commissar of the Soviets, was converted in a Jewish-Christian mission and is now in Princeton Seminary. It is said that his approach enables him to address thoughtful Jews and radicals in the Labor Temple, New York, with convincing appeal. He has addressed audiences in the West, where he has had the ear of people who would be extremely difficult of approach for others who might lack his understanding of the background and workings of Communism.

* * *

BLUE ROCK PIGEONS of Venice, familiar to every tourist who has visited the famous Saint Mark's Cathedral, are officially fed at two o'clock every afternoon. The reason assigned for the peculiar reverence in which the pigeons are held is that, when the Venetian Republic conquered Constantinople, a Blue Rock pigeon brought to Venice the glad news of the victory. It is difficult to believe that such a legendary story could be the real foundation for the consideration shown the thousands of birds which almost cover the open court in front of the Cathedral.

* * *

THE CONSCIENTIOUS OBJECTOR was the occasion for the appointment of an interdenominational committee, approved by the Federal Council of Churches, for the study of the problem. The composition of the committee includes all "interested" denominations and conference will be had with the federal government and the Attorney-General on the status and rights of conscientious objectors under our existing laws. Much as we are opposed to war, we have never seen the consistency of requiring military service of one class of citizens and excusing another. It involves for us irreconcilable factors.

* * *

THE OFFICIAL CATHOLIC DIRECTORY for 1940, according to *The Watchman-Examiner*, places the present Roman Catholic population of the United States, Alaska, and the Hawaiian Islands at 21,403,136 persons, a net loss during the preceding year of 3,371. Converts to the Roman Catholic faith are given as 73,677, a record figure. These figures show, however, that the Roman Catholic Church failed by more than seventy-seven thousand to maintain itself within its own fold. The birth rate among the Roman Catholic people is the highest of any group in the country. The roll-cleansing explanation, as usual, does not explain. The fact remains that the Church lost in its membership.

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New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

A DAY OF TROUBLE

For all peoples of the world, belligerents and neutrals alike, this is a time of trouble and deep anxiety. Dr. Albert Einstein, the world-famous refugee-scientist, said recently: "One may wonder how it is possible to talk calmly in these exciting times." As a scientist Dr. Einstein observed that "science has been unable to find anything but chaos in the ultimate organization of the universe." He then went on to say that he continued to have faith in the ability of the human intellect eventually to find the key to the riddle of the cosmos, but for the present the task seemed to be hopeless and all logical approaches to the universe to have ended in a blind alley where there is neither logic, sequence of cause and effect, nor possibility of predicting events in space and time, and the most that he could say was that "all the force and violence of today will be forgotten in a few years, but everything that the human mind can accomplish will continue to enrich the earth."

We offer no criticism of Dr. Einstein. He was speaking as a scientist to scientists. It does seem to us, however, that the very gloom which shadowed his heart as he spoke gives little encouragement to believe that the intellectual and the material offer much for the final solution of the problems of the world. Certainly the wretched use to which the attainments of the human mind have been put in the last half a century makes the hope of continuing enrichment of the earth seem like a cry in the wilderness.

It has been said somewhat boastfully that scientific education has done more during the last half century to overthrow pagan gods than missionary propaganda had accomplished in two thousand years. But if the dethronement of the gods leaves a pagan heart, how much is the pagan profited by the conquest? Let Russia and Germany furnish the answer. The end of missionary propaganda is not ecclesiastical destruction, but spiritual reconstruction—not beating pagan gods into the dust, but exalting the true God and His Son Jesus Christ in their stead.

We quite agree with the eminent physicist when he admits that science does not have the answer to the riddle of the cosmos, but we go further and say that we know that it never can have the ultimate answer. God is interwoven with the best in all of human civilization, and it is nothing less than stupid to ignore Him and His Son Jesus Christ as the integrating factors in the building of the ultimate civilization—the ultimate answer to the riddle of the cosmos. The scientific finalities of today may be in the joke books of tomorrow, but God and religion persist and will have a distinct and constructive message for every age.

THE ISSUE SETTLED

The Church Press has been greatly handicapped for two years by the feeling of uncertainty which has prevailed as to what the course of united Methodism might be in that important matter. This has been particularly true of the Conference organs. Some of us had no doubt as to their status, but many of our people remained fearful and hesitant as to their future. On another point all of us have recognized that there was a possibility of action which might greatly embarrass if not destroy the Conference or regional press.

At last the whole matter is ended. Both the General and Jurisdictional Conferences have spoken, and their action leaves the Conference organ with a clear field and as the distinctly recognized agent of the Annual Conference as the basic unit of the new Methodism. No restriction whatever was even suggested, either as to the grouping of Conferences for its support or as to its promotional responsibility.

Now that all uncertainty is past, we hope to have the widest cooperation on the part of every charge, pastor and layman in Louisiana and Mississippi for making this Advocate a worthy representative of the Church in these Conferences. Let us spare nothing in order that our people may share the literature and the message of our Church. We have had recently another example of what can be done. Rev. C. A. Northington, of Dublin, Miss., has placed the Advocate in every home in his charge. That achievement may not be possible for every charge, but it is certain that the influence of your Conference paper can be greatly extended by a conscientious effort in its behalf. The paper is anxious to have a worthy part in the new day of Louisiana and Mississippi Methodism.

MUDDLING ALONG IN A DANGER ZONE

The tragic events happening to neutrals in recent months emphasize the shortsightedness of nations in their dealing with one of the most dangerous aspects of warfare, particularly modern warfare. We refer of course to the so-called "fifth columns," whose deadly treachery played such a disastrous part in the invasions which completely wrecked the small nations of Northern Europe. It seems to us that those nations followed a policy of muddling along until it was too late to take effective measures against carefully concealed treacheries.

We are by no means sure that our own country is not pursuing to some extent the same tactics. We do not believe in an attitude of foolish severity toward persons who happen to be alien born, but we believe that most persons who are worthy can establish their loyalty. The disclosures made by the Dies Committee, which has been

so much under fire in recent months, seem to us to indicate that the time for our muddling in such matters ought to come to an end. Certainly no understanding person should make statements which covertly attack the crusade against enemy aliens. We have in mind this statement, "There are far better ways of discovering the enemies of our democracy than by tabulation of their birthplaces or their citizenship papers." To our mind that is at least a legitimate point of beginning in the present situation and any uncertainty can be removed now with far less chance of wrong and injustice than might be the case after our country should have been drawn into the conflict. It seems to us that our people have a fair measure of hospitality for other than their own, but in all our vast national domain there is no room for a traitor either in war or peace.

THE PARKER RECOGNITION FUND

Elsewhere in this issue we carry the report by districts of the Louisiana Conference for the Parker Recognition Fund collection. As we recall, this is about thirty-five per cent of the amount originally allotted to the home Conference of Dr. Parker. It is, of course, a larger percentage of the adjusted total. We may say that the amount contributed to date represents seventy-three individual subscriptions and all but four of these subscriptions were made by ministers. In Louisiana it has been agreed that laymen may join with the ministers in raising the amount asked, as the amount raised in this Conference is wholly in honor of one of its own members, and the raising of endowment for Emory University is something which is entirely the responsibility of the Southeastern Jurisdiction. We present this as an urgent appeal, not for large gifts, but for such a number of individual subscriptions as will properly express the esteem of the Conference for its own worthy son. The time is passing and this matter must be closed out. See the Director for your district and indicate the share that you wish to have in this tribute to Dr. Parker. This appeal is to Dr. Parker's friends among Louisiana laymen as well as to preachers.

"A CHRISTIAN UNATTACHED"

Under the above caption, the *Christian World*, London, carried in its issue of May 23, a contributed article relating to the death the week before of Mr. Charles Wright. He was eighty-five years old, the senior member and one of the builders of Lloyds, an institution known throughout the world. He was one of the richest and most influential business men of the last half a century—a man whose daily life bore the hallmark of Christian character and genuine religious devotion. As a boy, he was brought up in the Sunday School of Whitefields Tabernacle in Tottenham Court road, and when a young man he made application for membership in the Congregational Church. In the course of the interview with him, he expressed misgivings on a minor doctrinal issue and he was denied membership in the church. Following that experience he broke with organized Christianity and he practically ceased to be a churchgoer—an outcast of the

church which had trained him. Throughout his long life, he continued his study of the Bible, his private devotion created about him an atmosphere of worship, and he exhibited anonymously the sympathy and the benevolence of a true Christian. As one might surmise, he never overcame the doctrinal doubts which caused his rejection at the altar of the church, but he had no patience with the conceits of men who continued to use the phraseology of teachings which they had stripped of meaning. He died at the age of eighty-five years—"unattached." Loyola, Luther, Wesley, it's the old, old story.

Editorial Miscellany

By Dr. H. T. Carley

HOW TO KEEP WHAT IS GONE

In a field on the road between Satartia and Bentonia stands the dead and charred trunk of an oak tree. This tree in its prime was regarded by many people as the most beautiful of its kind in this part of Yazoo county. It was near the road; and many a traveler slowed down his car to admire its symmetrical shape and its luxuriant foliage. It was a perfect production of Nature's art—its beauty was a blessing to all who beheld it.

But progress came marching along. The magnificent tree depended for its support upon the fertility of the soil; and its shade hindered the growth of the crops within its radius. So it had to go. It was "deadened" by the farmer's axe. Its leaves became withered. Its branches dropped off, and its body died. And then, somehow, fire got to it. There its blackened body stands, a grim reminder of departed glory, a silent sentinel over the grave of beauty.

Out in the lot, near the garage, stands a car of the vintage of 1928. It was a beauty in its day. In design, finish, and equipment it was a credit to its manufacturer, and a pleasure to its owner. But now it is a derelict on the shores of time. Its top is tattered, its body is dingy, its fenders are filled with dents, and its tires are not what they used to be. It will still run—maybe it would be better to say that it can totter along—but its day of usefulness is past. Its streamlined kinsmen have left it "in the shade." If it could talk, it would probably dwell a good deal on "the good old days." It is out of touch with the present.

Down on the farm is a mule. He looks very much like any other mule—big head, long ears, hard tail, and a look in his eyes that suggests long meditation on the problems of life as faced by a mule. He can—and does—still work; but he does it in his own way and, as best he can, at his own convenience. A negro talking to him yesterday: "Haw, mule. You acks lak you don' know what 'haw' means. Git ovuh there 'fore I bus' you in de nose. Gee! You won' haw and you won' gee. You needs a whippin'. Whoa! Git ovuh there, Please. You ain' wuth killin'." And so on. Perhaps this mule doesn't realize that he is an old and privileged character on the farm, that no rough hand will be laid on him, and that his rations will be regularly forthcoming—and perhaps he does, for he is a wise old mule. In his prime he was the best on the place.

Memory is the faithful guardian of the past.

THE GENERAL CONFERENCE OF 1940

By Bishop James Cannon, Jr.

The first General Conference of the United Methodist Church opened its session at the Atlantic City auditorium, April 24th, with the most impressive and helpful Communion service in which I have ever participated. I thought it was more impressive than the one at Kansas City. There was to me a sense of more widespread brotherhood, with delegates from North America, South America, Europe, Asia and Africa, as we joined together "in remembrance of our Divine Lord and Saviour." I have seen it suggested that time could be saved by omitting the Communion service, but time is not as precious as commemorating our Lord's sacrificial death. The entire session of the General Conference was characterized by its spiritual, devotional attitude. The Morning Watch thirty-minute devotional service before the business session, the Evangelistic service at 4 p. m., and the services on both Sundays were of high order.

The Council of Bishops met on Thursday the 18th, and for three days, with three sessions daily, carefully, prayerfully and helpfully considered every paragraph of the Episcopal Address. I have seen it suggested that the Address might simply be printed and distributed—again, in order to save time. But if any deliverance of our Methodism should be read, certainly one prepared with great care, considered separately by each bishop, and then by fifty bishops together for three days, the Episcopal Address should be given as much time as is necessary for it to be read and emphasized before all the delegates gathered together. From the reception given to the Address during the reading I can not think that the General Conference would agree to adopt a resolution simply ordering that the Address be printed.

I have attended fifteen General Conferences since 1886, and several General Conferences of the M. E. Church, and notwithstanding a prediction of skeptics that there would be sharp disagreement and discord, I must testify that I have never attended a General Conference which was more harmonious and efficient in its proceedings. There were, of course, as there always is, differences of views on the reports, but the Conference was characterized by the spirit of brotherliness. It could not have been told from what section the presiding bishop came by the attitude of delegates toward his presidency. There were some actions taken by the General Conference with which I did not agree, but that has happened in every General Conference. I was greatly pleased by the evidences, not only of respect, but of affection, with which the bishops were regarded by the delegates. The change of attitude since the M. E. General Conference at Atlantic City in 1932 was very marked. I have never favored the Almanac method of compulsory retirement at a fixed age, either for bishops or for itinerant preachers. I think that efficiency should be the test, and that men should be retired when their brethren think that the time of efficient service has ended. The service held in connection with the retirement of Bishops Nuelsen, Hughes, Blake, Mead and Gowdy emphasized my objection. As Dr. Crane said, speaking of the retirement of Bishop Blake, it seemed ridiculous to retire such an efficient servant of the Church, and the same applies to many other bishops. I did not like the method employed

in that service. I prefer the method used at our General Conference in Birmingham. It is all right for the retiring bishop to make a statement, and it may be in place for some short appreciation of his services to be uttered by some brother selected for that purpose. But that is enough.

I do not want to be held in contempt of court, but I must very frankly state that I think Dr. J. S. French was right in his interpretation of the powers reserved to the Annual Conferences. It is all very true that the General Conference has great powers, but it does not seem to me to be true that it has any powers which are reserved to the Annual Conferences, and the whole matter of retirement, seems to me, is put in the hands of the Annual Conferences. Otherwise, the words in the paragraph on Annual Conferences have no meaning.

Most of the legislation was wrought out by the Standing Committees, and in general the reports of the Committees were approved by the General Conference with an occasional amendment. There were some outstanding discussions. The debate on the

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right of Annual Conferences to admit women into membership was in very good temper, but it was quite a surprise to many that the close vote at the Uniting Conference was not repeated at Atlantic City. The Conference recognized that women who are acceptable could serve as Supply preachers wherever needed without making them members of an Annual Conference, in which it might be difficult for the Bishop and his Cabinet to find a satisfactory appointment.

The debate on the request for the recall of Mr. Myron Taylor from his post as special representative of the President at the Vatican, with ambassadorial rank "for social purposes," was also in good spirit. The only two speakers opposing the report were from the New York area, who appeared to the General Conference to view the matter from the wrong angle, and to imply that the report indicated a spirit of intolerance, would inaugurate a new era of religious hatred, and indicate a parochial attitude on the part of our great Church. On the other hand the report stated a fact in declaring: "His appointment has created a spirit of uneasiness and resentment in the minds of a great many people, and instead of promoting peace has engendered

discord and strife, which seems calamitous at this time when there is imperative need for harmonious and united action on the part of all those who fear God and love righteousness." The Conference was apparently unanimous in its approval of declarations of the Episcopal Address concerning the totalitarian attitude of the Roman Catholic Church in its opposition to any union of Church and State, and the establishment of diplomatic relations between the Vatican and the United States. On the question of the recall of Mr. Taylor the vote was 393 to 234. It seems in place in this connection to emphasize the fact that the papacy is under the control of Italian Cardinals, and has been for very many years.

The Conference took a very sensible attitude on the question of Chaplaincy in the Army and Navy, and voted to permit the bishops to continue to make such appointments. It seems to be ignored by the opposition to the Chaplaincy, as at present conducted, that there is not only the question of the financial support of the Chaplains, but the further question of whether the Government would permit men to serve as Chaplains in the Army and Navy who are not supported and controlled by the Government. The real question is as to how Methodism can best minister to the religious needs of our soldiers. The Roman Catholic Church is very strong for the present system, and desires to become as strongly entrenched as possible with the Army and Navy, and Protestants may well take notice.

I was much gratified at the attitude of the Conference toward the Federal Council of Churches. It heard Dr. Cavert, General Secretary, with apparent approval, and increased the appropriation of the Methodist Church for the support of the Council. The Commission on World Service and Finance, however, did not adopt the provision which was adopted by our General Conference under the wise leadership of Dr. A. J. Lamar, that the traveling expenses of the members of our church on the Executive Committee should be paid out of the money contributed by our Church to the Council. Before that action was taken I attended the Executive Committee meetings for about fifteen years without any other than an occasional member present from our Church. Men could not afford to pay their expenses. I was fortunate enough to have railroad passes, and I was so interested in the work of the Council and its great possibilities that I made a great effort to attend every meeting. But since provision for payment of expenses our Church has averaged three or four at every meeting, and while we are all one as Methodists, yet the attitude of members from the Northeastern Jurisdiction has often been very different from that of members of the Southeastern Jurisdiction on questions of policy. Some arrangement should be made to insure representative attendance from the South on the Executive Committee.

The Episcopal Address had an extended discussion on humanism and evangelism, and declared the Methodistic attitude on evangelism. I would have been glad, however, to have had a somewhat fuller statement, emphasizing that the Gospel Evangel has been, and must be the same always and everywhere, if the distinctive and characteristic aim of the Church of Jesus Christ, indeed if the very reason of its continuance, is to be maintained. The great words of the gospel are Sin and Salvation—Sinner and Saviour. At the very beginning the message to Joseph was "Thou shalt call his name

(Continued on page 16)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

CALL THE NEXT WITNESS!

By Bruce L. Middaugh

Ye Shall Be Witnesses Unto Me.—Acts 1:8

The main business of Christians during those tremendous years when the gospel was winning its way against the might of pagan Rome was that of acting as witnesses for Christ. Jesus explicitly declared to His followers, in His final interview with them as recorded in the first chapter of Acts, "Ye shall be witnesses unto Me." So seriously did they take this charge that when they met to choose a successor to Judas they carefully chose Him from among those who had seen and heard, that He might be a witness along with the eleven.

I sat one day in a circle of farmers around a country farmhouse pump and heard an unlettered man make this eloquent remark when a certain doctor was under discussion: "Well, he certainly did a lot for me!" He was ready to testify, from his own experience. Jesus healed a man congenitally blind. When the man ventured to tell what had happened to him, the learned scholars began to scoff. "What do you know about religion?" they asked in derision, and tried to overwhelm him with their philosophy. But his answer was clear and simple: "About these things I don't know much. But this one thing I do know, that, whereas I was blind, now I see." There is no argument against a fact. While preaching has its place, and learned professors can help us by expounding the Bible text and explaining the Christian doctrines, the greatest strength of the Christian movement in its struggle with a hostile world has always been the existence of millions of humble people who are Christ's witnesses. Their continual testimony, springing direct from personal experience, is the unanswerable argument.

The first and most obvious way to testify for Christ is simply by letting oneself be known as a Christian. When a young man stands at the altar of the church, and publicly takes the vows of membership, he is making answer in vivid fashion to a skeptical world which wonders, "Is there anyone who really feels that Christ has the answer?" Some of us feel that we cannot do very much for Christ, but we can do that much. We can stand up and be counted, testifying that here is yet another human being who finds life's true meaning in Jesus. In a world where so many people take the opposite side, that is no small service to render. The lines are being drawn, and every individual is being counted on one side or the other. We are all witnesses, whether witnesses to our faith in Christ or

to our unwillingness to declare any such faith.

Secondly, our everyday actions are bits of testimony. We have laughed about the man who said to his neighbor, "So you are troubled with hay fever? You must try this remedy. I've been a great sufferer from hay fever myself for over twenty-five years, and I've never used anything but this!" But too many of us live lives that recommend Christ in the same left-handed fashion. A Christian man comes to work some morning wrapped in gloom, grouchy and touchy as a dog with a bone, and thereby testifies to the world that Christ has no remedy for a bad disposition. His testimony is false, but the world does not know that, and someone who has been wondering if perhaps Christ might have the answer to his problem turns away discouraged. The average church member does not realize with what keen interest the man in the street watches to see what effect churchgoing has on a man. When one who professes to be a Christian habitually neglects public worship or private prayer, the outsider takes that as the testimony of a well-informed witness to the effect that worship and prayer are of no great value. Depending on such testimony, more than one thirsting soul has given up the quest before he started. It is a fearful responsibility, to have hindered by our witness one who might have found his way to Christ.

But there is a third way in which we are privileged to be witnesses for the Master, a way which is useless without the first two, but which, when it builds on them as its foundation, is marvelously fruitful. It is the way of straightforward speaking of our faith and experience. Dr. Leslie Weatherhead tells the story of two men, friends and business partners, who used to take the same street car on Sunday morning, one of them to go to church and the other to the golf links. Finally one morning the golfer burst out, as they were parting, "When are you going to give up all this hypocrisy about religion?" Indignantly challenged, he went on, "We have been friends and partners for years. You know very well that, if what you profess to believe is true, I am in a bad way. But you have never once mentioned the matter to me. If it really meant anything to you, you would have said something to me about it. I say it's hypocrisy."

Of course, it is not really hypocrisy. When we fail to speak for Christ, it is sometimes because we feel that it is too deep an experience to be spoken of. We are reticent on all the deeper things of life. Besides, we say, it takes special skill or knowledge, which we do not possess. Again some of us have been repelled by the way of fanatical folks we have known. One man I know was so unfortunate, when he was a boy, as to get hold of some very rancid butter, with the curious result that for twenty years afterward he would eat no butter at all. Some of us are like that when it comes to Christian witnessing.

A great many of us believe, or say, that it is more modest and becoming to live the best way we can, and let our lives bear testimony. At first, that sounds reasonable. But it is a mistaken attitude, nevertheless. We were not called to be shining examples to the world, whereby those that beheld us might be saved. We were called to be witnesses to what Jesus Christ can do for

ordinary mortals. When you are called as a witness in court, it will not do to say, "My life speaks for itself." They are not asking you about yourself. The court wants your testimony about the person under investigation. The Christian as a witness does not try to prove how good he is, but to testify to how much Christ does. There is a world of difference.

We ought to face honestly another possible reason why we do not dare to say much about Christ—that we do not know very much, by personal experience. Sometimes these other objections are just smoke-screens to conceal this, the real reason. If that is the case, it is high time to face it honestly and change matters. In a world in turmoil, Christians tongue-tied for lack of personal experience constitute a tragedy.

Nothing is more needed today than that Christian people set about in earnest to win others to Jesus Christ. How shall we do it? There are many ways, which we should readily find if we wanted to win them to Hitler, or to Republicanism, or to some lodge. People are being won, to various causes and leaders, by the millions, day by day. But in all our findings we shall not find any other way half so effective as simple testimony to our personal faith and experience. Arguments seldom win anybody, but reliable witnesses do count.

Some time ago I was visiting in a hospital room where there were three patients and several visitors. One woman, flat on her back in bed, in the midst of a cheery conversation about many things, said to the group of us, "I've been here about four months, and I've had more pain than I ever thought possible. I know that I never could have got through it all without help. It's wonderful what a help prayer has been!" Then she added, "You know, I'm not a religious woman. But I have found that I just had to pray, and that nothing else would do." Here was real testimony, by a reliable witness who knew whereof she spoke.

When Benjamin Franklin was in Paris, he received a letter asking for financial help. He replied with a remittance, which he sent not as a gift but as a loan, requesting the recipient to use it and when he got on his feet to repay it by handing it on to someone else in need, the process to continue indefinitely. That is the way Jesus Christ gave His gospel to the world. "Ye shall be witnesses unto Me." You are the next witness. What is your testimony?

—Zions Herald.

PRINCIPLES AND PROGRAMS

George Bernard Shaw reminds us that "principles without programs are merely platitudes." The Sermon on the Mount, which presents principles of conduct rather than propositions of belief, arouses our interest and admiration as the highest expression of religion. But how futile it all is without a technique to inculcate those principles into the individual life and a program to make them an integral part of the life of society. Whenever and wherever there has been a triumph of principles, it has been the result of a developing program, organized and worked, to bring about that triumph.

Realizing this, our church has a program, for we believe in the triumph of principles. It is a program which is designed to bring about the resurrection of dormant energies. We have designs on your time and your energies. We need what you have to give in order to bring about a triumph of the principles in which we believe. We have planned our work—your continued cooperation is needed to work our own.

—W. J. Arms.

CONFERENCE NEWS AND PERSONALS

Rev. J. W. Leggett, Jr., who is doing a constructive work at Laurel, Miss., is covering his whole task with a loyalty characteristic of his pastorates in the past.

The editor acknowledges receipt of an invitation to the commencement exercises of Louisiana State University sent by Mr. Albert S. Lutz, Jr., son of Rev. A. S. Lutz, of Parker Memorial Church, New Orleans, and a member of the Senior Law Class.

Rev. M. D. Felder, of Pine Grove charge, Baton Rouge District, is doing a splendid piece of work in a modest and straightforward manner. There are no question marks in his attitude and that is to us one of the surest marks of ultimate victory.

Dr. Marion S. Monk, pastor at Bastrop, La., places us in his debt by his gracious words and by his never failing loyalty to the Advocate cause. We are happy to know of the splendid success of his work in Bastrop.

Dean Lynn Harold Hough, widely known throughout the country as an educational leader, now a dean at Drew University, Madison, N. J., delivered the commencement address on the occasion of the recent convocation of Southwestern University, Georgetown, Texas.

Rev. A. R. Beasley pastor at Como, Miss., reports good congregations, finances in good shape, and a people loyal to the church and the pastor. Bro. Beasley has turned in 15 subscriptions on a campaign quota of eight, and that indicates the energy and faithfulness with which he carries the entire program of the church.

Mr. W. A. Eubank, of Frairs Point, Miss., announces the marriage of his daughter, Florene, to Mr. Walter McNeil Campbell, Jr., on Friday, May 24. The groom is a son of Rev. and Mrs. W. M. Campbell, of the North Mississippi Conference. The Advocate extends congratulations and all good wishes for a happy and prosperous journey.

Rev. G. E. Allan, pastor of Poplar Springs charge, Meridian, Miss., reports that Bro. Matheny, who has been the faithful friend of the Advocate for many years, has not been able to carry on with the same vigor that has characterized his work heretofore. We regret to learn this and hope that he may soon be entirely recovered.

A letter from Dr. B. M. Hunt, Capitol Street Church, Jackson, Miss., reports that the new educational building is now available for use. The cost of the building, including the lot, was \$62,000, but does not include the furnishings, which are now being placed. The erection of this building was a splendid achievement and reflects great credit upon the leaders of that congregation.

Rev. R. M. Bentley, pastor at Bunkie, La., made an appreciated call at the Advocate office on last Friday. Bro. Bentley was in the city for a few hours to consult an oculist and we appreciate the fact that he took time off to make a call at the Advocate office. Bro. Bentley reports his work as progressing satisfactorily and is making plans for the improvement of the educational equipment at Bunkie.

Rev. George H. Jones, pastor at Newton, Miss., reports a successful training class on the "Church's Work for Children," taught by Mrs. Featherstun Vaughan, of

Lumberton, Miss. Out of four classes of children in the Church School, eighteen attended and twelve received credit. He is now in the midst of a good Vacation Church School, in which the workers and children are showing good interest.

Southwestern University, Georgetown, Texas, held a field day in conferring honorary degrees at its recent commencement. The degree of Doctor of Literature was conferred upon Dean R. E. Smith, of Centenary College; President Umphrey Lee, of Southern Methodist University; and Dr. Elmer T. Clark, of the World Outlook. The degree of Doctor of Laws was conferred upon Bishop A. Frank Smith and Dr. J. W. Mills, the latter pastor at Tyler, Texas.

Colonel T. E. Backstrom, 67, died May 30. His death was caused by heart attack. In his going Water Valley, Miss., lost one of its most valuable and distinguished citizens, and First Church one of its most faithful and valuable members. He had served 30 years in the U. S. Marines, during which time he had part in the Spanish-American War, the Boxer Rebellion, the Philippine Insurrection, the World War and Nicaragua. He is survived by his wife, a son, James, of Tulsa, Okla.; a daughter, Mrs. Alice Cassady, of Portsmouth, N. H.; four sisters, Mrs. M. C. Knox, Water Valley; Mrs. W. R. Graham, Memphis; Mrs. G. L. Wilson, Los Angeles; two brothers, Hal, San Diego; and Thad, Los Angeles.

MEETING—MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

The pastors of the Mississippi Conference who attend the Pastors' School at Biloxi, are requested to meet at the Pastors' School as a Historical Society, in the afternoon of Tuesday, June 18th, the hour of meeting to be determined and announced from the platform on Tuesday morning. A number of important matters are to come up for consideration.

GEO. H. JONES, Secretary.

SUBJECTS OF ADDRESSES BY BISHOP DECELL AT PASTORS' SCHOOL, BILOXI, JUNE 17-22

Morning—"The Unfinished Task"

1. Righteousness—The Goal.
2. The Holy Spirit—The Power.
3. Prayer—The Agent.
4. Faith—The Justification.
5. Evangelism—The Method.

Evening—"The Church"

1. The Church and A New Moral Offensive.
2. The Church In A World of Tension.
3. The Church and The State.
4. The Church and The Inner Life.
5. The Church and The Conquest of Confusion.

NOTICE

The Board of Pensions, 506 St. Louis, wants copies of General Minutes, M. E. Church, South, for years 1898, 1900, 1901, 1902, 1906, 1907, 1908, 1915, 1919, 1921, 1924, 1925, 1926, 1927, 1933, 1935, 1936. Anyone having any of these copies available, please write.

C. W. TADLOCK.

A CORRECTION AND VACATION PLANS

Dear Dr. Duren: I received a letter from Mrs. C. S. Holland, a daughter of Rev. J. P. Haney, calling my attention to several errors in our church's history, as related in last week's Advocate. Will you please make these changes in the Advocate.

Rev. J. P. Haney, and not Rev. F. N. Sweeney, was pastor here when the church was dedicated; and Bishop Chas. B. Galloway dedicated the church, and not Bishop Murrah. Rev. Wm. Schuhle was pastor in 1909, and not Rev. R. W. Tucker.

Our church here is in a very splendid condition in every way. I will leave for our annual vacation (the Lord willing) June 17, and will make a 7,500 mile trip through the West, to Los Angeles, to the World's Fair at San Francisco, and up the coast to Vancouver, Canada, and return through Yellowstone Park, and Cushing, South Dakota, to see Borglum's George Washington, Abraham Lincoln, Thomas Jefferson and Theodore Roosevelt—a magnificent monument carved on the granite hills. It is said to be the largest piece of sculpture of its kind ever attempted.

Last year we were privileged to see the New York World's Fair with my father and wife and others. This will be my eleventh trip of seeing America, made possible largely through the generosity of my parents.

Glad our district has led both States of Mississippi and Louisiana, in our New Orleans Christian Advocate campaign.

Sincerely,

ASHLEY T. LAW.

RESOLUTIONS FOR D. C. WORRELL

Whereas, God, in His infinite wisdom, called our worthy brother, D. C. Worrell, to receive his reward on March 13, 1940; and

Whereas, Brother Worrell was a member of Carrollton Avenue Methodist Episcopal Church, South, for more than thirty-eight years, and an honored and respected member of one or more of the Official Boards of the church for many of those years; and

Whereas, his interest in this church and his zeal and able advice were ever an inspiration and valued assistance to the pastor, stewards and trustees; therefore be it

Resolved, by the second quarterly conference of the Carrollton Avenue charge, that we have lost a well-beloved friend and brother whom we believe will hear the Master say: "Well done, thou good and faithful servant"; be it further

Resolved, that these resolutions be recorded in the minutes of this quarterly conference, a copy be sent to the New Orleans Christian Advocate, and a copy be sent to Mrs. Worrell, with the sincere sympathy of this second quarterly conference.

H. J. THOMPSON, Secretary.

New Orleans, La.

May 31, 1940.

The supremely important thing in the discovery, development and enlargement of the highest leadership so much needed the world over, is a growing acquaintance and a deepening fellowship with this Central Figure of the Ages and the Eternities.

Dr. John R. Mott.

PARKER RECOGNITION FUND, LOUISIANA CONFERENCE

No.	District	Amount
2	Alexandria	\$ 35.00
15	Baton Rouge	675.00
21	Lake Charles	645.00
7	Monroe	465.00
10	New Orleans	675.00
6	Ruston	500.00
12	Shreveport	705.00
73	TOTALS	\$3,700.00

June 6, 1940.

ADDITIONAL PERSONALS

The Aberdeen District Preachers' Meeting will be held at the Methodist church in Houlika on June 25.

Judge C. A. Barnett, of Ruston, was the Laymen's Day speaker at First Church, Lake Charles, on June 9, according to the bulletin issued by that church. Rev. H. L. Johns is the pastor.

Rev. W. H. Giles assisted Rev. A. C. Lawton in a ten-day meeting at Springhill, La. Fifty-nine members were received as a result of the meeting. Rev. Otis Spinks led the singing.

Homer, Louisiana, Methodist Church is getting forward in an impressive way as is evidenced by the fact that ninety-four men were present at a fellowship dinner on last Thursday evening. Rev. W. H. Giles is the pastor.

We regret to learn of the illness of Mr. Walter K. Grant, of Rayne Memorial Church, New Orleans. It is with gladness we are able to report, however, that he is now making a good recovery following an operation a few days ago.

Rev. E. H. Cunningham, pastor at Amory, Miss., says that it occurs to him that to carry on the Advocate campaign while we have a quota interest would make it easier to secure as many more and that the securing of his quota has not been difficult.

Hon. Thomas L. Bailey, of Meridian, Miss., will be the Layman's Day speaker at the Okolona Methodist Church, on Sunday morning, June 23. Another of the activities of that church is the series of organ recitals given on Sunday afternoons by Mrs. D. F. Morgan, organist. The recitals are sponsored by the Woman's Missionary Society of the church.

Miss Lucretia LeFlore, native American Indian, student of Southern Methodist University, Dallas, spoke at the Okolona Methodist Church on the morning of June 9. She represented the Indian work and missionary opportunity among the Indians of the West. At a reception in her honor she delighted the young people with her delineation of Indian life and tradition and the exhibition of Indian costumes.

Rev. T. C. Cooper, who has been serving at Petal, Miss., since last Conference, has been quite sick in the Methodist Hospital at Hattiesburg the last ten days. He has been released from his pastoral duties in order that he may have complete rest and that his health may be restored. Rev. W. B. Alsworth, district superintendent, requests the prayers of his brethren for Bro. Cooper's speedy recovery.

Bishop Jashwant R. Chitambar, of India, paid a visit to two New Orleans churches on last Sunday. In the morning, at Rayne Memorial Church, he delivered a very informing sermon-address on Christianity in

India, using the text: "Say not ye, there are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The sermon was designed to show the thoroughness of Christianity's conquest of that great land of castes and cults. At the evening hour, he was the preacher at First Church.

DISTRICT CONFERENCE PLACE CHANGED

The New Orleans District Conference will convene in Napoleon Avenue Church, Thursday, June 20, 1940, at nine a. m.

Rev. Don Wininger, Port Sulphur, La., will give the devotions. Reports from the pastors will be heard following the organization.

At 11:40 a. m., the Rev. Don Risinger, of Litcher, La., will preach.

Luncheon will be served by the Napoleon Avenue congregation.

Connectional representatives will be heard during the day, and all interests of our church will be heard.

The Church School and Missionary Society causes will have part in the afternoon program.

The conference will close about four p. m.
ELMER C. GUNN, D. S.

BOSSIER CITY MAKES PROGRESS

Dear Dr. Duren: Just a few lines to let you and the big Methodist family know the Bossier City Church is carrying on. We passed through a very fine spring period with a full church program that was helpful and inspirational to the spiritual life of our church. We saw the building up of a choir under the direction of an employed director; we saw new activities get under way, new classes formed; we saw babies baptized; young and old taken into the church on profession of faith and by letter, and we saw the church auditorium filled to overflowing with worshippers on several occasions.

We have received forty-six into the church since conference. We are putting our people to work, for they seem anxious to have a part in the extension of God's Kingdom. One young married man was received into the church on profession of faith Easter Sunday and has already conducted prayer services and desires to witness whenever possible.

We had Rev. H. M. Wolfe with us for ten days the first part of April. He conducted a very helpful church loyalty program and our people were built up in the knowledge of the program and work of the Methodist Church across the world. Bro. Wolfe's sermons were spiritually helpful to our people.

Our finances are up-to-date and we have

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

made substantial contributions to many special interests. Thursday, June 6th, we had a splendid fellowship supper for our men with Dr. Pierce Cline as guest speaker. The men voted to meet regularly in such meetings to the end that the men might be challenged to make a greater contribution to the progress of the church. We are entering into our Advocate campaign and expect to have our quota in the near future.

Sincerely,
ALVIN P. SMITH.

FONDREN LIBRARY DEDICATED

Southern Methodist University's new Fondren Library was dedicated Tuesday afternoon a few hours after the Board of Trustees, in its semi-annual business meeting, announced receipt of an additional gift of \$20,000 from Mrs. Fondren, and \$50,000 in School of Theology scholarships from Mrs. Allie B. Jones, of Bristow, Okla.

The half-million dollar building, the only air-conditioned university library in the world, was presented to S. M. U., in impressive dedication rites.

"I present this building in humbleness, representing the man you were to hear talk, who would have said what I shall say for him," Mrs. Fondren said. Dr. Umphrey Lee, president of the University, replied to her presentation speech.

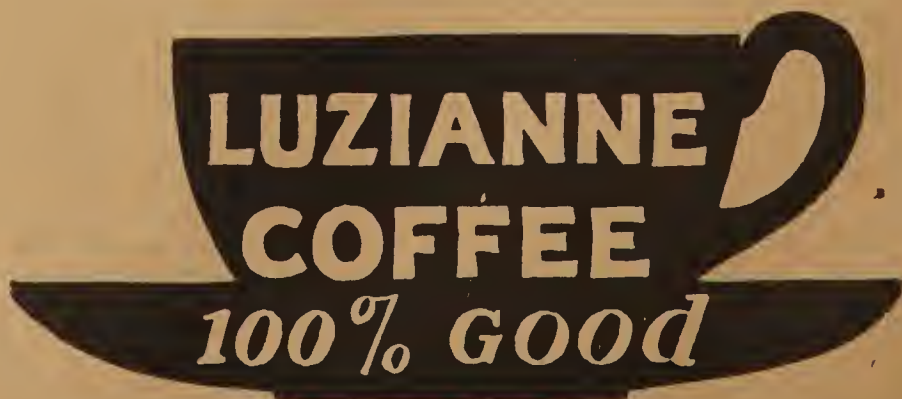
Bishop Charles C. Selecman, Bishop A. Frank Smith, the Rev. J. W. Mills, of Tyler, and the Rev. J. N. R. Score, of Fort Worth, spoke at the ceremony. The building was dedicated to "the holy ministry of education and spiritual enrichment," with Dr. Lee, Bishop Smith, and Vice-President Eugene B. Hawk officiating.

Mrs. Jones' scholarship gift was announced at the Board of Trustees meeting by Bishop John M. Moore, while Chairman A. Frank Smith told of Mrs. Fondren's action.

Tuesday evening 248 seniors were given diplomas at the annual Spring Commencement exercises.

Just how it is possible for men to think that a lie told a nation is a victory of statesmanship, while the same lie told an individual would be the sign of a knave, is one of the international mysteries.

—Francis J. McConnell.





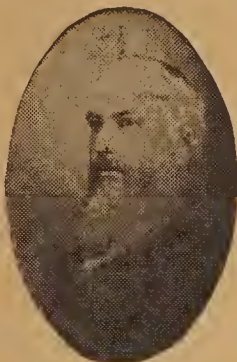
H. N. McTyeire



C. C. Gillespie



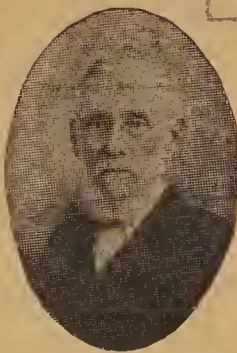
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

The New Orleans Christian Advocate

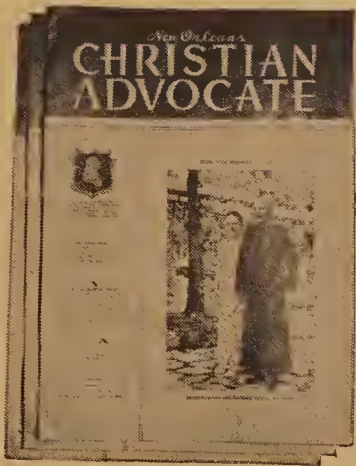
"We shall continue to work in the interest of the Advocate. If there was ever a time when we needed religious literature in our homes, it is now. The Advocate is better now than it has been since I have been reading it. I enjoy your editorials. They are helpful to me."—Personal letter from a pastor.

"Permit me to congratulate you on your strong leading editorial in the Advocate of June 6, especially that part which discusses Ritualism in the Methodist Church. You are giving us a strong paper and I hope that whatever the publishing interests may do the New Orleans Christian Advocate will continue its great service for good in the metropolitan city of the South."—From the letter of an eminent lawyer.

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	14
Haughton—J. J. Davis.....	13	13
Newton—Geo. H. Jones.....	16	18
Inverness—R. T. Hollingsworth.....	18	22
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	41
Gilbert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Okolona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Loranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Bogalusa, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	23
Houston, Miss.—W. J. Dawson.....	14	16
Cotton Valley, La.—J. F. Wilson.....	12	14
Amory, Miss.—E. H. Cunningham.....	38	40
Pioneer, La.—J. C. Price.....	12	12
Hammond, La.—Carl Lueg.....	18	19
Collins, Miss.—J. S. Noblin.....	8	14
Bastrop, La.—M. S. Monk.....	26	35

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "
Jackson, Miss.....	E. L. Ledbetter, "
Dublin, Miss.....	C. A. Northington, "
Mangham, La.....	S. J. McLean, "
Clinton, La.....	M. D. Fulkerson, "



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

THEY GAVE

By Alice Rigby Moore

On a day in May we shall gather with flags and flowers to honor those who gave their lives for their country. "Greater love hath no man than this," the speaker says, and we weep as Taps is sounded. They were heroes; they gave all.

What if once a year the church should take a day to commemorate those who give their lives for the kingdom of God? Like Jesus, whose death was the consummation of a life of daily giving of Himself, they go about doing good. They would laugh if you called them heroes, but they are giving all.

For a year I watched them doing it in India. There was that district superintendent in the Himalayas, with his keen mind, his sensitiveness to beauty, his unfailing humor. He supervises a school of 250 boys and an enormous district, all mountains. Week after week he rides horseback or hikes over the steep paths, tending his scattered flock.

I went with him and his wife to a village where there were fifty new Christians, six months out of Hinduism. I heard them singing and saying the Lord's Prayer. I saw their pride in their children who were reading. I looked into their earnest eyes and knew that God had found them. They had told their relatives across the valley, and there, too, Christ had taken hold. They, too, were seekers.

There was that nurse with splendid American training, patiently adjusting her love of perfection in technique to the inadequacies in her hospital, daily making use of what was at hand, and always pressing for improvement. On the way home from Conference she helped the surgeon do tonsillectomies in two schools, 118 in all.

"It was great fun," she writes, "to get things together and have them work out so well." An improvised operating table on the veranda, an Indian district superintendent giving the anesthetic, a big brother or sister of each patient standing by to help, an Indian civil surgeon and his assistant looking on in amazement—it must have been great fun.

There was that gifted school woman with a heavy schedule of supervision and teaching. She found time to help in a Parent-Teacher's Association and a city Sunday school. She called after school in the homes of her pupils, and on Saturdays hired a bus to take a group of teachers to a village to teach the children how to keep clean and to read and write and count and sing. In that woman's school girls are constantly coming to Christ.

"Greater love hath no man than this, that he lay down his life—" Are we making such life-giving natural for our young people? Are we willing to give our own sons and daughters?

A retired missionary wrote me the other day, "The wail that there are not careers open to the fine young people our colleges are turning out, and the small number of new missionaries being sent just doesn't make sense." It doesn't, does it?

—Christian Advocate.

The way to preserve the peace of the church is to preserve its purity.—Henry.

ONLY A LAYMAN

By Bishop Edwin H. Hughes

The layman has always had a wonderful place in God's kingdom. Suppose you take the great lines that represent the work of that kingdom over the centuries and follow them back in each case. Here, for example, is the line of doctrine. Who is the pioneer there? You would say, naturally, the pioneer of doctrinal matters would be a priest. Well, he was nothing of the sort! The doctrinal pioneer for the Mohammedans, for the Jews, for the Christian, was the same person, Abraham. Who was he? Was he a priest over yonder in Ur of Chaldees? Nothing of the kind. He was an agriculturist. He was taking care of his sheep on the hillside. As he stood there among the bleating flocks the word of God came to the heart of Abraham, the layman, who professed no priestly character; and he started out on a journey for God. In fact strange and beautiful phrasing that you find in Hebrews, "He went out not knowing whither he went," an adventure in God's great name. Abraham, only a lay figure, became such a colossal man in connection with our Christian faith that today all Mohammedans, all Jews, all Christians, speak of him as Father Abraham. You cannot get rid of him. Scholars have tried it every once in a while. They nearly always reach the conclusion that while Abraham was not Abraham, Abraham was another man by the name of Abraham!

That profound conclusion never seems to get anywhere. Abraham as a pioneer of the faith is a logical and historical necessity. Some man had to get hold of the thing that Abraham got hold of; and the man who secured it was a layman. The next time you come before a nice old white-haired bishop and say, "I am only a layman," just add, "So was Abraham."

Take the second line, that of law, and see where it brings you. To the priest? No, it does not. It takes you to a man who began his life as a farmer, to one who carried the protection of sheep upon the hillside. His name was Moses—great law-giver, great general, great statesman, who after Abraham, one layman, had given a mighty stream of monotheism to come down through the years, dug the channel for it, so that today we sit by the side of that mighty stream of faith that was channeled in our direction by Moses.

Was Moses a priest? No, he would not have anything to do with the priesthood! The time came when he said, "I am no talker. I am slow of speech. Aaron has to

do this public business." That reminds us of modern laymen—that very homely attitude Moses took!

Take the third element in the kingdom! That of ritual. Here, you will say, "Why, surely we will have in ritual a clergy forebear. A priest who studied the expression of the Christian life will give us the liturgical side of our work. It did not come that way. You go back again to a lay figure, a man who never was ordained; who had priests all around him and never claimed any priesthood for himself. He also took care of flocks in his early life upon the hillsides. He too remained as a great lay figure in that ancient church to the end of his days; he too started down even into this august gathering the sobbings and shoutings that are represented in the liturgical Psalms. His name was David, the shepherd boy that became king of the Jews.

Take the fourth, the idea of prophethood. Every great prophet of the Old Testament was a layman. There was not a priest among them, unless perhaps one.

When the time came that the priests had become professional, when they were making new moons and feasts, the primary thing and sacrifices in form, then a layman would come from the vines up yonder in Tekoa, or from the sheepfolds out in the mountains and would say, "Here is God! Get back!" Those prophetic movements in the Old Testament were in every case, but possibly one, led by a lay figure.

So, dear brothers, you laymen are in good company. You belong with Abraham; you belong with Moses; you belong with David; you belong with all the prophets. Do not let any false humility lead you into the presence of any bishop on earth, with the rather homely and meek statement that you are "only a layman."

Those heroes in the Old Testament were nearly all laymen. Daniel, of course, was a layman. Joseph was a layman. When Joseph was down yonder in Egypt all alone and the Jewish Sunday came, the only person to go to church with him was himself.

N. C. Christian Advocate.

Without an efficient judiciary, liberty is but a name.—Albert Pike in 1835.

First Negro: "Ah hears yo' wife's at the hospital."

Second Negro: "Yeah! She's got the buckalosis."

First Negro: "Gwan, niggah, an' quit you' kiddin'."

Second Negro: "Yeah, honest! Doctuh says she's got two of 'em. She's got two-buckalosis."—Ex.

* * *

"The widow and I started up the aisle to the altar, and just at that moment every light in the church went out."

"What did you do then?"

"We kept right on going. The widow knew the way."—Exchange.

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12

Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The annual meeting of the Woman's Missionary Society, of the Ruston District, was held in Homer, La., with Mrs. Guy Kinnebrew, district secretary, presiding. The following program was given:

10:00 A. M.—Call to Worship, Mrs. Reuel Coleman; Scripture Reading, Mrs. Heard, Haynesville; Prayer, Rev. W. H. Giles; Welcome to Visitors, Mrs. George Tigner; Roll Call by Zone Leaders, Mesdames Kimbell, Woodard, McCrary and McDonald; Presentation of Visitors and Auxiliary Presidents; Vocal Solo, Mrs. Gaynor Dawson; Collection; Awards for Efficiency, Mrs. G. Dameron; World Outlook and Children's Work, Mrs. Ed. Conger; Violin Solo, Mary Morelock Schoor, Haynesville; Spiritual Life, Devotional Period, Mrs. Glen Laskey; Benediction, Dr. Raulins.

12:30 P. M.—Lunch.

1:30 P. M.—Memorial, Song, Have Thine Own Way Lord; Young Women's Work, Mrs. H. J. Powers; Council Report and Unification Set Up, Mrs. G. Dameron; Education and Promotional Work, Mrs. W. M. Ledbetter; Rural Work, Mrs. W. E. Fine and Miss Infinger; Business Session.

Roll of Life Members, read by Mrs. Boddie, Gibsland; Supplies, Mrs. Jones and Mrs. Woodard; Directed Prayer, Farmer-ville Auxiliary; Song, God Be With You 'Till We Meet Again.

* * *

The Covington Missionary Society Entertains the Federation

The Missionary Society of the Methodist church entertained the Episcopal, Presbyterian and Baptist churches at a social and program at the Methodist church on Tuesday, April 30th, which marked the fifth Tuesday of the month. Mrs. Henry Mayfield, President of the Missionary Society, gave the welcoming address to the members and visitors. The devotional was presented by Mrs. H. W. Rickey. A solo was given by Mrs. H. R. McLeod, and two numbers were presented by the Junior choir of the church. Presentation of "Thanksgiving Ann" brought forth much applause and was delightfully presented by the following cast: Thanksgiving Ann, Mrs. Sharp; Silas, Mrs. James Plummer; Mrs. Allen, Miss Octavia Rickey; Mr. Allen, Mrs. Martha Overbey; Little Boy, Toney Sharp; Little Girl, Eileen Overbey. Following the play refreshments were served, with Mrs. L. W. McDougall chairman.

* * *

Zone No. 5, of the Baton Rouge District, held their last meeting in St. Francisville, with Mrs. T. E. Spillman, zone leader, presiding. Interesting features of the program were, "What Does Allegiance to Christ Mean?" by Mrs. Fulkerson, of Clinton; "Spiritual Life and Message," by Mrs. St. Amant, of Jackson; "Afternoon Devotional Message," by Mrs. L. B. Weems, of Concord; "The District Secretary's message," Mrs. S. J. Fairchild, of Baton Rouge; "Report of the Council," by Mrs. I. G. Gayden, of Jackson; and "Report of the Conference," by Mrs. K. P. Roddy, of Ethel. A delicious noonday luncheon was served by the ladies of St. Francisville. The following auxiliaries were represented: Baton Rouge,

Clinton, Ethel, Jackson, New Hope, Concord, Angola and St. Francisville.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Suggestions for Christian Social Relations Activities During the Summer

Visiting Institutions—Visit the county and city jail, the county home, the hospitals (especially noticing the charity wards). Take good literature to these places and make individual visits.

Cooperation With Other Agencies—Cooperate with the Red Cross in its activities for those in war-torn countries—there are many ways to do this which only require service. Cooperate with the W. P. A. projects—there is a place for the church in all of these.

International Relations and World Peace—Form prayer groups—each woman praying at the same hour in her own home. Present playlets which will create a better understanding of other races (the young people will like to do this). For information write Mrs. Perry Kelly, Union, Miss.

Christian Citizenship and Law Observation—Study recent legislation concerning juvenile courts and school for delinquent Negro children. Write Mrs. M. L. King, Jr., 1311 DeWitt St., Vicksburg, Miss.

Interracial Cooperation—Cooperate with the women of the Negro church in sending one of their women to the leadership school at "Gulfside" during week of August 19th. Write Mrs. E. L. Horne, Waynesboro, Miss.

Industrial Relations—Make special study of Wage and Hour Law, then observe conditions in your nearest factory. How many hours does a woman or girl have to be "on the spot" to secure a few hours work? Write Mrs. Chas. Ventress, 537 Warrior Trail, Jackson, Miss.

Rural Community—Here is a plan borrowed from a group of Episcopal women: Have the women bring to the C. S. R. superintendent their "month old" magazines. Add to them some church school literature, etc. (once a quarter an "Upper Room"), some of the leaflets from the county health unit. Make into bundles and ask your county home demonstration agent (white and Negro) to take them to isolated families. Soon there will be a contact formed and you will know just which magazines to send to a family. Do you know that many families never see a "printed page"?

Have you passed on to some other auxiliary your mission and Bible study books recently completed? Give them (or lend them) your supplementary materials and maps. We know of some materials that are now being used by the third auxiliary. Write Mrs. M. J. Few, Rolling Fork, Miss., for suggestions.

* * *

Last call for the Pastors' School!!! June 17-22, 1940, Biloxi, Miss. You are invited to the seated tea (informal) to be given on the afternoon of the 18th (place to be announced). At this tea, Mrs. W. B. Landrum will tell of her visit to the migrant camps in Arizona, and Miss Mary Skinner will also talk to us. We will be looking for you. (Signed) Mrs. E. V. Perry, Mrs. J. C. Burrow, Mrs. Stanley Wilson.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear President: In our State colleges there are 1,400 Methodist youth whose spiritual welfare is of vital concern to us as missionary women. Local pastors have the tremendous task of serving the regular congregation and trying to provide a program for Methodist college students. The Y's are doing all they can, but that is not enough.

The situation can be relieved by placing full-time student secretaries in these schools, whose duties will be to look after the spiritual needs of Methodist young people. Thus church loyalty and interest will be definitely fostered.

Our goal for 1940 is a reserve fund of \$1,000, as a beginning. Each auxiliary is asked to send a gift based on membership: over 150, \$30; over 100, \$25; over 75, \$20; over 50, \$15; under 25, what you can. Send money to Mrs. D. H. Hall, Treasurer, New Albany. Ask others to make extra gifts.

Sincerely yours,

MRS. DAN COMFORT,
Vice-President, Woman's Missionary Society, North Mississippi Conference.

* * *

June Program of Work

1. Business Meeting.
2. Plan to send Negro woman to Holly Springs, July 15-19. Expenses \$4.50.
3. Pay Rural Pledge this quarter, 25 cents per member.
4. Christian Social Relations continued.
5. World Outlook Program with Bulletin.
6. Executive Committee meeting; reports mailed; one-half pledge paid.

* * *

A Special Offering In May

Did you make this offering? If not it is not too late.

At the recent meeting of the Woman's Missionary Council held in New Orleans, a resolution was passed requesting the auxiliaries throughout the church to take a special offering during the May meeting, this offering to be a memorial to Mrs. Luke Johnson, who in recent years led the women of the South in a great movement for better race relations. The interest on the fund will be used to give summer training to Negro women from rural churches desiring to prepare for church work in their own communities.

Dr. Luke Johnson, a retired minister of the North Georgia Conference, has already contributed \$300 for this fund.

A POSTSCRIPT TO WEBSTER

Athletics—The excuse for modern institutions of higher learning.

Bacteria—Back door of a cafeteria.

College-bred—a four-year loaf, made with father's dough.

Compliments—Lies in full dress.

Etc.—The sign used to make people think you know more than you do.

Pedestrian—A man who has two cars, a son, and a daughter.

Research—Getting things out of many old books never read, and putting them into a new book which nobody is going to read.

Social Tact—Making people feel at home when you wish they were.—Baptist Record.

I know of no manner of speaking so offensive as that of giving praise, and closing with an exception.—Steele.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 16, 1940

By Rev. W. C. Newman

HAGGAI URGES THE BUILDING OF GOD'S HOUSE

Lesson Text: Haggai 1:2-12

Golden Text: Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is.—Hebrews 10:24, 25.

Whenever we do not wish to do the things we ought to do we never lack for excuses. We are ingenious in the matter of finding reasons to justify our actions. For it is not the custom of men, as some suppose, to reason first, then perform. We first act on our desires, impulses, and pleasure, then create arguments to support our action.

In this regard the selection from Haggai reads like a modern church member excusing himself to his pastor for not attending the revival services going on in his church.

Timing God

I know churches that have had their annual revival the first week in August for so long that many of the members believe God works only the first week in August.

One of the factors that men imagine to be of great importance to them, and of little importance to God, is time. We can never find time enough for God and for us, too, so we take the time we need for ourselves, and leave no time at all for God.

People tell me they work so hard throughout the week that they just do not feel like going to church on Sunday. Sunday, they say, is the only time they have to visit the relatives in some other community, or to get much needed recreation on the fish lakes or golf course.

"A man's got to live," they say. What preacher has not heard that from men who give business or work as the reason for their absence from church meetings?

To all of which Haggai replies: "Is it a time for you to dwell in your ceiled houses while this house lieth waste?" Is it time for you to have well-clothed and well-fed bodies while your soul starves for the lack of worship and prayer? Is it time for you to make money and never make a powerful church? Is it time for you to spend six days in labor for yourself and no day in labor for God?

Where do all our days come from? Who gives us all the time we will ever have? What will we do for time when physical life ends if we have built no spiritual life to endure?

These are not rhetorical questions. They are reasonable considerations that a man is silly not to put in their proper places.

The Wrong Place for Religion

Another favorite excuse among us is that we live among a people who are not responsive to religion, not capable of building a great congregation, not worthy of a vital church. If we lived in a better community, we think, we too might build the house of God. But not here. Not among these people.

How we preachers do move around in search of the right place and the right people! Who is not guilty? How the laymen do discount the ability of their fellow churchmen to make a great forward movement in religion! We can't have a Sunday School, a great revival, a good congregation here. This is a hard place!

But this also discounts God! And one of the reasons for weak churches and failing revivals is this very attitude of defeat. We say: "This is not the right place in which to build the house of God." We work without expectancy, and therefore we work with only a modicum of results.

Religion Can Wait

But the basic idea behind all our excuses for our little attention to religion is that religion is of lesser importance than our business, our pleasure, our friends, our ball games, or any of the things we want to do.

Religion can wait!

So whenever there is a conflict between a ball game and a revival service, the church hasn't a chance. When a stewards meeting falls on a night that a meeting of the Board of Directors has been called, there is no doubt to which one the steward will go. If a social club is being entertained on the Day of Prayer, the struggle in the mind of the person who ought to be at prayer, but wants to be at the club, is a very short struggle.

Religion and the church must almost always wait!

But religion cannot wait and live. And the inevitable result of such an attitude is that religion made to wait becomes at best a second-rate religion. The only way it can be gotten out of the inferior class is to put it where it belongs in our scale of relative values—at the top of the list.

Last winter I telephoned a prominent Delta business man in another town to invite him to be the guest speaker at a large business men's banquet. The group of men giving the banquet were prospective customers of the wholesale house which this business man owned. He had reason to desire to get before them.

But he refused my invitation. And the reason he gave me was that the meeting would occur on the night of the regular meeting of his Board of Stewards.

You will not be surprised to know that this man has a religion that everybody respects. He puts it first.

TRIBUTE TO PREACHERS

It is my privilege to teach a Sunday school class. I like, of course, for men and women to come, but I say to my Sunday school class every time that "if there is any choice of whether you are going to Sunday school, or whether you go to church, you go to church at eleven o'clock."

I like to hear laymen talk, but at least on Sunday morning, the Sabbath day, I want a man of God to talk to me. I want to hear a man, who knows the will of God, who has had the time, the spirit, and dedication and consecration, talk to me about the message from God with whom he is in acquaintance and understanding, and I want him to give me the message of life, this man whose hands are not soiled with the material duties of life, and whose all-centering interest is consecrated to the high purpose of the salvation of the world. I want him to give me the leadership, the thought, the inspiration for the duties and the activities and the burdens and the responsibility of the life which lies ahead. I think every man needs it and every woman.—From an address of welcome to Southeastern Jurisdictional Conference by Governor Clyde R. Hoey of North Carolina, Asheville, May 22.

GOD'S THOUGHT

Look for God's thought in all the incidents and objects of your daily life. Do not stop at the outward, penetrate to the inward and eternal. Beneath that bitter physical suffering there are stores of divine fortitude and grace. Beneath that trying dispensation there are celestial compensations. Beneath those sweet family ties there are suggestions of love and friendship which can never grow old or pass away.

—F. B. Meyer.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

NO NEED TO NAME HIM

He was born in poverty, brought up in a carpenter's shop, a peasant prince. His heritage was rich in the traditions of his people and he dreamed very great dreams as boy and man. The hill country of Galilee was his home and almost every way he looked history unrolled at his feet.

He never wrote a book, held public office, led an army or built an empire. Yet his name is above every name, and every dated document pays him tribute.

His public life consisted of three crowded years. The first year of his ministry witnessed the pinnacle of his popularity. Vast crowds hung upon his every utterance. The common people heard him gladly. Little children clamored about his knees. Multitudes thronged him, wishing to make him king but he refused the crown.

He began to announce his death, spoke of a cross upon which he must die, and the crowd, confused, fell away. His disciples, dismayed, drew back. He became engulfed in controversy. The opposition in church and state turned upon him savagely. Enemies conspired to put him to death. One of his intimate friends betrayed him. Another denied him. All forsook him in his hour of peril.

At his makeshift trial justice was missing. The judge acquitted him, then fearful of the political repercussion, delivered him up to the rabble. With indecent haste they hurried him to the place of execution, where amid the jeers and taunts of the bystanders, he died; but not until he had prayed, "Father, forgive them for they know not what they do."

The bright dream was ended. Gone was the vision splendid. All was over. Judged



Mr. Jones

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

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by external things, this man's death was cruelly, terribly, pathetically anti-climax. Actually, his death on the cross was the apex of his life, crowned him forever, made the instrument of his passing our Divinest symbol.

Yet we call him Lord and, like Simon Peter, follow him afar off.

(c) 1940 by Religious News Service.

PARROT

By Rev. Vivian T. Pomeroy, D. D.

When I lived in England, I had in my house a very loving dog and a very remarkable parrot. The parrot was called Sheila, and the dog had been christened Reverend, because, I suppose, he was black and had a white ruff round his neck. I called him simply Rev. Sheila was not my parrot. She belonged to the kitchen. It was said that she was a hundred years old. She talked very clearly and shrilly. She could say: "Hello!" "Give me a piece." "Good morning." "Go away." "Please shut the door." Rev, of course, could say nothing; but he wagged his tail incessantly, and showed clearly that he tried not to be jealous of Sheila.

As long as one was happy and cheerful, Sheila seemed very clever and funny. But there came a day when I was not so cheerful. I was going to say goodbye to my old house with its gables and its ivied eaves, its garden and stone walls. On an afternoon when it was very still, I went into the kitchen. The late sun lit up the shining copper pans and streamed through the great window where was hanging Sheila's cage of glittering brass. Behind me pattered Rev. He was anxious, for he knew that there was something the matter.

I stood by Sheila's cage and I said: "Sheila, I am going away. I am leaving all this, and now I don't quite know why. Am I right or am I wrong? Do you care and will you miss me? Shall I regret this all my life? Why am I leaving this safe old house, this happy place, and going to a strange country where there is nothing I know?"

Sheila cocked her gray head, and her pale eyes snapped, and she spread her red tail feathers. She looked very wise, and then she said: "Hello! Give me a piece. Good morning. Go away, and please shut the door."

I was suddenly furious. "Stupid bird," I cried. "All that talk and nothing to say."

Then Rev pressed very close to me. He looked up. He put out a heavy paw. In a wild, rash, lovely moment, he did what he was usually not permitted to do—reached up and licked my face, all the time wagging his tail. He was saying nothing and yet saying quite plainly: "Dear Master, I understand. I know. You must do as you think best. I shall never forget you, and I know you can't take me with you. But I shall be faithful till I die."

The old house is still there, although no longer so safe. The ivy grows over the windows. Sheila is not there, but she is still alive, and still says the same things. I never want to see her again.

Rev. is alive no longer. His bark, I should like to hope, is on some other shore. I sometimes love to pretend that I hear it again.

I have told you this story so that you may remember, wherever you go, that, while it is important to have something to say, it is more important to have something to feel.—Reprinted by special permission of the author and the Christian Leader.

WISE OR OTHERWISE

By Rev. James H. Felts

"A freshman is a youngster considered too green to turn loose on the world." They have been known to get over it.

If Methuselah had known about vitamins he might have lived to a ripe old age. What a pity he was so ignorant.

Poise and avoirdupois often combine in making a middle-aged society woman look like something else. When she tries to strut she waddles.

Grey hairs cheat you out of a job? Why, youngster, if all the grey-haired men quit "there ain't goin' be no job."

The sooner we discover that any time generally means no time, the more worthwhile we are likely to be as citizens and neighbors.

He had a new typewriter. He wrote his daughter, asking how she liked his new machine. She replied, "Fine. Now get you a speller and you will be fixed."

Paying men for work they refuse to do puts a premium on idleness and increases the taxpayers burden.

When scholarship (?) destroys faith, and art (?) destroys decency, it is time to speak softly when discussing Hitlerism and Stalinism.

War on earth, ill will to men, is surely no improvement over "peace on earth, good will to men."

Your severest community critic is generally your smallest and most vulnerable citizen.

True or false? Enthusiasm dies with the passing years.

All persons convicted in Chili of being drunk, recent press reports state, are to be turned over to the municipal authorities and made to work without pay on some public utility operation. This is a revival of a former practice when those arrested for drunkenness were compelled to "do time" on the public roads. In the returning to hard labor as a punishment for drunkenness, the Chilean Government has hopes that this measure will serve as a means of regulation.

* * *

At a cost of approximately \$50,000, the Australian Temperance Council made an offer to the Federal Government to equip all milk and fruit-juice bars in military training camps. All the profits from sales will be retained in the camps and used for the soldiers' comfort and welfare. The liquor interests are using every effort to place alcoholic beverages in the camp canteens; the milk-bars are offered to provide an attractive center for the men who want healthful, invigorating drinks.

—The Voice.

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REPORT OF THE HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference was called to order by the district superintendent, Rev. W. B. Alsworth, at 9 a. m., May 14, in West Laurel Church. He led the conference in an inspiring devotional from I Cor. 1:30.

The spirit of the conference was good, harmony and a deep spiritual atmosphere pervaded the conference throughout the entire session. It was well planned and efficiently executed by our district superintendent. The program, as he had printed, was adopted as a working guide.

Bishop W. T. Watkins visited the conference and spoke briefly. Mr. Jack Wright welcomed the conference to Laurel, and assured us that our stay would be made pleasant. Rev. I. E. Williams responded to the welcome address on behalf of the conference.

Brother A. C. Lynd was re-elected Golden Cross Director of the district for another year. The following were elected: District New Orleans Christian Advocate Committee: J. T. Weems, I. E. Williams, J. S. Noblin, J. W. Leggett. District Trustees were elected as follows: W. O. Tatum, H. Gillis, A. C. Lynd, B. M. Stevens, Mitchell Dennis, D. U. Maddox, H. V. Waits, H. C. Carter and I. H. Owens.

The conference voted to hold its next session at Collins, at the invitation of the pastor, Rev. J. S. Noblin.

Mrs. E. E. Dean, District President of the W. M. S., gave the report of the work done by the women. She also spoke to the conference on their great work.

Dr. J. L. Sutton spoke to the conference on the work of the Mississippi Home-Finding Society. His message was clear, appealing and inspiring.

Dr. J. G. Snelling spoke to us on the work of the Mercy Memorial Home. He gave us birds-eye views of the work of the Home, the results the Home gets in Christianizing these girls, and its need of funds.

Dr. W. L. Duren gave us a very excellent message on our conference organ, the New Orleans Christian Advocate. He not only gave us a great message, he is giving us a great paper that is worthy to be in every Methodist home. At the close of his message, our district superintendent, Brother Alsworth, had an offering taken, which amounted to \$22.59.

Our beloved brother, W. M. Williams, spoke to us on the work being done at the Sanatorium at Magee.

Rev. I. H. Sells spoke to the conference on Millsaps College, the Pastors' School, Church School Day and training schools. He was followed by Rev. E. W. Ulmer, who spoke on the work of the young people.

The work of the Hospital was presented by Brother W. S. F. Tatum. The Hospital is doing a great work, and is in good financial condition.

Rev. J. D. Slay, District Director of Evangelism, spoke to the conference on evangelism. He said that the three needs of the church are: (1) To be evangelized; (2) The need of a heart of compassion and love; (3) A determination to do our best.

The district superintendent, Rev. W. B. Alsworth, spoke of the family altar as an important part of our worship. He urged that both preachers and laymen establish altars in the homes of the district.

Rev. Mark F. Lytle spoke to the conference on the work of the adult division of the church, especially giving attention to the work of the Wesley Brotherhood. Bro. Lytle has a live and going brotherhood.

Sympathy was expressed to Rev. J. B. King, in the form of resolutions, in the loss of his beloved wife. These resolutions were read by Rev. I. E. Williams.

Two fine young men were licensed to preach: Joseph Leon Pringle, of the Broad St. Church, and Arthur Ray Adams, of Magee.

The secretary was authorized to send the Governor a message of appreciation for his stand against liquor.

Miss Suzie V. Powell gave the conference a very inspiring and helpful message on the liquor traffic.

Rev. Roy Lane presented the cause of missions in a very earnest and inspiring way.

Resolutions of appreciation were sent to the American Bible Society for the fine work done by their organization in the furnishing of Bibles and other literature to the Sanatorium at Magee.

The consecration service was led by Rev. J. W. Leggett. The prayer of consecration was led by our district superintendent, Rev. W. B. Alsworth.

The pastor-host, Rev. Mark F. Lytle, and his good people, made our stay with them very pleasant and profitable.

E. A. KELLY, Secretary.

RESOURCES OF RELIGIOUS LIVING

By Fisher Simpson

Every pastor is greatly concerned that his church members grow in their religious experience. They plan their church program with that in mind—their preaching, their pastoral visits, mid-week meetings, workers' councils, and all. They are continually alert to find resources that will be helpful. Hence, they encourage the reading of church papers—the Advocates, the "World Outlook"—and good books. Some pastors are making their own libraries available for their co-workers with gratifying results.

Many pastors are also finding the use of the training courses prepared by the General Board of Christian Education excellent resources for helping their people in religious living. It is encouraging to receive expressions of appreciation from lay workers with reference to this. A lady in Arkansas in writing about taking additional courses through home study makes this comment:

"I wish to say that all the courses taken have helped me more than I can say—more than I even know, perhaps. They have given me vision—the broad view in religion and religious education. They have done more to increase my ardor for the gospel—for the Christian way of life, then all else, I do believe. I would not take anything for what I have gained from them."

One night during a training school in a Southern city, a missionary program was conducted at an intermission period. The next day one of the instructors asked her class to write a paper on "the most effective worship service I ever attended." One of the papers from a young man was this:

"The most interesting service that I have ever heard, I believe, was the platform service last night. Why it touched me so greatly I do not know, unless it is because I live in a city where the Negro is not liked very much. Many a day have I stood in the stadium and thrown bricks into the Negro playground across the fence. But last night after the talks had been made, and the Negro spirituals had been sung, I felt sorry for every brick I had thrown and had proudly bragged about to my fellow

playmates. The stories were so well told, the hall was so quiet, and the songs were so well sung, I suppose that is the reason I was so greatly struck."

In 1939 about fourteen hundred training schools were held along with the significant work done in local churches in training classes and by individual or home study. Something like 50,000 persons drew upon these resources. But there are thousands who did not have such opportunities. With such potentialities for help as are described in the statements above, we all are concerned about reaching more local church workers. For that reason executive secretaries, instructors, district superintendents and pastors are striving to conduct training schools and classes. They are discovering that the use of these resources stimulates the use of many other ways of growing in religious experience.

THE MINISTER'S FEET AND THE CHANCEL

By Frederick D. Hayes

Sometime ago along with several hundred other ministers I heard a lecturer at a convocation say in an ex cathedra tone, "When I enter a church I want to see the Cross of Christ, not the minister's feet." Except for the tone in which it was said, I found myself quite in agreement with what my brother from the metropolis had been advocating, the use of the chancel. I went away from that lecture "feet conscious." I expect I should have been Cross conscious, but no doubt the fault was in my own unruly soul.

Not long afterward this feet consciousness had an opportunity to function. I attended a small church and as soon as I entered, I saw the minister's feet. I had been in such churches many times before, but never remember having noticed the parson's pedal extremities. That lecture had done its work. I could not get my mind away from the minister's feet. Ministers' feet in general and that specific minister's feet in particular. The organ voluntary had started and I found myself engulfed in a meditation on the parson's feet.

The places those feet had carried that man! Out on the Home Mission field they had carried a deeply sympathetic heart into a grief stricken home far from any neighbors. They had carried not only a heart, but a pair of ready hands that had built a little wooden coffin for the dead child. At another time one of those feet, the right one, had stepped on the gas through a long night drive of over a hundred miles, that a suffering parishioner with little or no goods of this world, might be where there were doctors and nurses.

More recently I have heard the same feet plodding along the wards of a hospital and wherever those feet have gone I have found sick folk with more courage and a firmer assurance of the Presence of God. Just this last Easter they carried the minister through the snowdrifts of blocked roads to a service in a small outpost of the Master's Kingdom. A father and a daughter were to be baptized and received into the Church on confession of faith. They had been counting the days until Easter. They must not be disappointed. The minister was not well, the hospital was only a few days off for him, but the feet were still going. What were a few snowdrifts to those feet? Two of his flock had looked forward to this Easter as a precious and meaningful day, and they were not going to wait in vain for his ministry.

The voluntary was over. A voice was saying: "God is a Spirit and they that worship Him must worship Him in spirit and in truth." It was only a plain New England meetinghouse, there was no chancel and no brass cross, but as I bowed my head, the Cross of Christ was there.

Yes, all other things being equal, I would rather minister in a church with a chancel, but let us not forget those "other things," without which no chancel can ever make the Cross of Christ a reality.—Advance.

SHALL LIQUOR INTERESTS RULE LOUISIANA?

By Leon W. Sloan

House Bill No. 75, by Mr. Alford, and House Bill No. 282, by Mr. Barranger, together make the most vicious pieces of legislation about liquor offered in this Legislature in six years.

Bill No. 75 was prepared by the Wholesale Liquor Dealers of the State, and Bill No. 282 was prepared in behalf of the Brewers of the State.

These bills will destroy every vital feature of our present Local Option Law (Act 17 of the First Extraordinary Session of 1935), and leave the liquor business absolutely "in the saddle" in Louisiana so far as liquor is concerned. They have large stocks of surplus liquors on hand and they are seeking new avenues of sale. These bills open up the parishes, wards and municipalities to package sale of liquor, and if House Bill No. 282 is passed either as an amendment to House Bill No. 75, or as a separate Act, it will declare beer of 3.2% alcoholic content "by weight," or 4.5% alcohol by volume to be non-intoxicating, and will thus destroy the definition of "Alcoholic Beverages" as defined in "Section 2," Paragraph ("A"), of the present Local Option Law—and will allow beer to be sold as a soft drink.

The brewers and distillers also will prohibit the Parish from voting as a Parish on the question as to whether they want liquor sold within the Parish—but confines that privilege to the Ward—and if the Ward has an incorporated town or village, and it wants package liquor stores or saloons, that village can nullify prohibition in the Ward.

Bill No. 75 increases from 25%, as in the present law, to 33 1-3% the number of qualified petitions before an election in the Ward or Municipality can be granted. This will prove to be a handicap to the dries in all the wards which have not yet voted. Some states have as low as 10% of voters on petition.

Bill No. 75 also prohibits the calling of an election more often than once in every two years. This will help the liquor interests hold a wet ward by the device of buying enough votes in the town or village to keep liquor in the Ward, all to the financial interests of the liquor people.

The liquor interests asked for and were granted the privilege of conducting their business. But the Legislature, recognizing the traffic as a social, moral and economic liability and menace, gave the people in the parishes the Local Option Law as it now stands, so the people could protect themselves from the encroachments of the traffic. It does not seem fair for the brewers and distillers to come up here and seek to destroy that right, and to draft their own laws by which they say they wish to be governed. If any changes are to be made in this Local Option Law, Act 17 of the First Extraordinary Session of 1935, such changes should be proposed by the people who wish

to protect themselves from this greedy traffic and not by the liquor barons.

LEON W. SLOAN.

"KEEP AMERICA OUT OF WAR!"

Today all about are ominous signs. The American scene is filled with moving, sinister figures who hide behind, or would organize to their purpose, the overwhelming majority of the American people who are sympathetic with the cause of the Allies. They would have us march. They would bring about a situation making almost inevitable our participation in the present armed conflict in Europe. With these are others whose sincerity is above question but who believe that again we should send our sons and ships overseas.

We are not and cannot be neutral in thought. We may and should take ourselves out of Japan's war against China. We may and must give in multiplied millions to relieve human suffering on all fronts. We are challenged to a sacrificial, great part in organizing the peace. But we are determined not to repeat the mistake of another generation. We have learned the lesson of war's futility, and, God helping us, we shall profit thereby.

We went into one war to save democracy. We must stay out of this war or we may lose democracy altogether. We must stay out of this war to finish the stupendous task with which we are here engaged. We must stay out of this war to preserve and strengthen democracy for ourselves and others. We must stay out of this war to save ourselves that we may serve others. We went into one war to end war. We must stay out of this war if we would help achieve that end. We must stay out of this war if presently we would make our sacrificial contribution to a lasting, just peace. We must stay out of this war if we would avoid the hate and intolerance, the war madness, that has never yet failed to dictate a peace of vengeance which has been always the beginning of the next war.

The choice is not easy. Immediately it is harder than to choose war. We shall be tragically misunderstood. Those whose interests are so largely ours and whose sons are dying will judge us as selfish and craven. But truth can afford to wait. Time alone is competent to judge so great a matter and history will write the judgment down. Today our moral courage must be greater than any physical ordeal, or human freedom may be lost for a hundred years.

A national political campaign is soon to open. Already partisans in Congress have invoked the usual formula of "point with pride" and "view with alarm." We are in for another medley of "sounding brass and tinkling cymbals." But above the tumult and the shouting of the captains, small and great, the voice of the American people has been heard, heard with rising fervor and commanding purpose—"Keep America Out of War."

That voice cannot be silenced with evasive answers or by general platform declarations. Nor can its purpose be satisfied with uncertain candidates. Of these the candidate is the most important. What is his record? What is his experience? What is his philosophy of government? Is he of proved intellectual integrity and, in so far as may be judged, does he think peace?—for to think is to be!

All things else fully regarded, only the man who by every reasonable test and on his record for keeping faith, gives to the American people their best hope that to the absolute last he will "keep America out

of war," qualifies now to be President of the United States.

The American Republic has found within itself the great one for every past crisis. These times demand another leader, providential as Washington and raised up as was Lincoln. He may be humbly born or a son of privilege. He may be from the North or from the South, from the East or from the West; but he shall become the chosen one of all the people and the servant of all. He is now a Democrat or a Republican, but he may become another savior for the nation.

Only an immediate, dynamic sacrificial program to help win the peace can keep us out of this war. Already we have waited too long, but it is not yet too late.

DANIEL A. POLING.

TRENDS IN THE ALCOHOL PROBLEM

By Grace Clifford Howard

Mail recently received from India O. H. M. S., bore a cancellation stamp showing a serpent twined about a bottle beside which stood a wine cup. From the mouth of the serpent, venom dropped into the cup below. Beneath was the caption, "Support Prohibition."

* * *

It is reported that Seagram has awarded twelve scholarships of \$1,000 each to high school graduates from Louisville, Kentucky, and Lawrenceburg, Indiana. It is assumed that the holders of these scholarships will be good boosters for the whisky industry during their college careers. An excellent means of breaking down prejudice against distilled liquor!

* * *

Even while Finland was busy fighting the Russians, she did not abate in the least her fight against alcohol. As in normal years, she held her Temperance Week in December. A leaflet has recently been published by the former president of the Parliament, Professor Paavo Virkkunen, entitled, "An Abstaining Youth a Protection to the Frontier."

* * *

The *Brewers' Gazette* (England) of September 24, 1914, is reported to have said, when the closing hour of licensed premises was changed from 12:30 a. m. to 11:00 p. m.: "The feeling is evidently abroad that the (public houses) should be patronized as little as possible, representing as they do, to a large extent, national and individual luxury and waste."

* * *

Temperance organizations, known as the "Green Crescent" and the "Juvenile Green Crescent," have recently held a successful annual meeting. These are growing organizations in which women, too, are interested, their first concern being the winning of young people for temperance. Organized propaganda in favor of fruit juices is employed and trial distributions of fruit juices have been made in the army.

* * *

The German Chief of Police recommends that the authorities put in practice the article of the licensing law, whereby the sale of spirits may be forbidden on pay days. In the town of Bremen, off- and on-sales of spirits are forbidden on Fridays during the whole day and on Saturday up till 1 p. m. On other days the sale can not begin before 9 a. m.

EPISCOPAL VISITATION

HOUSTON AREA

Bishop A. Frank Smith

Indian Mission—(Referred), September 13.
Louisiana—Baton Rouge, La., November 13.
Southwest Mexican—Laredo, Tex., October 10.
Southwest Texas—San Antonio, Tex., October 17.
Texas—Houston, Tex., November 6.

DALLAS AREA

Bishop Ivan Lee Holt

Central Texas—Fort Worth, Tex., November 9.
New Mexico—Tucumcari, N. M., October 14.
North Texas—Greenville, Tex., October 26.
Northwest Texas—Pampa, Tex., November 16.
Latin-America for visitation.

OKLAHOMA CITY AREA

Bishop Charles C. Seleckman

East Oklahoma—McAlester, Okla., October 22.
Little Rock—Texarkana, Ark., November 12.
North Arkansas, Jonesboro, Ark., November 5.
West Oklahoma—Enid, Okla., October 15.

OMAHA AREA

Bishop William C. Martin

Central Kansas—Hutchinson, Kan., October 9.
Kansas—Manhattan, Kan., October 2.
Nebraska—Omaha, Neb., September 17.

ST. LOUIS AREA

Bishop John C. Broomfield

Missouri—Cameron, Mo., September 25.
St. Louis—Jefferson City, Mo., October 9.
Southwest Missouri—Joplin, Mo., September 18.

THE GENERAL CONFERENCE OF 1940

(Continued from page 5)

Jesus, for He shall save His people from their sins." John the Baptist proclaimed, "Behold the Lamb of God which taketh away the sins of the world." Our Saviour continually emphasized His mission: "I came not to call the righteous, but sinners to repentance"; to the woman at Simon's house, "Thy sins are forgiven thee"; to the woman taken in adultery, "Go, and sin no more"; in one of His greatest parables, "There is joy in the presence of the angels of God over one sinner that repenteth"; to the sick of the palsy, "Thy sins be forgiven thee"; to Zacchaeus, "The Son of man has come to seek and to save that which was lost." The message of the Apostles from the very beginning was: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sin"; "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved"; "Him hath God exalted with his right hand to be a prince and a Saviour, to give repentance to Israel for forgiveness of sins"; "Believe in the Lord Jesus Christ and thou shalt be saved"; "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness"; "And ye know that he was manifested to take away our sins."

The golden thread that runs all through the New Testament is salvation from sin by faith in our Lord Jesus Christ. Surely our pulpits must declare and must emphasize the horrible nature of sin, and God's hatred of sin. They must also declare His love for the sinner, and His provision for

salvation through faith in our Lord Jesus Christ. Our preaching must convince the intellect, stir the emotions, and secure decision and action through the will. The idea which has been emphasized by some that preachers must not appeal to the emotions is utterly contrary to the past history and experience of Methodism. The great emotions of Fear, Hate, Hope and Love must be aroused as the great motive powers stimulating action and conduct. As Paul "reasoned of righteousness, temperance and judgment to come Felix trembled." As John Wesley and George Whitefield proclaimed the damnation of men because of sin, and the hope of Salvation through Jesus Christ, men of all classes of society repented and believed on Jesus Christ. As Jonathan Edwards preached on "Sinners in the hands of an angry God," he compelled his hearers to recognize God's attitude toward sin, with Jesus Christ as the only hope of Salvation. Charles G. Finney, in all his great revivals, proclaimed sin and salvation as the very core of his preaching. Dwight L. Moody secured results by his plain, simple preaching of salvation from sin by faith in Christ as the Saviour. Our fathers built our great Church upon the foundation of the great evangel, the preaching of the Good News. Human nature is the same today as it was in the time of our Lord, of the Apostles, of Wesley, and of our Methodist fathers. Our preachers today, if they would, as our fathers said, have "souls for their hire," must proclaim the gospel preached by our fathers. They must make sin, judgment to come, salvation and eternal life real to their hearers. If they do they will obtain results from their preaching as our fathers did. The Episcopal Address did not and could not emphasize too strongly the work of true evangelism—to preach the gospel of Good News, of Salvation from Sin.

(Continued next week)

SPECIAL NOTICE

Please announce in this week's Advocate that the Whitehouse Hotel, Biloxi, makes special rate of \$2.50 per day room and meals to all who attend Pastors' School, June 17-22. This is very important. Thanks.

OTTO PORTER, Dean of School.

MISSISSIPPI CONFERENCE

Jackson District—Third Round

Bolton, at Raymond, June 9, 11 a.m.
Florence, at Monterey, June 9, 3:30 p.m.
Walnut Grove, at Sebastopol, June 16, 11 a.m. and 1:30 p.m.
Clinton, at Ridgeland, June 16, 7:45 p.m.
Sharron, at Farm Haven, June 23, 11 a.m. and 1:30 p.m.
Madison, at Madison, June 23, 4:30 and 8 p.m.
Brandon, at Pelahatchie, June 26, 7:45 p.m.
Lena, at Ulmers Chapel, June 27, 11 a.m. and 1:30 p.m.
Lake, at Conehatta, June 30, 11 a.m. and 1:30 p.m.
Morton, at Independence, June 30, 4:30 and 8 p.m.
Flora Quarterly Conference to be announced later.
Fannin, at Holly Bush, July 7, 11 a.m. and 1:30 p.m.
Canton, Northside, July 7, 5 and 7:45 p.m.
Carthage Circuit, at Barnes, July 14, 11 a.m. and 1:30 p.m.
Carthage Station, July 14, 4 and 7:45 p.m.
Raleigh, at Burns, July 19, 11 a.m. and 1:30 p.m.
Forest Station, July 21, 11 a.m.
Harperville, at Oak Ridge, July 21, 3:30 p.m.
Greenfield and Richland to be announced later.
Camden, at Thomastown, July 28, 11 a.m. and 1:30 p.m.
Canton, First Church, July 28, 7:45 p.m.
Terry, at Byram, July 30, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, August 2, 7:45 p.m.
Vaughan, at Union, August 4, 11 a.m. and 1:30 p.m.
Jackson, Grace Church, August 4, 8 p.m.
Jackson, Galloway Memorial, August 5, 8 p.m.
Jackson, Glendale, August 6, 7:45 p.m.
Jackson, Shands Mission, August 7, 7:45 p.m.
Mendenhall, at Riles, August 9, 11 a.m. and 1:30 p.m.
Benton, at Midway, August 11, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, August 11, 8 p.m.
Homewood, at Carr, August 18, 11 a.m. and 1:30 p.m.
Shiloh, at Johns, August 20, 1:30 p.m.

T. M. BROWNLEE, D. S.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Third Round

Houlka, at Wesley Chapel, June 5, p.m.

Nettleton, at Shilo, June 9.
Buena Vista, at Ebenezer, June 11.
Becker, at Grady's Chapel, June 12.
Woodland, at Prospect, June 13.
Derma, at Cross Roads, June 16.
Mooreville, at Oak Hill, June 18.
Greenwood Springs, at New Hope, June 20.
Tremont, at Mt. Pleasant, June 23.
Tupelo, at Tupelo, June 23, p.m.
Shannon, at Pleasant Grove, June 30.
Pontotoc, at Pontotoc, June 30, p.m.
Algoma, at Camp Ground, July 2.
Toccopola, at Tula, July 3.
Salem and Friendship, at Christian Rest, July 4.
Prairie, Strong, Hamilton, at Hamilton, July 5.
Randolph, at Randolph, July 6.
Water Valley, Main and Taylor, and Paris Charge, at Talyor, July 7.
Water Valley, First Church, at Water Valley, July 7, p.m.
Vardaman, at Pyland, July 10.
Houston, at Houston, July 10, p.m.
Verona, at Palmetta, July 11.
Amory, at Amory, July 14.
Okolona, at Okolona, July 14, p.m.
Coffeville, at Goshen, July 16.
Aberdeen, at Aberdeen, July 17, p.m.
Smithville, at Van Buren, July 23.
Pittsboro and Bruce, at Pittsboro, July 24.
Calhoun City, at Calhoun City, July 24, p.m.
A delegate to the Annual Conference will be elected at each Quarterly Conference. Unless otherwise notified all services will be at 11 a. m.
N. J. GOLDING, D. S.

LOUISIANA CONFERENCE

Baton Rouge District—Third Round

St. Francisville, at Concord, June 2, a.m.; Q. C. 1:15 p.m.
Jackson, at Jackson, June 2, p.m., Q. C. following service.
Natalbany, at Pine Ridge, June 9, a.m., Q. C. following service.
Loranger, June 9, p.m., Q. C. following service.
Greensburg, at Wesley, June 16, a.m.; Q. C. 1:15 p.m.
Istrouma, June 16, p.m., Q. C. following service.
Clinton, at Cleer Creek, June 23, a.m.; Q. C. 1:15 p.m.
Baker, at Bluff Creek, June 30, a.m.; Q. C. 2 p.m.
Zachary, at Slaughter, June 30, p.m., Q. C. following service.
Baton Rouge, First Church, July 3, p.m., Q. C. following service.
Gonzales, at Maurepas, July 7, a.m.; Q. C. 1:15 p.m.
Blackwater, at Live Oak, July 21, a.m.; Q. C. 3 p.m.
Denham Springs, at Live Oak, July 21, a.m.; Q. C. 3 p.m.
Pine Grove, at Live Oak, July 21, a.m., Q. C. 3 p.m.
Walker, at Live Oak, July 21, a.m.; Q. C. 3 p.m.
The preachers will please be prepared to place in nomination their Church School official at this quarterly conference.

J. HENRY BOWDON, D. S.

On the average tombstone as we walk through a cemetery we see the words, "Here lies." Then follows the name with the date of death, and perhaps some praise of the good qualities of the deceased. How different is the epitaph on the tomb of Jesus. It is not written in gold nor cut in stone: it is spoken by the mouth of an angel and it is the exact reverse of what is put on all other tombs: "He is not here."

—Michigan Christian Advocate.

Indian (after examining ham sandwich purchased at city lunch counter)—Ugh! You slice um ham?

Clerk—Yea, Chief, I slice um.

Indian—Ugh! Mighty near miss um.

* * *

It was after the opera. The expensively-dressed woman approached the broad-shouldered man.

"If I am not mistaken," she said, "I have the honor of speaking to the renowned basso, have I not?"

He felt flattered. "And what can I do for you, madam?" he asked.

"I can't find my car," she answered, pleasantly. "Would you be so kind as to call out 'Charlie' at the top of your voice?"

—Exchange.

* * *

Sub-editor—Here's a correspondent who wants to know how long girls should be courted.

Editor—Tell him just the same way as short girls.—Montreal Star.

* * *

"Vacation plans don't bother me,"

Said William Henry Penn;

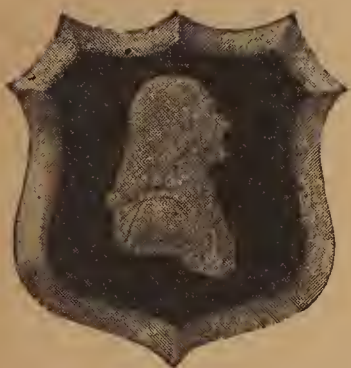
"My wife decides where I shall go,

And my employer when."

—Christian Science Monitor.

New Orleans CHRISTIAN ADVOCATE

Rev J B Cain
Oct 40



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"The bearing of God has been likened to a father carrying his child, to an eagle taking her young upon her wings, to the shepherd with the lamb in his bosom. But no shepherd, nor mother-bird, nor human father ever bore as the Lord bears. For He bears from within, as the soul lifts and bears the body. The Lord and His own are one."

—Sir George Adam Smith.

THE PRAYER-ROOM TODAY

Center our minds and hearts in Thy revealed Heart of Love, even in Jesus, we beseech Thee, that beholding Him we may be willing to lose ourselves, and be made strong in Thy might for all that Thou shalt send us forth to do and to suffer in His Name; to whom, with Thee and the Holy Ghost, be the glory and the dominion world without end. Amen.

FRANKLIN NUTTING PARKER

May 20, 1867



The Parker Recognition Fund is designed to honor this distinguished son of Louisiana: Graduate of Centenary College of Louisiana, Tulane University, and Vanderbilt University; fifty-four years a preacher in the Methodist ministry; pastor in the Louisiana Conference from 1886 to 1910; Professor of Biblical Literature, Trinity College, 1911 to 1915; Professor of Systematic Theology in Candler School of Theology 1915 to the present time; and Dean of Candler School of Theology for many years.



WALLET OF THE WEEK



DR. JAMES PERNETTE DE WOLFE, rector of Christ Church, Houston, Texas, since 1934, has been chosen as dean of the Protestant Episcopal Cathedral of St. John the Divine in New York City. Bishop Manning describes the place as "one of the greatest opportunities in the church for spiritual ministry and service and for the preaching of the Gospel." Dr. De Wolfe was expected to take up his work in the new field early in this month.

* * *

THE KLONDIKE GOLD FIELDS, in the valley of the Yukon River, lifted Alaska from obscurity into sudden commercial importance. It was a high day in the history of the little city of Dawson and of the entire territory when on a day in June, 1901, a ton and a half of gold bricks and gold dust was shipped by the Alaska Commercial Company. This addition to the fur and fisheries of Alaska has made it a twentieth century land of wonders. Less than forty years before, Alaska had been purchased from Russia for almost a song.

* * *

SHERMAN ANTI-TRUST ACT VIOLATIONS were charged to fourteen companies in New York recently. The firms were said to control ninety-five per cent of the manufacture of the optical goods of the country and by price-fixing to have eliminated competition and reaped exorbitant profits. Other lines of business are doubtless guilty of this same method of preying upon a helpless public and we believe that the base of prosecutions for such offences should be so broadened and the attacks so intensified as to bring every commercial highwayman to justice.

* * *

THE PRESBYTERIAN ASSEMBLY, U. S. A., has voted to continue negotiations for union with the United Presbyterian Church of North America, the Presbyterian Church in the United States, the Protestant Episcopal Church, and the Reformed Church in America. The outlook for union with the United Presbyterian Church seems to be somewhat more favorable, and the friends of union believe that the negotiations will ultimately result in organic union with the Episcopal Church. The fiction of ordination in "apostolic succession" seems to offer the point of most stubborn resistance and that shadowy contention could scarcely be maintained for long.

* * *

AMERICAN SCHOOL AUTHORITIES are said to be waking up to the fact that modern education has produced a generation sadly deficient in the fundamentals of literacy—reading, writing, grammar, spelling and basic arithmetic and history. The curriculum of the "Old Field School" is being revived in an effort to re-establish respect for our public school system in the minds of employers who find the graduates inadequately prepared for any position requiring correct spelling and intelligent sentence construction. If something is not done to remove illiterate radio announcers, the people will soon be where they may not even understand the English language when they hear it spoken.

OKLAHOMA CITY, OKLAHOMA, the seat of the recent session of the South Central Jurisdictional Conference, is credited with having launched a city-wide Church Loyalty Crusade. The aim of the Crusade was summed up in the words: To "sell religion to persons outside of the church and to resell the church to its members." The campaign is expected to have fifty-five thousand church members participating, and a preparation period of one month preceded the launching of it.

* * *

A COPY OF THE GREAT MAINZ BIBLE, says an exchange, is one of the carefully guarded treasures of the National Library of Rio de Janeiro, Brazil. It was printed in the year 1462, by John Fust and Peter Schoeffer, at one time associated with John Gutenberg. The initial letters of the books and chapters as well as all the capitals are hand-designed, and the two volumes are printed on vellum. In the opinion of scholars, the Maiuz Bible was the fourth edition of the Scriptures to be printed.

* * *

REPRESENTATIVE KNUTE HILL, of Washington State, said recently that the income tax paid by an Englishman with a wife and one child is as follows: For an income of \$2,000, \$171.25 tax; \$4,000, \$796.25 tax; \$6,000, \$1,421.25 tax; and for \$8,000, \$2,171.25 tax. This schedule, together with the legislation for reducing exemptions in our country, indicates what we may expect as the certain effect of the war fever which is being whipped up at the present time. Should war come, other forms of exacting support will be added to the tax burdens and with a no less mandatory implication.

* * *

JEHOVAH'S WITNESSES is one of several aliases of a group of vehement and bitter millennial propagandists who are without denominational organization and whose so-called interpretations of Scripture are fantastic and arbitrary. The founder was a man by the name of Russell, an uneducated petty tradesman of Allegheny, Pennsylvania. He was the controlling power while he lived and his followers have been known as Russellites, Millennialists, International Bible Students, and other designations which claim much in the way of spiritual illumination. It is largely the cult of the empty and uninformed.

* * *

COME AND BE MERRY HOUSES is the Japanese name for the opium dens in Shansi Province, China, where the revival of the use of narcotics is brutalizing, impoverishing and destroying the Chinese in the areas occupied by the invaders under a puppet regime. It is said that Japan is realizing six million dollars profit per month from the sale of narcotics which have been forced upon the conquered districts. It is reported that fifty thousand people in Shanghai have discarded opium smoking in favor of narcotics, and in some places there is said to be more "white powder" (cheap narcotic) than rice. Let's not forget that we sold the Japanese scrapiron to make this achievement possible.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

TWO FACTORS IN BUILDING THE CHURCH

It is common for Christians to dwell upon the Pentecostal experience of the early church in a manner which indicates that it was the sole and sufficient explanation of the Christian movement which, beginning at Jerusalem, has encompassed the whole earth. Nothing, of course, should be taken from the importance of that day and experience of spiritual furnishing. We think, however, that at least two secondary factors have had an important part in making Christianity permanent and in extending the frontiers of religion.

The House of Worship

First is the house or place of worship—the place of meeting with God. At the first, it was a tent or a tabernacle, but Hebrew religion did not come into a place of first importance until a great Temple building became the symbol of its immeasurable value and the architectural inspiration of man's devotion. To the religion of all ages and all lands, the genius of the architect gave of his noblest and best, as is attested by the magnificence of the temple ruins scattered over the earth. The house of worship is so necessary to religious expression that no important religious movement has survived the generation that saw its rise without worthy structures to furnish a rendezvous for the faithful and to proclaim its holy significance.

The Printed Page

The other secondary factor which we have in mind is the permanent record of the history and the literature of the church. Dr. Edgar J. Goodspeed has rendered a distinct service to Christianity by his illuminating discussion of this fact. He says that the non-literary Judaism of the first century was reflected in the Christian movement of that period, and that the real rise of Christianity began when Paul adopted the writing and the literary forms of Greece for crystalizing its message and as a vehicle for its transmission. It was "the parchments" which changed Christianity from an individual and unorganized impulse into a syncretized body of truth which made possible a consistent and powerful impact upon the thought and the life of the world.

As a matter of fact, the church owes an incalculable debt to the printed page. The Scriptures, its program of work and the literature of its life have found their way to the ever-widening field by means of the press. John Wesley endowed his infant movement with 371 separate publications. Of these, *The Christian Library* contained 50 volumes and *The Arminian Magazine* had more than one hundred and fifty issues while he was its editor. He adapted the literature of his day to the needs of his people. Throughout the years, the press has had a large

part in the building of the Methodist Church. The periodical literature of American Methodism began in the early years of the eighteenth century and no separate agency contributed more to steadying its course or to the deepening of its devotional life. In a time when chaos seems to threaten the world, let us remember the lessons of the past and give to our people a religious press worthy of the day in which we live.

GRANDMA'S CRAZY QUILT

One of the curious fads of fifty years ago was that of piecing together odd shapes and sizes of silk or woollen fabrics for bed covers which were called by the very appropriate name, "crazy quilts." Those wonderful creations were remarkable for many things beside the odd shape and color combinations of the patches of cloth. We can see now those briar-stitched works of art, exhibitions of the necktie fabrics of a generation, symbolizing the social life of the community, and the crocheted names recording sentimental romances many of which never came to flower. The color scheme outdid Joseph's coat. At the height of the fashion it afforded a theme of conversation for women's parties as absorbing and popular as "operations" does today, but they were too freakish to tarry and they disappeared with the sentiments and fancies which inspired them.

We do not mention those marvels of needlework, emotional derelicts, for the purpose of making grandma uncomfortable. We do it rather for the purpose of suggesting that grandma may have builded better than she knew—may have unconsciously set the style of interpretation for many things that were wholly outside the range of her thinking. These are too much "crazy quilt" days when temporary patchwork takes the place of a consistent and a substantial weaving. In secular affairs we point for the main chance and life becomes a series of unplanned efforts for temporary ends. In social life, we establish many inconsistent relations, the expression of our selfish quest for personal prestige and power. The emphasis of church relations is too often a means to an end; business advantage, personal popularity, or social prominence rather than a holy fellowship. Too many of us are not even decently pharisaical. We are not content with the uppermost seats in the synagogue; we seek the uppermost synagogue also, pulpit and pew. Often we spend our days in constructing defences for ourselves rather than in the service which the very relation implies. Once we heard a woman say that she went to a church service and throughout she could not help but think: "I asked for bread and he gave me a stone." When service and constructive help, in pulpit or pew, ceases to be central, then religion becomes a crazy quilt of selfish

designs, passing vanities and wretched dissembling. Like grandma's romantic treasure it falls into disuse but without even the redeeming virtue of the fragrant recollections and hopes of the long ago.

"DOUBLE THE LIST"

A great New England religious journal, which is now in its one hundred and twenty-second year, has launched a campaign with the slogan, "Double the List." The price of that paper is \$2.50 per year. We believe that it may and should reach the goal which it has set for itself. The appeal is made to every subscriber on the ground that while every person cannot preach sermons or write pamphlets, there is scarcely a reader of the paper who cannot carry the message to new people by securing a new subscriber to the paper.

We believe that the argument is sound. If we could arouse an interest among our subscribers for securing new readers as great as is our desire to make a paper worthy of our constituency, the Advocate could immediately take first rank among the periodicals of our Church. We would certainly like to have the chance to prove our faith by our works.

ON THE BRINK OF THE PRECIPICE

When the whole world is thinking war and talking war, it is not easy to speak with absolute assurance concerning a situation which may be wholly different tomorrow. We do not, therefore, undertake to express a judgment concerning anything except war as an international policy and the situation as it appears to us at the present moment. Many times in the course of our editorial work we have voiced an uncompromising opposition to war. We do not belong to any "pacifist" organization, nor do we sympathize with any extremist position on that subject. We simply loathe war because we know that it is subversive of everything wholesome and constructive in civilization, it is a practical repudiation of honor, and an ignoring of the interests of humanity.

Having such feelings, we will not keep silent while others, for whatever reason, urge what seems to us to be a desperate course. We must lift our voice in warning against the patent build-up for war. The suggestion of controlled participation in the war seems to us to be mere twaddle. Whenever we take the plunge we will be in war and we will not be more able to determine the theater of action than have the participants in Europe. The certainty of this fact has already had an echo in the Western world. We refer to the speech of President Vargas of Brazil. "Non-belligerent" participation, as suggested by the secular press, involves a contradiction in terms—it simply does not make sense.

The state of hysteria being worked up is hourly pressing the young men of the nation nearer the place of deadly conflict. We should not forget the frenzy of agitation in 1914, which plunged us into a war to make the world safe for democracy, and now within a quarter of a century following the termination of that struggle, we are being urged to plunge into the very same cauldron to

save democracy itself. Regardless of what course may be thrust upon our country, war should be treated as an outlaw. If it must come, let it be as a despised intruder, a fiend and a vandal and not as an invited guest. Let us remember that Europe today is an example of what war is. No American need be deceived.

Editorial Miscellany

By Dr. H. T. Carley

BUDGETS AND BUCKLES

The formulation of a budget is, according to the experts, an elementary principle of successful home management. There are two ways of working out a budget. One is to estimate your income for the year and then apportion appropriate amounts to the various items of expense that will have to be met. The other way is to estimate your wants for the year and then try to figure out how you can make your income take care of them. The first method is generally regarded as the correct one; the second is the one usually followed.

The same fundamental difficulty is met, though, in both methods. If you approach the budget from the side of income, you find it too small to provide for all your wants; if you approach it from the side of wants, you find them too numerous to be covered by your income. So, in either case, you face a difficult problem.

This problem is scientifically spoken of as "balancing the budget." It is more familiarly known, however, as the job of "making buckle and tongue meet," or "making both ends meet." The scientific term is used when large interests are involved, such as Government fiscal operations; the more familiar term is frequently used by private citizens in connection with their personal financial stringencies.

There are several ways of dealing with this problem. One is to increase the income to the point where it will cover all the items in the budget. This is commonly regarded as the most satisfactory way—but it is likewise the hardest. Income these days is, at best, static, usually with a decided sagging tendency. It is currently regarded as an economic triumph to hold what you have, to say nothing of getting more. This struggle to stay where you are has given rise to what is jocularly known as the "rake and scrape" system of economic easement—so-called, probably, because those who practice it usually present a raked and scraped appearance.

Another way of dealing with the problem is to decrease the wants to the point where they can all be squeezed within the compass of the income. This, too, is a satisfactory way of dealing with the situation—but it is even harder than the first way mentioned, which is the hardest of all. There is a certain principle of physics—or some other branch of science—known as "the irreducible minimum." Nothing from nothing leaves nothing—and how can a man want less than he already wants?

A third way of solving the problem is not to make any budget at all—just scramble income and wants and see how they come out. The "little end of the horn" was probably invented for such cases.

Moral budgets need balancing, too.

BISHOP OXNAM ON THE CHURCH PRESS

"The importance of the press is strikingly revealed in the fact that dictators seize it upon coming to power. Goebbels, Nazi minister of propaganda, said in 1933, 'The press must be the keyboard upon which the government can play.' Goebbels himself is at the organ. . . .

"It is not my purpose to enter into an extended discussion of the American press. I am not qualified to do so. I do desire to present certain facts for consideration in the light of the fact that the church possesses a press. Secretary Harold L. Ickes has written a little volume entitled 'America's House of Lords.' It contains much of the material discussed in his debate with Frank E. Gannett, the publisher. Mr. Ickes says: 'It is fortunate for our democracy that the press has not lost its power. Despite shortcomings, it is still an important bulwark of our liberties and the most potent weapon against despotism. If I have been severe in my condemnation of the faults of American newspapers, I have proceeded as a friend and not as an enemy. I have criticized the press, not because I thought it was bad, but because I am convinced that it is not good enough. It could and should be much better than it is. Even so, I am willing to admit that, taken by and large, and particularly when compared with newspapers in other parts of the world, it is still the best press in the world. As an American, I am proud of this fact.' This is a very different conclusion from that reached by Upton Sinclair in his attack called 'The Brass Check.' Whether we regard the American press, when compared with other nations, as the best in the world, but far from being what it could be; or whether we look upon the press as a capitalistic enterprise used by capitalists to entrench their position and privilege, it is not unfair to use the term 'Lords of the Press' to designate those who own these great instruments of power.

"The American press is a privately owned enterprise, rendering a necessary service to the community, more or less governed by a code of ethics, but existing primarily to make a profit for its owners. I am of the opinion that the press must continue as a private enterprise, guaranteed the civil liberty which we refer to as 'freedom of the press,' and allowed to evaluate critically policies of government, as well as to report the news. No greater calamity could happen to a democratic people than to lose a free press. However, certain obligations attach to this freedom. With full tribute to those great papers that respect their obligations, certain powerful and extensive news organizations notoriously abuse their freedom. I am fearful that this abuse upon the part of certain 'Lords of the Press' is developing a mass attitude that endangers the future freedom of that press. It should be remembered that the press is perhaps the last great public utility that is unregulated by governmental agencies. Masses who observe the 'Lords of the Press' abusing their privileges are not likely to be interested in preserving those privileges when the demagogue advocates their curtailment in the interest of establishing privileges for the masses. . . .

"The American newspaper is one of the great industries of the nation. It employs approximately 150,000 full-time workers, spends nearly \$250,000,000 annually on materials and supplies. It is true that the number of papers has decreased. This has

been due also to a steady trend toward consolidation. Nevertheless, the circulation has increased until it is approximately 42,000,000. President Hoover's Commission on Social Trends pointed out: 'The restriction of the reader's choice to a single newspaper has interesting implications. Monopoly of a field may mean a more independent journalism, but it makes possible a more deliberate selection and coloring of news content.'

"The church press is organized for many purposes. One of them, certainly, is to enthrone the principle of the supremacy of the common good. If the common good be subordinated to the principle of the supremacy of profit, the 'Lords of the Press' of necessity will be responsible. When men attempt to render unto Caesar the things

terms of the common good. It is pledged to the truth. Its sole desire is to serve. It does regard itself as a trustee. It owes a great debt to the 'Lords of the Press' since they have waged stalwart battle against all attempts to curtail the freedom of the press. It must be pointed out that the right of free press is meaningless unless exercised. The right exists as an abstraction. It becomes concrete only when a free press is maintained. The church possesses extraordinary privilege here. If it be conducted wisely, it may become a powerful factor, influencing the press of the nation to the end that that press may regard itself in code and conduct as a trustee. But what are we doing with this privilege and power? In the face of the increasing power of the 'Lords of the Press,' we face certain facts that cause us to bow our heads in shame.

"A newspaper knows perfectly well that its ability to sell advertising rests upon its ability to reach the buying public. This is another way of saying it must have readers if it is to live. There are some who argue that the same standards must apply to the press of the Lord. One of our bishops said, 'The church paper is not read.' He suggested that the church paper cannot compete with the kind of periodicals that reach the desk of an educated man. He drew the conclusion, therefore, that the day of the church press is passing. I take an entirely different point of view. How many educational institutions in this nation pay their way? How many research institutes justify in immediate return the investment their maintenance requires? . . .

"Personally, I favor the maintenance of Methodist papers in each jurisdiction, the editor to be elected by the Jurisdiction, and placed in full charge of the paper. I believe the general church should provide a proper subsidy for these papers. I believe, likewise, that we should maintain a few independent journals which should have full freedom to pioneer and to speak without any Conference control. Personally, I favor a sufficient subsidy for a certain number of these journals, whose long-time record justifies their continuance. I recognize that support usually means control. I think, however, a wise church will see the wisdom of an investment of this nature. It provides the church with discussion and the expression of difference of opinion. Such a plan is likely to develop religious journalists of power. The independent journal acts as a stimulus to the official organ, and the latter forces the independent to maintain the highest standards to survive. The most important single factor in the entire plan is the editor—free, trusted, but responsible. He is not required to compromise his judgment in a committee of editors. Editorials cease to be the least common denominator. The church knows whose opinion the editorial represents. The plan preserves the American principle of decentralization, and offers opportunity for experimentation. It makes it possible for the church to move toward the ethical ideal of Jesus and to become a force in developing the trusteeship we seek in the American press as a whole."—Christian Register.

(Note: We do not agree with the pessimism of Bishop Oxnam concerning the church press, nor do we accept his conclusions as to a policy for the future. We publish it simply as another view.—Ed).

Manager: "Were you served by a gray-haired waiter?"

Guest: "I don't know. When he took my order he was a fair young man."

—Los Angeles Times.

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that are God's as well as the things that are Caesar's, the universe becomes interested in their conduct. . . .

"Perhaps the self-interest of the press may dictate a wiser policy, although my own faith in self-interest is not large. As a rule, it functions too late to be effective in reform. Perhaps one answer is to be found in the maintenance of a press that by its very nature is dedicated to the recognition of a fiduciary responsibility. I refer to the press of the Lord.

"Here is a press that has no stake in the present economic order, as such. It is a press dedicated to the enthronement of ethical ideals that have stood the scrutiny of the centuries. It seeks to bring the power of religion so to the individual and the group that the individual becomes a brother in a true brotherhood. Its supreme goal is to enrich personality. It thinks in

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ARE YOU ABLE?

By Rev. Don L. Harwell

Twenty-one years and one day ago—May 25, 1919—I sat just where these Seniors are now sitting—not in the same school, to be sure—but, on that date, I sat as a member of the Senior Class of the San Marcos Baptist Academy, and listened to a commencement sermon . . . To be quite frank and honest with you, I do not remember the name of the minister who delivered that sermon twenty-one years ago, but I DO remember what he talked about. He based his message on those wonderful words of Christ, when He said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." That sermon made a tremendous impression on me.

It would please me tremendously if everyone of you who are members of this Senior Class would remember my name twenty-one years from now. But if you must forget something about the service this evening, forget my name—but REMEMBER THE CHALLENGE that I am going to try to lodge in your minds and hearts. If you do this, then our time will have been spent in a profitable manner.

A number of years ago, a very good friend of mine, a young man who was exceptionally well educated, having at that time only recently returned from Oxford University in England where he had spent three years as a Rhodes Scholar, prior to which he had been for four years an outstanding student at the University of Texas, said to me: "Don, the purpose of an education is not primarily to enable one to make a living, but to enable one to live." The statement may or may not have been an original one, but, be that as it may, its truth made an indelible impression upon my mind—a truth that has stayed with me throughout the years—"The purpose of an education is not primarily to enable one to make a living, but to enable one to live."

Something over nineteen hundred years ago, Jesus of Nazareth made this very profound statement: "I am come that they might have life, and that they might have it more abundantly." Jesus made this statement shortly after His restoring of sight to the man born blind. We remember the man was being questioned by the Pharisees regarding the one who had performed this miracle, and, when they suggested that his benefactor was a sinner, the healed man replied, "Whether He be a sinner or no, I know not: one thing I know, that, whereas

I was blind, now I see." Immediately after this incident in which Jesus had so thoroughly demonstrated His mission on earth—in a conversation with His disciples wherein He was trying to get THEM to see His mission and purpose, He made the statement just referred to: "I am come that they might have life, and that they might have it more abundantly."

Some time after this incident—just before His triumphal entry into Jerusalem—when two of His disciples expressed a desire to occupy the places of prominence in the kingdom which they presumed He would establish on earth, Jesus turned to them with this question: "Are you able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" (The "cup" is a common scriptural symbol for "life," with both its happy and bitter experiences). I would have you bear in mind that these disciples had gone through a period of rigorous training—education, if you please—and now they were on the eve of "graduation." As they were preparing to go out and actually face life without their teacher, who was Himself preparing to leave His disciples and go to be with the Father in heaven, they came to Him making this request. May we not put in our own words the reply which Jesus gave His disciples in the form of a question? "Are you able to face life with both its happy and bitter experiences? Are you able to live the life abundant, which I came to earth to teach you to live? Are you able to face life with all its varying and conflicting phases? Has the training of these three years actually fitted you to live, even as I would have you live? Are you able?"

We remember their answer: "We are able," implying, at least, that they were able to live life even as their Teacher would have them live it—able to live the life abundant.

The poet and hymn writer, Earl Marlatt, has very aptly expressed this whole scene in his hymn entitled, "Are You Able, Said The Master," which hymn, I would remind you, has been adopted by various Christian youth organizations throughout the land as their official hymn. In no uncertain manner he gives the challenge which I would lodge in your hearts this evening—

"Are ye able," said the Master,
"To be crucified with Me?"—
"Yea," the sturdy dreamers answered,
"To the death we follow Thee."

"Lord, we are able,"
Our spirits are thine,
Remold them, make us,
Like Thee, divine.
Thy guiding radiance
Above us shall be
A beacon to God,
To love and loyalty.

My young friends, I would have you remember the challenge of that poem—ARE YOU ABLE TO MEET LIFE, WITH ALL ITS TRIALS AND TRIBULATIONS, ALL ITS BITTER AND SWEET EXPERIENCES? ARE YOU ABLE TO LIVE THE LIFE ABUNDANT?

To this graduating class of 1940, I would offer this challenge—in just three words—"ARE YOU ABLE?" Are you able to live

the life abundant? After this period of preparation to live, ARE YOU ABLE to live life with both its sweet and bitter experiences? Are you able, in the slang of the day, "to take it?"

Marlatt, in his hymn, puts it this way:

"Are ye able," said the Master,
"To be crucified with Me?"

In all likelihood, none of you will ever be called on to die the death of Christ, but most assuredly, each of you is called on every day of your life to LIVE the life of Jesus.

My friend said, "The purpose of an education is not primarily to enable one to make a living, but to enable one to live." And he was right. Are you able to live? Are you able to recognize life as a great—no, as THE great—adventure?—as the adventure in which you are called upon to dare for God? for yourselves? and for others? If you are not able to do that—if you are not able to recognize your responsibilities in life, most certainly your education is not what it should be. I do not mean even to infer that any of you have attained perfection in this business of living. Certainly your education is not completed, even though, for some of you, the days spent within the four walls of a schoolroom may be over. (May I here express my personal desire that each of you may be enabled to pursue further your preparation for life in some institution, or institutions, of higher learning.) But wherever you attend school, or whether you go out and actually face life itself now, may you not ask yourself the question: "Are we able to live the life abundant? Are we able to recognize our responsibilities in life? Are we able to accept the four-fold nature of man and accept the duties evolving from such an acceptance?"

It was said of Jesus after His experience as a twelve-year-old boy in the temple: "And he grew in wisdom and stature and in favor with God and man." Jesus developed mentally, physically, spiritually and socially. Are you, as a group of young people—and older ones as well—able to live that full, well-rounded life in which you recognize the need of mental development, of physical growth, the claims of the eternal God upon each of you, and the claims your fellowman has upon you?

Are you able to recognize, as you have gone thus far in life's preparation, that there is a very definite purpose in life itself? I am not here just by chance. You are not here just by chance. The great God in heaven has a plan for every life, intending that we should do the things that will make this world a better place in which to live. Are you able to form that concept of life?

Coming down just a little closer to "where we live"—are you able to recognize and consider your fellowman—that he has rights—that he has desires—that he has needs—rights, desires and needs even as you and I have—that we must be interested in meeting these needs, and satisfying these desires, and helping him to attain those rights? Certainly the hymn writer expresses the concern which we must have for our fellowman when he asks:

"Are ye able" to remember,
When a thief lifts up his eyes,
That his pardoned soul is worthy
Of a place in paradise?

And if you are able to recognize the claims

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Bro. A. L. Webb, Route 4, Jackson, Miss., writes us an appreciated message concerning the Advocate, and there is no courtesy which we will not extend to a friend who has such a feeling toward the paper.

Rev. T. D. Lipscomb, pastor at Church Point, La., is one of the fast friends of this paper, not more in his support of it than in his expression of appreciation and other evidences of his loyalty.

Jehovah's Witnesses in Texas, are reported to be in the toils of the law on account of their defiance of federal authorities in the matter of saluting the flag, according to the Southwestern Advocate.

Rev. L. C. Lawhon, pastor at Carrollton, Miss., adds to a business note the statement that his work is moving along satisfactorily. Bro. Lawhon is now in his fourth year and has done a consistent work throughout his ministry in that charge.

The Christian Life Camp for the Shreveport District is being held at Lake Caney, near Minden, La., with Rev. Henry A. Rickey, dean. The Camp includes all ages of young people from 15 to 23 inclusive. Its motto is "Enter to learn; prepare to serve."

Rev. R. F. Harrell, retired member of the Louisiana Conference, living at Mississippi City, was an appreciated caller at the Advocate office on Wednesday of last week. Bro. Harrell had been at Many, where he went to participate in a wedding ceremony.

Rev. P. W. Sibley, pastor at Walker, La., reports his work as getting along splendidly and as having closed a very successful revival at Red Oak church. There were six additions in the meeting and Rev. A. M. Martin did the preaching.

Friends of Rev. and Mrs. C. T. Floyd, Sardis, Miss., will be rejoiced to know that Mrs. Floyd, who has been very ill at the hospital in Memphis, was able to return home last Friday. She is on the road to recovery, but will still have to be very careful.

Rev. E. W. Ulmer, pastor at Mt. Olive, Miss., reports that his work is moving in a great way and that he is looking forward to the best year of his ministry. We appreciate Bro. Ulmer's loyalty to the interests of the church and to the Advocate in particular.

Mrs. A. P. Holt, formerly of Louisiana, but now living in the West, requests the change of her address from Colorado Springs to 906 West Broadway, Ardmore, Oklahoma. The friends of Mrs. Holt will be able to reach her at that address until further notice.

Miss Sarah Bennett, daughter of Judge and Mrs. R. E. Bennett, of Meadville, Miss., is spending a few days with her parents before going to Detroit for a short course before sailing for Brazil, to which country she is under appointment as a missionary and is scheduled to sail from New York on September 6.

Laymen's Day and Church School Day were observed in East End Church, Meridian, on June 9. I. C. Walker, charge lay leader, had charge of the program in the morning, and Mr. Willis Taylor was the principal speaker. In the evening the principal speaker was Judge Arthur Busby. Rev. T. O. Prewitt is the pastor.

Rev. J. C. Whitaker will spend six weeks of the summer term in Candler School of Theology at Atlanta, finishing the work for the Degree of Bachelor of Divinity. Bro. Whitaker, who is in his first year at St. Mark's, New Orleans, is well liked and is doing excellent work in that important mission center.

Mr. J. H. Frazer, Advocate representative for Bastrop, made a final report of his work before leaving for Memphis and Little Rock, where he is to have a checkup of his condition before returning. We regret to know that he has not been in the best of health lately and we hope to have better news from this faithful servant when he returns a little later.

Dr. H. C. Morrison, for many years president of Asbury College, Wilmore, Ky., was re-elected to that position by the Board of Trustees at its meeting on May 27. Dr. Morrison, who is now getting far along in years, immediately tendered his resignation, and Dr. Z. T. Johnson, executive vice-president, was unanimously elected to succeed Dr. Morrison.

Rev. Charles A. Spragins, superintendent of the Sherman district, and a native Mississippian, has been suffering from a severe attack of arthritis for some time. He has not yet found relief from the malady. Bro. Spragins is a brother of Dr. H. S. Spragins, of the Memphis Conference, and many friends throughout Mississippi will regret to learn of his illness.

Rev. Ralph W. Sockman, D. D., minister of Christ Methodist Church, New York City, has been invited to give the Lyman Beecher lectures on preaching at the Yale University Divinity School next April. This is the oldest lecture foundation on preaching in the United States, having been established in 1871. The late Bishop Mouzon delivered the lectures some years ago.

The death of Dr. Robert R. Moton, president emeritus of Tuskegee Institute, a few days ago, removes one of the great educational leaders of the Negro race. He was the immediate successor of Booker T. Washington, and had been retired from active service for five years. Sorrow on account of his going will fill the hearts of many friends, white and black, throughout the South.

The Southwestern Advocate, of June 13, announces the suspension of publication until October, at which time it is planned to resume. The disappearance of that well-established Methodist journal, even for so short a period, will be a matter of sincere regret throughout the entire church. We sincerely hope that October may find it again in circulation through its large constituency.

Following is an exhibit of much Methodist bookkeeping. A certain pastor writes that a checkup of his church roll disclosed forty-seven names that had previously been removed to other charges, eleven names on the roll twice, names of seven who were dead, five who had joined other churches, fourteen whose addresses were unknown, and about fifteen names inadvertently left off.

Rev. George H. Jones, pastor at Newton, Miss., has a busy program for his church this summer. Mrs. Featherstun Vaughan

taught a very effective training class in which twelve credits were issued. A daily vacation school with four unusually good classes has been held, the liquidation of the debt on the parsonage is about completed, and he plans to celebrate the seventy-fifth anniversary of his church at Newton a little later.

Rev. Leon W. Sloan, superintendent of the state Anti-Saloon League, writes that the Alford House Bill No. 75 has been killed by a vote of sixty-six against twenty-seven for the bill. This bill would have destroyed the present local option law according to the statement of Bro. Sloan. Efforts are being made in both houses of the Legislature to secure the enactment of a law declaring that three and two-tenths beer is non-alcoholic.

Rev. Robert A. Clark, a native of Mississippi, is now in his second pastorate at Union Avenue, Memphis, Tenn. Bro. Clark has been a reader of the Advocate all of his life and has been a subscriber himself ever since he entered the ministry many years ago. During this year he has had 93 additions, and during his two pastorates has added to the membership of Union Avenue Church approximately 1,500 members, and that is a good record for six and a half years of service.

Two bills now before the Louisiana legislature undertake to make liquor interests responsible for the prosecution of persons committing crimes while intoxicated, for the maintenance, care and necessary medical treatment of dependents so convicted and sentenced to imprisonment in parish jail or who are adjudged insane. These are House Bills Nos. 403 and 404, by Messrs. Pierce Cutrer and Benson. The first bill provides a simple means for determining judicially whether or not a person was intoxicated at the time of committing a crime. The second bill proposes to levy additional taxes of six and two-thirds per cent of the present tax on beer and equivalent to ten per cent tax on liquors of greater alcoholic content than six per cent, the yield from this additional tax to be segregated and known as an "Intoxicating Liquor Compensation Fund."

MONTROSE CELEBRATES CENTENNIAL

Montrose, one of the oldest communities in east Mississippi, celebrated its one hundredth anniversary at the Montrose Methodist Church, on Sunday, June 9th.

There were people in the Montrose community as early as 1833, when Jasper county was organized, and probably soon thereafter there were preaching services from time to time. But the first service of which there is a definite record is that held by Henry J. Harris, on "a cold, bleak winter day, in January, 1840." At that time H. J. Harris was only 18 years old, had been licensed to preach at Flowers church (now Sylvaena) not far distant, only the previous September, and describes the service in the Montrose community as his first preaching appointment on the Paulding circuit, where the Annual Conference had just appointed him to be Junior preacher.

The centennial of this service was observed on June 9th, with a large number of members, former members, friends and ministers present.

Rev. J. H. Cameron, pastor, was master of ceremonies. Rev. W. L. Blackwell, himself a son of Montrose and a former pastor of Montrose church, conducted devotions. E. R. Holmes, of Montrose, delivered the welcome address, to which Rev. C. H. Strait made suitable response. Rev. J. B. Cain, whose father was born in Montrose, and Rev. Geo. H. Jones, a former pastor, made historical talks; and Rev. W. B. Alsworth, district superintendent, delivered an excellent sermon on "A Sower Went Forth to Sow."

In the afternoon, after a bountiful dinner served in the Montrose park, Rev. T. M. Ainsworth conducted devotions, and P. L. Blackwell, a son of Montrose, introduced the visitors and conducted an interesting service of reminiscences, participated in by the visitors, which service was closed by a talk by Rev. O. C. Hull, also a native of Montrose.

The fact that the Mississippi Conference Training School was at Montrose for about thirty-five years brought a large number of visitors and former students to the Centennial, among whom may be named: C. L. Neill, Ellisville; Prof. G. T. Neill, Woodville; W. A. Ellis, Carthage; Charles Finch, Laurel; Rev. M. W. Porter, Vossburg; F. B. Black, Ellisville; J. M. Kennedy, Bay Springs; H. A. Kennedy, Louin; Rev. J. F. McClelland, DeSoto; Miss Kate Hillman, Philadelphia; Mrs. H. B. McCluer, Jackson; and a large number of others.

AN AMENDMENT

In the report of the Hattiesburg District Conference, there was no mention of the Lay Activities, which was an error on my part. This I wish to correct.

The report of the Lay Activities was read by Brother A. C. Lynn. He spoke on the report briefly, and in the absence of the regular speaker, Dr. Sullivan, the district superintendent, Rev. W. B. Alsworth, spoke of the very fine work done by our fine laymen.

The conference elected one of its finest and most consecrated laymen, Brother B. M. Stevens, of Richton, District Lay Leader, and as his Associate Lay Leaders, Brother E. J. Dennis, of Ovett, and Dr. D. S. Dearman, of Hattiesburg. It would be difficult to find three finer laymen than these, and we are expecting the work of the laymen in the district to be of a very high type under this new leadership.

E. A. KELLY, Secretary.

LAKE CHARLES DISTRICT CONFERENCE

Members of Crowley church, with the pastor and his wife, were happy to have as guests for two days, June 4th and 5th, ministers and delegates of the Lake Charles District Conference.

It was the district's first conference of United Methodism. The group of ministers, formerly members of the Northern branch, showed themselves men of ability and spirituality. Rev. B. H. Andrews, district superintendent, was an efficient and pleasing presiding officer.

The conference was opened with a unique and conscience-searching devotional by Rev. T. J. Holladay, of Lake Arthur. Guests from outside the district who represented their respective state institutions were Dr. J. G. Snelling, of Memorial Mercy Home; Rev. R. W. Vaughan and Rev. C. B. White, of the Louisiana Methodist Orphanage; and Dr. B. C. Taylor, Dean of Pastors' and Christian Workers' School in Shreveport. Rev.

G. W. Dameron led the discussion on Christian Education.

Dr. W. L. Duren and Rev. Virgil Morris represented the New Orleans Christian Advocate, and urged that Methodists subscribe to their church paper to keep themselves informed of church programs and current church history.

Reports of pastors from all charges seemed excellent to a listening delegate. The district superintendent had secured the services of outstanding ministers to do the preaching. On Tuesday morning Dr. W. L. Duren delivered a great sermon on the text: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

On Tuesday night, Dr. Adrien M. Serex, Superintendent of the Shreveport District, preached a scholarly sermon—a most timely message for today—on the figure of an earthen vessel in the hands of the potter as told by Jeremiah 2,500 years ago.

Most welcome visitors to Crowley were Rev. J. B. Williams, superannuate minister from Many, and Mrs. Williams. Special prayer for God's guidance in the new administration of Governor Sam Jones was led by Rev. C. D. Rodgers of Lake Charles.

Members of the Woman's Division of Christian Service served lunch in the social hall of the church to 175 delegates and visitors. Our good neighbor, the Rayne Methodist Church, also helped to entertain visitors.

The conference voted to accept the invitation of Rev. H. L. John to meet next year in the Broad Street Church, Lake Charles.

ALICE WYNN.

ROSE HILL CHARGE

Dear Dr. Duren: We are off to a good start on our third quarter on the Rose Hill charge. We have a true and loyal Methodism here on the work. Collections are being raised on all claims, all along. I don't think you could find a people more ready to respond to all the claims of the church. This fine spirit prevails at every church on the charge.

Each church has an objective goal for this year, to paint, repair, furnish and build where it should be done. Every church wants to do something this year to make the parsonage more comfortable for our preacher folks. The ladies of the Missionary Society, of the Rose Hill church, have placed a nice new bedroom suite in the parsonage, and that is paid for. The Paulding and Pleasant Grove ladies have bought paint for the middle bedroom, and the Hope Well ladies have bought rugs for the living room and the front bedroom. The Homewood ladies are planning on painting the living room right away.

The men and women working faithfully together, have made it possible to have a

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concrete well put down on the back porch of the parsonage. The well was badly needed, and we are all proud that we have a good well at the parsonage now. At the request of the ladies, Brother Westbrook has torn away the large closet in the middle bedroom and in place of it built a nice new closet in the back bedroom, which adds much to the appearance of things inside the parsonage.

We hold our charge-wide stewards meetings at the parsonage three days before the quarterly conference in each quarter. We held our last meeting Thursday, at 10 o'clock a. m., May 30, 1940. Our pastor, Rev. Hilary S. Westbrook, read Titus, Chapter 2, and made some helpful devotional comments thereon, after which our charge lay leader, Bro. C. Marvin Davis, took charge of the meeting. The roll was called and twenty-four were noted as being present. The reports made in the business meeting indicated that we have made some progress in our work for the Kingdom. We feel that a better work could not have been done than has been accomplished by our pastor, through the help of his Lord and Saviour Jesus Christ. We are looking forward to great good being accomplished in the revivals on the charge this quarter.

The ladies of the Rose Hill Woman's Missionary Society, with the help of Mrs. Westbrook, served a bountiful and appetizing dinner to officials and visitors in the large dining room of the parsonage at the mid-day hour, which was appreciated and enjoyed by all who were present.

We all went from this good meeting to stand together, and do what the Church has called us to do, as we move straight ahead.

Sincerely yours,
MRS. T. F. GRAHAM,
Secretary for Board.

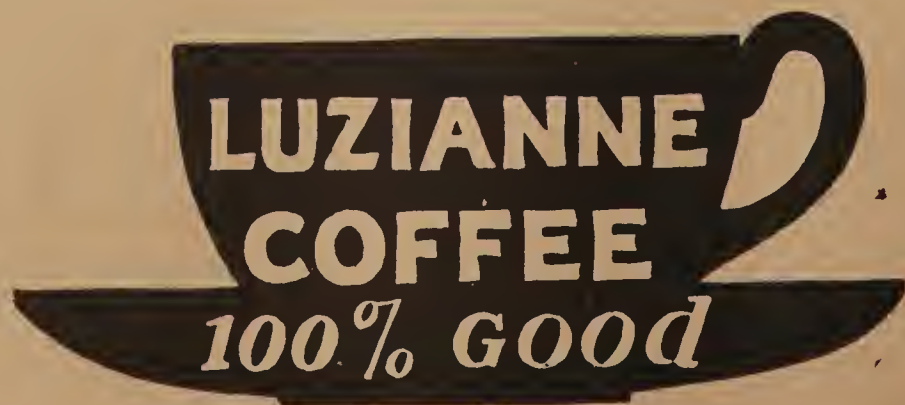
The big difficulty with the wets is that they want all the benefits that prohibition brought to the country, but they don't want prohibition. They want the fruits of virtue from the seeds of sin.—Selected.

WHITWORTH COLLEGE

BROOKHAVEN, MISS.

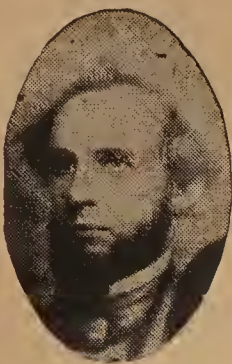
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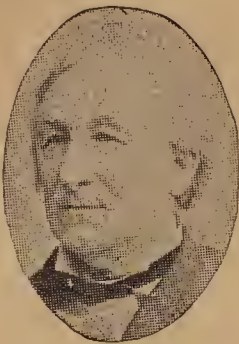




H. N. McTyeire



C. C. Gillespie



J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



W. C. Black

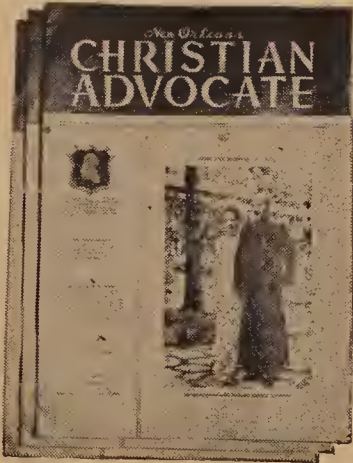
The New Orleans Christian Advocate

“Please let me take this way to thank you for your splendid paper. I honestly believe each week it is better; anyway, I appreciate it more from the first word on the cover. I shall not mention each article. I do like ‘The Sanctuary,’ ‘The Church Pew,’ ‘Christian Education,’ ‘The Christian Fireside’—in fact all.”—Message from a reader.

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	14
Haughton—J. J. Davis.....	13	13
Newton—Geo. H. Jones.....	16	18
Inverness—R. T. Hollingsworth.....	18	22
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	41
Gilbert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Okolona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Loranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Bogalusa, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	23
Houston, Miss.—W. J. Dawson.....	14	16
Cotton Valley, La.—J. F. Wilson.....	12	14
Amory, Miss.—E. H. Cunningham.....	38	40
Pioneer, La.—J. C. Price.....	12	12
Hammond, La.—Carl Lueg.....	18	19
Collins, Miss.—J. S. Noblin.....	8	14
Bastrop, La.—M. S. Monk.....	26	35
Winnsboro, La.—O. L. Tucker.....	10	13
Benton, Miss., W. M. Sullivan.....	14	14

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor	
Zachary, La.....	J. E. Hearn,	"
Merryville, La.....	H. W. Ledbetter,	"
Tallulah, La.....	D. W. Poole,	"
Grand Cane, La.....	W. C. Barham,	"
Indianola, Miss.....	W. C. Newman,	"
Ripley, Miss.....	W. N. Dodds,	"
Gueydan, La.....	J. P. Bonnacarrere	"
Blackwater Church, La.....	W. A. Cross	"
Wisner, La.....	C. F. Sheppard	"
Baker, La.....	J. L. Beasley	"
Jackson, Miss.....	E. L. Ledbetter	"
Dublin, Miss.....	C. A. Northington	"
Mangham, La.....	S. J. McLean	"
Clinton, La.....	M. D. Fulkerson	"



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

GETTING THE EAR OF GOD

By Christopher Cole

In these ultra-sophisticated days there is apparent among men an intellectual unwillingness to trust in God, and through sincere prayer, to ascertain divine will.

The trouble is that a mental picture of God as a purely intellectual being does not include the idea of the loving Father, to be approached in the human way in behalf of human welfare and progress, individual and collective. He is depicted as a superior intellectual God unreached by such means as simple faith and thoughtful prayer. This is not sound reasoning, for it would separate the Creator from His creation and leave Him indifferent toward it.

We are at fault in two ways: our notions about God are small, and we have a wrong idea of what prayer is.

As to the first, it is reasonable to say that no intelligent person can contemplate the majesty of the universe, from the life of a bee to the mighty grandeur of swirling planets, without feeling an instinctive reverence for the Higher Power. In truth, it does not matter whether one identifies this Power by the name of God, or uses some other term to describe Him understandingly. The fact is, He is supreme, creative, controlling.

As to the second, we need to remember that prayer is the method of individual communion with God, a talking with God in the manner that is, as it must be, consistent with the true nature of God. Sometimes we ask the question, "How can God understand what I am saying to Him? Does He know my language?" And the answer that has been given more than once is: "Yes, if you talk God's language, which is thought, not words. Words in themselves are meaningless."

But I am not sure that a man ought not to talk with God in his own words as well as in thoughts, if spoken words are an advantage to the one who prays. If the Infinite One had the genius to create man and endow him with certain attributes, is it not reasonable to credit Him with the ability to understand what is in the heart of man?

But, is such prayer really answered? Yes, such prayer which is righteous, which observes the spiritual law and fulfills the will of God, brings the answer of God. Too often men are determined to have a particular answer, the justification of selfish wishing. They put it on the basis that if God loves us, He will grant our every wish and whim on the grounds of personal friendship. Instead, the object of men's prayers should be to ascertain what God wills, to be expressed to men by inspiration or intuition. It could not be otherwise than that what God wills is right and for good.

Instead of attempting to put God aside, which is but a display of ignorance, men should strive to know the nature of God more intimately, which is both intelligent and scientific. Instead of scoffing at prayer, which is the voicing of the heart's desires and needs, we should study to know God and learn how to key our prayers to spiritual law, to make them truly effective.

—Christian Advocate.

Our radio must be of the railroad type—it whistles at every station.—Selected.

SCHOOL FOR LAYMEN

Something unique will be happening at Mount Sequoyah in the Conference and School for Laymen, July 8-12—a "School for Laymen." Two hours of discussion will be given each morning to the work of the Official Board as it is related to the entire program of Lay Activities. This will be invaluable for district and charge lay leaders, pastors and representative laymen on the Official Board. Dr. George Morelock will be the leader of these discussions.

Dr. Morelock will bring to this task unusual equipment: experience as a layman in various relationships in the local church, eighteen years of work as Secretary of the Board of Lay Activities, in which he has spoken to laymen in many groups throughout the entire Church, North and South, and in four mission fields, the background of 245 institutes for stewards and other church officers held within the United States and Brazil, and authorship of a number of pamphlets on lay work, and a book, "A Steward in the Methodist Church."

In addition to this, Dr. Morelock was a teacher for seventeen years and brings to bear on his work the valuable experience gained in the classroom.

Those who attend the Conference and School for Laymen at Mount Sequoyah, July 8-12, and are present in the Class Period Discussions, will have something of a definite, concrete character to take back and make effective in their local churches.

PREACHERS, TAKE NOTICE

Here is an article written by an intelligent, consecrated layman who, for obvious reasons, desires to remain anonymous. When the editor of this page read the manuscript to a brother preacher, his immediate response was, "He didn't touch me." The editor replied, "No, nor me." Which reminds me, brethren of the ministry, that the surest way for us to enjoy this article is to insulate ourselves against its truth. But the best way to profit by it is to open our minds and hearts and allow its truth to take effect. Please let no over-sensitive preacher accuse his leading layman of having written this paper. Oh no, Brother, it was another layman.—The Editor.

As One Layman Sees Some Preachers

My chief criticisms may be based on lack of information, but here they are:

1. The preacher who is always apologizing. If he is sincere and is really doing his best, no apology is necessary. If he isn't doing his best, no apology can atone for it.
2. The preacher who qualifies. I know an excellent preacher who ruins many good sermons by pulling his punches with "of course this is only MY opinion," etc. If he isn't dead sure that what he says is the law and gospel, he shouldn't say it in the pulpit. When he speaks, let him speak with authority.
3. The preacher who is vulgar (in the sense of common, not obscene) especially in the pulpit. Dignity without austerity is possible and desirable.
4. The preacher who toadies. By so doing he offends the majority and usually fails to please the person or group he is trying to flatter.
5. Contrariwise, the preacher who is so

afraid of appearing to be dominated by the large contributors that he goes out of his way to ignore or even affront them.

6. The preacher who is in a rut—and stays there. Variety spices sermons as well as life. With some preachers it is a sameness in their prayers. Some preach the same every Sunday; some call for the same six or seven songs, week after week. A rut, someone says, is but a shallow grave, and the man who lies there is half-dead already.

7. The preacher who is forever lugging "the little woman" into his sermons. This is never necessary and rarely, if ever, even excusable.

8. The preacher who follows the natural and human course of associating only with those who are congenial or friendly or flattering. He is limiting his sphere of usefulness if he doesn't consistently try to reach those out of his reach.

9. The preacher who preaches too long. I have heard and enjoyed sermons that took over an hour to deliver, but I have forgotten most of them except for the sense of discomfort they caused. The modern tempo is allegretto, and the preacher must keep in time if he wishes to be effective. In 99% of the cases, the longer the sermon, the less adequate the preparation for it. By condensation and adroit emphasis, the *Reader's Digest* improves more than it injures of the articles it condenses.

10. Last—and worst—the preacher who considers his profession a meal ticket and would rather do something else if he was sure he could make more money at it. A church is better off without any preacher than with one of these time-servers. I realize we can't have a Clovis Chappell in every pulpit, and I know that most of our competent judges are at the same time tolerant to a fault, but we do need more weeding-out of the hopelessly inefficient and the insincere.

The remedy for all of these faults is in prayer and the resulting guidance, I believe. And I am further sure that if more of our laymen, especially our stewards, were prayerful, and would courageously and tactfully reinforce their preachers where they need help, we would have a greatly improved ministry.

—The Southwestern Advocate.

RESOLUTIONS OF APPRECIATION

The stewards of the Rose Hill charge, meeting May 30, wish to express appreciation for the beautiful Christian life of one of our members, who after ninety years well spent in the service of God, laid down his armor and his spirit returned to its Creator, and the life more abundant.

Willis B. Lewis, familiarly known as "Uncle Sharp," was a native of Jasper county. His was a very unique experience in that he was born, reared and spent his entire life in the same community. The Methodist Church has lost a widely known and much loved member; his home church, a faithful steward, he having served in that capacity for 59 years.

Therefore be it resolved, that we perpetuate his memory, and commend to all his faithful stewardship; that we extend our sympathy to his family; that a copy of these resolutions be sent to the New Orleans Christian Advocate and the Mississippi Methodist for publication, and a copy to the family, and that they be spread on the minutes of the quarterly conference of the Rose Hill charge.

Mrs. T. F. Graham, Mrs. J. W. Smith, (Miss) Ethel French, Committee.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

Friends of Misses Mattie and Ethel Cunningham, who have served so efficiently in the community houses of our conference, will be interested in their fields of service for the coming year.

Miss Mattie will serve in the Mexican Social Center, at San Marcos, Texas. This will be something of a "homecoming" for her, as she served most happily at this center several years ago. In 1937 the Hays County Commissioners leased the old jail building to the Center for one dollar, and it has been converted into club- and classrooms. In February of 1939, the last cells were removed and the room which was once the "dungeon," and for fifty-one years confined the worst criminals of the county, was made into an auditorium. The first group to use it was forty-five Mexican men, who came together to study good citizenship. The Center is open for the meetings of organized groups of Mexican men and young people, for Boy Scouts, Girl Reserves, etc. Recreation plays a large part in its activities and the playground is well equipped.

Miss Ethel, who is especially gifted for rural work, will serve in the coal field of Kentucky, with headquarters at Sergeant. This is a small camp, where a grade school takes care of the children of several small communities and the rural section adjacent. From the church in this community, with its organizations for all age groups, Christian service is carried into all the area.

* * *

Mrs. Charles Birdsong, secretary of the Jackson District, led the program, "What Does Allegiance to Jesus Christ Mean?" at the second quarter's meeting of Zone No. 3. She was assisted by Mrs. P. S. Watson and Mrs. D. O. Miller, of Benton, and Mrs. J. P. Bacot, of Bolton.

All except one of the auxiliaries in the zone were represented. A short business session was held with the zone leader, Miss Louise Tucker, presiding.

* * *

Mrs. Paul Arrington, Mrs. T. H. Fore, Miss Betty Ridgeway and Miss Mattie Cunningham attended the Jurisdictional Conference in Asheville.

* * *

The Mississippi Conference received a lovely invitation from "The Faculty and Graduating Class of Scarritt College for Christian Workers," to the commencement exercises to be held in Wightman Chapel, June 2-8, 1940, with the card of Mary C. Cameron enclosed.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.
Malvina, Mississippi,
June 11, 1940.

Dear Those That Did Not Attend:

From June 3-8, 1940, 135 persons of the North Mississippi Conference attended the Training School at Wood Junior College at Mathiston, Miss. The persons in attendance were pastors, Mission and Bible Study leaders, officers in the Woman's Missionary Society of the Methodist Church, Church

School teachers, and other laymen and women.

This varied group of people had a choice of four courses: (1) The Home in Society, by Mrs. Grace Sloan Overton, Washington, D. C.; (2) Shifting Millions, by Mrs. W. B. Landrum, of Tyler, Texas; (3) The Teachings of Jesus, by Rev. J. E. Stephens, pastor at Clarksdale, Miss; and (4) Ritual and Worship, by Rev. Nat G. Long, of Emory University, Georgia.

These courses offered opportunities of growth for any individual who is seriously thinking of kingdom building. Could anyone doubt this statement when you consider the strength of the National Capitol in the person of Mrs. Overton, plus the broad areas of Texas upheld by Mrs. Landrum in her inspirational course on "The Migrant," plus the strength of the good states of Georgia and Mississippi symbolized in the profound wisdom of Dr. Long and Rev. Mr. Stephens?

We who attended can say the growth here was spiritual, physical and social. Could not the growth be likened to Jesus' in the words of Luke: "And Jesus increased in wisdom and stature and in favor with God and man?" Our instructors and platform speakers poured out spiritual food in immeasurable amounts. Our host, Wood Junior College, took care of our physical growth in comfortable rooms and nourishing food. The association, with our classmates, gave us a broad conception of fellowship with God and man. These influences sank deep within our hearts and minds, and I am sure each one resolved to work more diligently in kingdom building.

Who could fail to grasp the opportunity of this great mountain top experience? Our platform speaker, Mrs. Grace Sloan Overton, challenged the best in us as a human being; as an understanding adult in contacting the youth of today; as a Christian in a chaotic, distrustful world. Her last challenge was, "Will it make any difference in you to have been here?"

The opportunity for spiritual growth means so much that my words are inadequate for the magnitude of my emotions and resolutions. Let me close with the motto of the Woman's Missionary Society as my aim, "So teach us to number our days that we may apply our hearts unto wisdom."

With every regret that some minor excuse kept you away from this Training School, so skillfully planned and directed by the Board of Education, I am voicing my plea now that you plan to come next year.

Your friend,
MRS. J. D. DORROH.

WARNING FROM GENEVA

(Release by Federal Council of Churches)

A warning to neutrals that a Nazi victory in Europe might unleash intercontinental warfare threatening democracy and Christianity throughout the world, was voiced in a statement received in New York today from the International Consultative Group, an emergency council of leaders of world Christian bodies, with headquarters in Geneva.

The statement was received and made public here by Dr. Henry Smith Leiper, foreign secretary of the Federal Council of

the Churches of Christ in America. The organizations represented in the Geneva body include the World Alliance of Friendship Through the Churches, World YMCA, World YWCA, and the Universal Christian Council of Life and Work and the World Council of Churches.

It is emphasized that while those drafting the statement are divided on the question of American participation in the present conflict, they are, however, in agreement on "certain fundamental facts":

"Until the last few weeks practically all of the thinking in the democratic countries and in international circles has been based on the presupposition that after the war some form of international cooperation would be possible," the statement declares. "That presupposition was, of course, largely based on the further assumption that through an Allied victory or through an inner change in Germany, National Socialism would no longer be in power. While it is by no means certain that such a development would lead to a just and stable peace, it would at least provide a possibility to those who stand for justice and reconciliation to work for a cooperative international order."

"Recent developments force us, however, to count with the real possibility that National Socialism will merge from the struggle as a victorious and, therefore, all-powerful movement and philosophy with vastly increased prestige, which would set its stamp on all realms of life in the countries which it would dominate. In case of a full defeat of the Allied nations this would be a very large part of the world. Moreover a complete national socialist victory would be likely to lead to a succession of wars on an inter-continental scale.

"Judging, as we must, from the experience of national socialist rule in the last seven years a peace dictated by National Socialism would have at least the following consequences:

"It would render impossible such forms of international relationships as are based on the free expression and free collaboration of the individual nations.

"It would do away with civil liberty which must be abrogated in the interest of the security of the State.

"It would introduce principles in the relations to other races which would make the situation of dominated races very much worse than it is today.

"It would mean the end of all education of youth which is based on the essential unity of mankind and the search for truth for its own sake.

"It would mean the severe limitation of the public ministry of the Church and force the Church to refrain from expressing its convictions and rendering its service in the sphere of social, national and international relations.

"On these points we dare no longer deceive ourselves. It is possible to hold that in spite of these consequences, the U. S. A. and other nations should remain out of the war. It is no longer possible to say that these consequences are merely in the realm of the imagination and not of political realities."

Commenting on the above statement, Dr. Leiper declared:

"Americans may or may not share this pessimistic viewpoint as to the possibility of a Nazi victory in Europe. We must, however, whether Protestants, Catholics or Jews, unite in our determination to guard this continent against all inroads of Nazism, for Nazism and American democracy,

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 23, 1940

By Rev. W. C. Newman

MALACHI DEMANDS HONESTY TOWARD GOD

Lesson Text: Malachi 3:7-18

Golden Text: Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Mal. 3:10.

"Don't preach about money!" How often have I heard that. But it is impossible to preach at all without saying something that touches the matter of money, even if money is never mentioned. For we have built our lives so closely around money and its related things that whatever touches us also touches our money or our lack of money.

In a time when social and economic theories are being uprooted with revolutionary proposals throughout the world it is well that we once again examine the Christian teachings about the use of money.

How Can A Man Rob God?

How can a man be either honest or dishonest toward a Being who dwells in spirit rather than in body, and in distance rather than in proximity? What claim can God have on our money? What does it mean to give to God? What right has the church to ask men to pay tithes and offerings?

Doubtless these are the very questions the ancient Jews asked of Malachi when he accused them of robbing God. And they are very real and practical considerations which every conscientious man has a right to ponder, and which he ought to answer clearly for himself.

But they ought not to be answered either with an easy acquiescence nor by our selfish selves with an emphatic and violent negative.

"Unto the Least of These"

Jesus makes nothing plainer in his teachings than the principle of God's identifying of Himself with men. What we do, or think, or say to men, we do or think or say to God.

If this seems preposterous read the very words of Jesus in His parable of the sheep and the goats in the 25th of St. Matthew's gospel. In this graphic picture of the judgment, when the "goats" are banished into "everlasting fire prepared for the devil and his angels," one would expect to hear a recital of horrible crimes for which they are to receive this great punishment.

But instead the thing for which they are sent away is that they did not feed the hungry, clothe the naked, visit the sick and imprisoned.

How can a man rob God? By ignoring the needs and sufferings of plain men and women on the earth. "Inasmuch as ye did it not unto the least of these, ye did it not unto Me." Let a man live with that for awhile, and he will feel very uncomfortable.

Money Is Opportunity

"Money is power!" That is an old adage, which no one doubts. What we do not see

so clearly is that power may be either good or bad. For money may not only be dishonestly gotten, it may be honestly gotten and wrongly used.

Therefore it is not enough to say that money is power. Money is opportunity. Opportunity to do evil. Opportunity to do good.

Now the world glibly asks of its men of genius that they shall use their creative abilities for the common good. The poet, the artist, the inventor, the discoverer, the physician, the teacher, the minister—these are to give without stint of their lives, their labor, their genius.

Suppose a scientist discovered a sure remedy for the dreaded cancer, but claimed the right to use that remedy only for himself and his family? He would be bitterly condemned for his obvious selfishness.

But money is the remedy for many of the terrible sufferings of humankind. And many people assume the right to use money, which they have made by a special ability equally as God-given as the ability to discover new remedies for diseases, for themselves and their families alone.

It is this which caused Jesus to speak of how difficult it is for a rich man to enter the kingdom of heaven. This is robbing God by robbing human beings of the help they need so sorely.

Selfishness Destroys Self

The basis of this refusal to use money in the same way we demand other men to use their creative genius for the good of all men lies in the idea of self-sufficiency. He who has money believes himself capable of living independently. The troubles that come to others cannot touch him. Security, he thinks, is a by-product of money.

But such self-sufficiency is imagined rather than real. No man is physically secure as long as any other people have communicable diseases which may be passed along. No man is entirely free from traffic accidents as long as there are drunken drivers on the road. No man's children, or his friends' children, can be secure against broken character as long as there are evil persons and evil places to tempt them.

No man can live so as to be uninfluenced by what happens to his fellowman. The only real security lies in building abundant life for all men as well as for ourselves. Selfishness destroys even the security of the selfish person. "He who would save his life (or his money) must lose it."

Rank Ingratitude

"My money is my own. I made it. I shall do with it as I please." That sounds logical. One hesitates to contest its truth. But it isn't true at all.

The physician might as well say: "This remedy for disease is my own. I discovered it. I shall use it as I please."

For the ability and opportunity to make money comes in exactly the same way as the ability and the opportunity to invent or to discover or to heal. All are given of God. All belong to God. Without Him we have nothing.

To forget or neglect Him who gave us life, with all other things we have, including our special ability to make money, is

as cruel as for a son, whose parents have sacrificed and labored to give him life, to turn away from them forever without even thanks for their goodness.

Henry Ford is reported to have said: "The only thing you can give a man, without hurting him, is opportunity." By the same token the only thing you can give God is the opportunity you give to other men for life, health, work, education, religion, freedom, hope.

To do less is to be guilty of rank ingratitude to the God who gave us everything we have.

IMPORTANT ANNOUNCEMENT

Bishop Dobbs writes: "Please announce for me that all members of General Conference Boards and Commissions are requested to take notice that the organization of the Boards and Commissions will take place July 22-30, and that all members are requested to make their own reservations at the Hotel LaSalle, in Chicago."

PLEASANT GROVE DEDICATION

The church at Pleasant Grove, on the Shannon charge, is to be dedicated on June 30, the fifth Sunday. This is the time for the third quarterly conference. It is hoped that former pastors of the work will be present. Dinner will be served.

Sincerely,

H. G. WALLACE.

Shannon, Miss.

BANCROFT SPEAKS

One of the gifted speakers to be heard at Mount Sequoyah this summer will be E. Dow Bancroft, in the Conference and School for Laymen to be held there July 8-12.

E. Dow Bancroft has been heard in Laymen's Conferences in the South before and with great pleasure and profit, twice at Lake Junaluska, and twice at Mount Sequoyah. He always thrills and interests his hearers.

Dow Bancroft is a layman with a fine background of experience in local churches, Secretary of Y. M. C. A., and Secretary of the Commission on Men's Work of the Methodist Episcopal Church. No man in the Methodist Church has worked harder or more effectively for a great Autonomous Board for Laymen in United Methodism. Those who have met Mr. Bancroft in former Conferences will be looking forward eagerly to seeing and hearing him again this summer at Mount Sequoyah. Those who will be meeting him for the first time will be charmed by his genial personality and his forceful and effective messages.

"What did your wife say last night when you came home?"

"She never said a word. And I was going to have these two teeth taken out anyhow."—Exchange.

He who prays without ceasing is likely to rejoice evermore.—Adam Clarke.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

AN UNFINISHED PORTRAIT

There are many portraits of Jesus of Nazareth. In a way the world seems filled with these portraits and yet not one of them is finished. They are all partial, fragmentary, incomplete.

Art has portrayed Jesus on imperishable canvases. Some of the world's masterpieces in this realm have had for subject the Great Galilean. Such paintings are often inspiring, sometimes touching, almost always impressive. But there are limitations. Art's portrait of Jesus is unfinished.



Mr. Jones

Literature has its arresting portrait of Jesus. If all the volumes with Him as theme could be assembled, the result would be a mountain of formidable proportions. There are the biographies, commentaries, encyclopedias, philosophic studies, poetry, drama, essays and criticism, and the end is not yet. The world's debt to the literary portrait of Jesus is very great. But it is unfinished.

Theology offers a noble portrait of Jesus. Theology is not as important as religion, but it is important. "Religion is the reality of which theology is the study." There is no more reason for speaking contemptuously of theology than speaking in light manner of any science where the patient labor of the specialist is deserving of praise. The trouble with theology is that it tends to become fixed and dogmatic. But this portrait, as in the case of the others, is also unfinished.

Ritual has achieved a rich and rewarding portrait of Jesus. The employment of, eloquent symbols and elaborate rites, the making much of holy days, ceremonies and festivals in connection with Christianity, has produced a portrait of Jesus ablaze with color. "We do not worship because we feel, but that we may feel." Yet, nevertheless, it is a partial picture, an unfinished portrait.

The most satisfactory portrait of Jesus that we have known is His Spirit transforming human character. Your portrait of the Christ may be more perfect than that of a del Sarto or a Raphael. It was the portrait of Jesus in the martyr Stephen dying with a prayer of forgiveness on his lips,

that started Saul of Tarsus on his way to the career of a Christian missionary. It was the portrait of Jesus in David Livingstone that made Henry M. Stanley a Christian. Yet at its best your portrait and mine of Jesus is unfinished.

(c) 1940 by Religious News Service.

BRAVE AS A LARK

By Rev. Vivian T. Pomeroy, D. D.

A little boy named Tony and his mother were walking in an English meadow on a spring day, and with them was Henry, a springer spaniel.

"Mother," said Tony, "what would you do, if a robber attacked us?"

"Well," said Mother, "I don't quite know. But luckily I don't think there are any robbers hereabouts."

"But," insisted Tony, "if there were, would you be as brave as a lion?"

"Oh, what makes you think lions are brave?"

"Why Mother! Everybody says as brave as a lion. They're so big and they can kill you. One roar, and what would anybody do?"

"I know," said Mother. "But it isn't brave to be big and roaring and able to frighten everybody."

This was too much for Tony; but he had no time to think it out, for at that moment Henry, who was leaping ahead on the narrow path, suddenly stopped and quivered with excitement. There, just under his damp nose, was a small bird—an English lark, about as big as a purple finch and no bigger. The lark ran ahead a tiny step or two, and Henry leaped.

"Oh! He'll get him," cried Tony.

"Wait," said Mother. "Now just wait and you'll see something."

And they waited. Henry leaped, and was made to look foolish. For the lark ran sideways, and then just a bit ahead again. Again and again Henry gave a leap, always with the lark just under his nose and yet never caught. But he might have been caught. On and on—till they had gone quite a distance. Tony was still scared. "Do make Henry come back! He'll get him. I know he will. Oh, why doesn't the lark fly away, Mother?"

"Now look," said Mother. And once more Henry leaped at the little lark. So near. And then—there was a rush of tiny wings, and up flew the lark, singing. Larks sing as they fly. Up and up into the spring sky, until he was lost in the blue; and there was Henry snuffling about and barking.

"There!" said Mother. "Up into the sky, and he'll come down way back in the meadow right where we saw him first, and Mrs. Lark will be there, and she'll say: 'Oh! How brave you are. That dog nearly found our nest; but you lured him away. See! my hero, I have saved a lovely worm for you.'"

"Is that why he pretended Henry might catch him?"

"Of course it is. Larks build their nests on the ground in the grass, and we must have gone close—too close—to it, and Henry might have pounced on all the brood before we knew. So the tiny lark, so much smaller than Henry, came to the rescue. Wasn't he clever and brave?"

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"He was," said Tony. "Braver than a lion."

"Much braver," said Mother.

"As brave as a lark—I never thought of that," said Tony.

"The smaller you are, the braver it is."

"But," said Tony, "a robber might get me if I ran ahead to keep you safe."

Mother laughed. "Yes. But little and brave will always find a way."

"And not fly till the danger's past."

"No. That's the thing to remember."

"I'd try not to think of the worm I'd get," said Tony.

"Well, it would be a peppermint cream," said Mother.—Reprinted by special permission of the author and the Christian Leader.

A MESSAGE OF THANKS

Dear Dr. Duren: Please send a message through the Advocate to our many friends and tell them how we do appreciate their thoughtfulness of us during the time Mrs. Floyd was so seriously ill in the Methodist Hospital in Memphis.

We never know how many friends we have and who our real friends are until the test comes. I have never seen such interest shown before. The preachers and the layman of the Sardis-Grenada District offered every assistance within their power. They were as thoughtful and considerate as people could possibly be.

We had telegrams and telephone calls from people throughout the Conference. The people came in large numbers to make personal visits. They filled the Hospital room with their beautiful flowers. They wrote letters by the hundreds. From the depth of our hearts we appreciate every message sent, every flower given, every word of sympathy spoken and every visit made by our friends.

So from our hearts we say to every one who showed an interest at a time when it was needed most, thank you and God bless you every one.

Yours most sincerely,

C. T. FLOYD AND FAMILY.

Hard times, says a contemporary, are those in which we pay for our extravagances during good times; in which we realize how good were the times we thought were bad; in which we feel abused because we are denied our luxuries; in which we discover how empty life is without some religious faith; in which we love our money and discover how poor we are in spirit; in which we must live on what we are, not on what we have.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

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REPORT ON POLICY AND OBJECTIVES

Available are copies of the pamphlet containing the report of the Committee on Policy and Objectives which was adopted by the Southeastern Jurisdictional Conference. These pamphlets should be widely distributed. They may be obtained from The Methodist Publishing House, price \$2.00 a hundred, 30 cents a dozen.

SUMMER INSTITUTES ON WORSHIP AT EVANSTON AND CHAUTAUQUA

The Evanston Institute is held in conjunction with the Church and Choral Music Institute and the Convention of the National Association of Choir Directors. The program includes the following courses:

Pattern of Worship—Dr. Gaius Glenn Atkins, formerly of Auburn Theological Seminary.

Worship and Music for Children and Youth—Professor Frank M. McKibben, of Northwestern University.

Church Music and Acts of Worship—Professor H. Augustine Smith, of Boston University.

New Forms and Expressions of Worship—A seminar conducted by Rev. Clarence Seidenspinner, of Ripon, Wisconsin.

At Chautauqua, during the week of August 4-9, Dr. Oscar Thomas Olson will lecture each day on "Worship in the Church of the Spirit." Professor Clarence Tucker Craig, of Oberlin, will lecture on "The Central Act of Christian Worship" (The Lord's Supper). During the week of August 12-16, Rev. Deane Edwards, of the Federal Council of Churches, will lead conferences each day on "The New Emphasis on Worship." During the week of July 29-August 2, Mr. Federal Whittlesey, of Detroit, will lecture on "Organizing and Directing the Choirs of the Church." Further information may be obtained from the Chautauqua Institution, Chautauqua, N. Y., or from Rev. Deane Edwards.

THE GENERAL CONFERENCE OF 1940

By Bishop James Cannon, Jr.

(Continued from last week)

The attitude of Methodism toward the liquor traffic has been enunciated by our bishops for fifty years—that the traffic in intoxicating liquors can not be legalized without sin. Our General, Annual and District Conferences have for years passed sweeping resolutions calling for the total abolition of the traffic. But these resolutions have not much effectiveness, except when our pastors persistently stand upon the platform of the Church, and emphatically proclaim the position of the Church to their people. The prohibition movement was effective because of the persistent, determined and aggressive work of the pulpit. It was when the whole line began to thunder in the pulpits of our country, and told the men in the pew that they were responsible for all the evil wrought by the liquor traffic until they had done their best to abolish it—it was then that towns, counties, cities, states and finally the nation put the prohibitory ban upon the traffic. It was when our pulpits no longer thundered against the evils of the traffic that the Repeal movement began. The evils of the liquor traffic are far greater today than they were before the adoption of the 18th

Amendment. The traffic flaunts itself on every side in every possible way. The debauchery of our young people, the demoralizing, destructive effects upon human life, the increase in the criminal record, the killing and maiming of multiplied thousands upon our highways—all these things stare our pastors in the face. If they truly believe in the resolutions adopted by our District, Annual and General Conferences, they will not only not hesitate, because of the presence of users and defenders of intoxicants among their members, but they will realize the even greater responsibility to set forth the evils from the traffic and the need for its prohibition for the benefit of these very church members. The silence of many of our pastors on this great question is distressing. Not until our pulpits once again begin to thunder against the liquor traffic, as in days gone by, will our Methodism fulfill its obligation of leadership in educating the pew, in securing its active cooperation to make effective the resolutions of the Conferences of our Church. Our pastors should proclaim that the liquor traffic undercuts every activity of the Church of God, and should call upon the pew to help destroy it. I think the General Conference should have ordered the reading of the report on Temperance adopted by the Conference in every pulpit of the Church.

It is of interest to Methodism that during the Conference at Atlantic City the Executive Committee of the Anti-Saloon League of America elected Hon. George W. Crabbe as General Secretary of the League. He was introduced to the General Conference by Bishop Ralph Cushman, President of the National League, and the Conference rose en masse and applauded. Mr. Crabbe has been a member of five General Conferences from the M. E. Baltimore Conference, and was the writer of the report on Temperance adopted at Atlantic City. The Presidents of the Anti-Saloon League of America have all but one—and he for a period of only two years—been Methodist bishops. Bishops Luther B. Wilson, Thomas Nicholson, E. G. Richardson, W. N. Ainsworth and Ralph Cushman, have been Presidents of the Anti-Saloon League of America, and have worked side by side with the Boards of Temperance of the M. E. Church, and of the M. E. Church, South. The present Secretary of the Board of Temperance of the Methodist Church is Dr. Ernest H. Cherrington, who up to four years ago had for over 30 years been the Secretary of Publications of the Anti-Saloon League of America. Methodism must unite under her own Board of Temperance, with the Anti-Saloon League of America and the Woman's Christian Temperance Union, to carry on its historic fight against the liquor traffic until prohibition is once more the law of the land, and then demand and secure its effective enforcement.

Richmond, Va., May 18, 1940.

MESSAGE FROM REV. R. H. BAMBURG

Dear Dr. Duren: I have no desire to merely say that I have been appointed by the district superintendent to the pastorate at Wild Rose, Wisconsin, made vacant by the death of Dr. William Mason, in which relation I am very happy. I am realizing more and more the importance of a Conference organ.

The district superintendent informed me that Dr. Mason was the third active member of the Wisconsin Conference that had passed away since Conference. Also four retired ministers of which I knew absolutely

nothing until I was told by him. We have only two quarterly conferences a year, and we seem to know but very little of what is going on in our own Conference. We all read the Northwestern edition of the Christian Advocate, the Methodist paper for this territory. I have preached in quite a number of churches, Baptist, Congregational and Methodist, and have also heard these pastors preach. They all seem just as spiritual, just as consecrated, and just as fundamental as we of the South.

What I am trying to say is just this: I am thoroughly convinced that we of the South, with our small districts, four quarterly conferences and Conference organs, have something we should never let go. Through these we are doing something for the masses that cannot be done otherwise. I have always been in favor of unification, and I am convinced that we have done the right thing under God. But I am not willing to see the very heart cut out of our Methodism by making large districts and doing away with the Conference organ.

I am conscious that it is a lamentable fact that too few of our laymen subscribe for the New Orleans Christian Advocate, yet the untold good it is doing cannot be measured.

While I have done station work in California and Oregon, I do find a greater opportunity here than on the widely scattered circuit, preaching once and twice a month. I would like to feel I am remembered in your prayers. You have mine. May God bless you all.

R. H. BAMBURG.

FAITH

Faith is the one motivating force of progress. Without it we could not sustain life. Without it there could be no business, for it is only with faith in the future that a man will enter business . . . And what is true of business applies to all the affairs of man, including religion . . . Why is it that we accept faith as a basis for everything—business, science and history—but reject it in religion? Is such a thing consistent? . . . Not only is faith essential, but it must always come first. There are those who say they will believe in the divinity of Christ after it has been proved to them beyond a doubt. They are asking us to reverse the order . . . In the real estate business, if you waited for evidence that values would increase, it would be too late, and some one else would get the profit. So it is with religion. Faith comes first, then evidence . . . There is hope for the man who says "It may be." There is no hope for the man who says "It is impossible." God Himself is helpless before men who will not believe.—Dr. J. R. Sizoo.

JUST A FEW MORE OF THE SAME SORT

There are two parts of a sentence, the subject and the predicament.

Geometry teaches us how to bisect angels. A circle is a round straight line with a hole in the middle.

Gravitation is such that if there were none of it we should fly away.

Salt is what makes potatoes taste not so good if you don't put any on them.

—Religious Telescope.

Little minds are tamed and subdued by misfortune but great minds rise above it.

—Washington Irving.

MRS. D. C. FOUST—AN APPRECIATION

On April 26, 1940, Mrs. Josie Foust, widow of the late Rev. D. C. Foust, died at the home of her son-in-law, J. M. Autry, at Hickory Flat, Miss. For six years before her death, Mrs. Foust was bed-ridden, having suffered a paralytic stroke that seldom left her free of pain. Throughout these years Mrs. Foust always displayed an unflinching Christian spirit. Her indomitable courage and bravery, her kindness and patience offered an inspiration to her many friends who visited her while she was an invalid.

For several years the Rev. D. C. Foust served the North Mississippi Methodist Conference. Mrs. Foust was an able companion to her husband in his ministry. After his death her loyalty to the work of His Kingdom did not cease, and even though she could not be actively engaged in the work of the church for the last six years, her influence still permeated the atmosphere of the local church and community. The church and the town have suffered an irreparable loss.

A FRIEND.

MR. WILLIS B. LEWIS

The subject of this sketch, Mr. Willis B. Lewis, affectionately known as "Uncle Sharp," was born in Jasper county, December 15, 1849, and he passed to his eternal reward at his home, near Rose Hill, Miss., on Tuesday morning, April 30, 1940, at the ripe age of 90 years, four months and fifteen days. He had been a resident of the community where he was born his entire lifetime.

Bro. Lewis was the dutiful son of Simeon Lewis and Lydia Ann Hutto Lewis. He united with the Methodist Episcopal Church, South, at Old Hickory Grove church in 1864, under the pastorate of Rev. Ulysses L. Thompson. He was elected a steward by the quarterly conference in 1881, and he served in that official capacity for 59 years. He remained a consistent and faithful member until he was called to the Church Triumphant above. The church never had a more consecrated member than he.

He will be greatly missed, but wherever and whenever this good man's name is mentioned, whatsoever he did as a happy, genial Christian friend and neighbor, this also that he hath done shall be spoken of for a memorial of him.

On April 10, 1878, he was happily married to Miss Mary McPherson. To this union were born eleven children, six sons and five daughters. His faithful companion, who had walked by his side for upward of 46 years until she bade her loved one goodbye, departed this life September 4, 1924. Besides his helpmeet, two children, one son and a daughter, preceded him to the better land above. Those left behind to mourn his demise are: one brother, Pink Lewis; five sons and four daughters, thirty-one grandchildren, twenty-five great-grandchildren, and a host of other relatives scattered abroad.

The affectionate regard he had for his children and their children was beautiful to see. He was deeply appreciative of their love and devotion to him, as well as of every courtesy and favor shown him by his friends. He was tolerant in his judgment of others, and that endeared him to those who knew him intimately. He was a man of strong convictions and had the superb but rare courage to maintain them even under the most adverse circumstances.

Bro. Lewis was a manly man and never stooped to low and questionable things during his long and useful life, not even the breath of suspicion ever attached to any of his private or public acts. He believed that public loyalty was a public trust and always acted up to that high standard. Bro. Lewis loved his church, family, kinsfolk and friends, with a devotion that passeth understanding, and the way was never too long nor the night too dark to deter him from coming to their rescue when needed. "Greater love hath no man than this, that a man lay down his life for his friends."

While his death was a shock to us all, it was not unexpected. He was conscious of the seriousness of his condition, and from his own lips I heard his say: "I have turned it all over to Him, and while I hate to leave my precious loved ones and my friends, I am ready to go when He calls me."

Appropriate funeral services were conducted at 3 o'clock p. m., Wednesday, May 1, 1940, from the Pleasant Grove Methodist church, with his pastor, Rev. Hilary S. Westbrook, in charge, assisted by Revs. T. M. Ainsworth, Fred L. Applewhite and R. E. Alsworth. After the services his body was tenderly laid to rest under a profusion of beautiful flowers in the silent city of the dead, near the church, to await the resurrection morning.

I am deeply grateful to our Heavenly Father for the many blessings of "Uncle Sharp's" radiant life. Peace be to his ashes.

HILARY S. WESTBROOK,

Pastor.

MRS. SALLIE WALDEN CAGLE

The subject of this sketch, Mrs. Sallie Walden Cagle, was born May 8, 1857, in Charlotte, South Carolina. When six months old her father, Tillery Walden, who was a local Methodist preacher, and his family, moved to Mississippi and settled in Smith county. When she was ten years old the family moved to Copiah county. She was converted and joined the Methodist Episcopal Church, South, Rev. A. B. Nicholson was pastor. When she was 18 years old she began teaching in the Sunday School, and taught for forty years. At 35 she made a full surrender of herself to God under the preaching of Rev. J. L. Morel. In 1880 she was married to J. A. Watson, who lived only two short years after their marriage. He left her with a two-months-old son. With this son, J. T. Watson, she made her home until death. She was married the second time to W. C. Cagle in 1896. To them was born one daughter, who is Mrs. W. K. Cubley. Mr. Cagle died in 1906. The family resided in Wesson, Miss. Mrs. Cagle was an inspiration to her pastors. She was always so glad to have them visit her in her home. She was one of the Golden Service members of the Woman's Missionary Society, and they had given her a life membership pen. She assisted in organizing a society at Glendale. A surprise birthday party had been planned for her on May 8, but she fell and fractured her hip and was carried to the Methodist Hospital in Hattiesburg, where she passed away.

The funeral services were conducted by Dr. G. F. Winfield, of Broad Street Church, assisted by Rev. L. C. Holcomb, of Glendale. By her request Dr. Winfield preached from this text: Second Timothy, Fourth Chapter, sixth to eighth verses. Music was furnished by the Broad Street church choir, under the direction of Mrs. Lucius Cowan, and W. T. Cubley (Uncle Tom) and Mrs. Myron Jordan singing a duet as she requested.

Peacefully and gently the beautiful spirit took flight to the golden shore. The dear Lord was with her and she did not cross the river alone. Her life was an example of loyalty, and like a ripened sheaf to the reaper's sickle, she fell in the arms of her Lord and Master.

It was my privilege to know and love this friend, having lived in the dear old town of Wesson and being a close neighbor, and attending the same church for years. I remember how reverently she would kneel in the house of God, and she had such an influence over my young life. May her mantle fall on her loved ones, and may they emulate the good example she set for them.

Dear friend, I will not say farewell, "but in some brighter clime I expect to bid you good morning."

MRS. C. M. MARTIN.

WISE OR OTHERWISE

By Rev. James H. Felts

If there was some way to make pre-election promises balance with post-election deeds, tax-payers might BEGIN to get relief.

The way of a boy with a billy goat is interesting and odoriferous.

If we are a united church jurisdictional lines are purely incidental, a matter of convenience. This being true, the New Orleans Christian Advocate, a paper with nearly a century of honorable history, and never finer than now, may continue to serve its present constituency without confusion or muddling of interests.

Do you know her? or him? "Her chief difficulty was the I-have-a-college-degree-and-good-looks-and-therefore-am-entitled-to-a-job-outlook."

The biggest things I am able to see, to date, in the present war, are as follows: the death of truth, honesty, kindness, generosity, self-respect and respect for others. The biggest additional thing in sight is a European famine that will stagger the imagination and tax the ability of the non-warring nations, IF ANY.

Do you know the preacher who, beginning his sermon, provokes the thought, "Who does he think we think he is?"

An educated mule brays just as loud and long as the cornfield specimen. Fortunately both kinds are without ancestry or the hope of posterity.

"You can't help a man up hill without getting nearer the top yourself." Nor can you help in any worthwhile way without receiving in a large personal way.

Money made an end within itself means miser, poor citizen, blindness. Money as a means to an end means joy, independence, good citizenship. Money to satisfy the lusts of the flesh means wretchedness, disease, poverty, an unmourned grave.

True or false? It is more religious to shout than to shine?

ALL BROTHERS—IN THE GRAVEYARD

Circulating through the organizations working for world peace at Geneva, Switzerland, is a story about a Jewish orderly in a Hungarian war hospital during the last great conflict. Looking out on the newly-made graves, the orderly remarked: "Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But first they must be dead!"—Religious Telescope.

REVIVAL AT GLENMORA

Dear Dr. Duren: We have just completed a very successful revival meeting here at Glenmora. There was much interest shown, with good attendance at all services. Rev. Sam Nader, who is a student in the School of Theology at Southern Methodist University, brought us even better messages than he did in our revivals two years ago. The congregational singing and the choir renditions were very good, the people responding well to the efforts of the pastor, who served as song leader.

The messages and personal work of Bro. Nader have resulted in the addition of nine members on profession of faith and three by letter. We feel that the revival will be of much lasting benefit to our church and to our community. As a pastor, I can recommend Bro. Nader very highly, having had him as evangelist for two years and having known him personally for several years.

Sincerely,

TED HOWES.

ARE YOU ABLE?

(Continued from page 6)

of even a thief, then certainly we should recognize the claims of all others made in the image of God.

Are you able, when offering your prayers to the Almighty, to pray honestly and sincerely those words of the Master: "Forgive us our trespasses as we forgive those who trespass against us," remembering that Jesus concluded His prayer perfect by saying, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses?" Are you able to recognize your fellowmen even to the point of Christ-like forgiveness?

Are you able to realize that he who would be great must first be servant of all? Service—service to God and to one's fellowman—is the one thing that actually counts. Do you subscribe to the theory that only insofar as one is able to serve humanity has he merited the blessings of God?

Are you able to remember the story of the Good Samaritan—where a man had been beaten and robbed and left for dead—where two representatives of the church failed to recognize their responsibility to him—and where finally a Samaritan came by and had compassion on him, tending his wounds, feeding him, and providing for his care? Are you able to remember that Jesus said that this Samaritan was the one who had proved to be neighbor to him who had fallen among thieves, and that He then said, "Go, and do thou likewise?"

Are you able to recognize the fact that yours is a responsibility to men everywhere? Are you able to remember and appreciate the picture Jesus gave of the last judgment, wherein He stated that those who received the reward of the Father were those who had been of service to their fellowman, concluding with the statement: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me?" Are you able to realize that only in being of service to men and women and boys and girls made in the image of God, can we actually be of service to God Himself?

Are you able to say with Peter, in the face of economic adversity, "Silver and gold have I none; but such as I have give I thee?" Are you able to realize that only in living the sharing life can we please God who shared His only begotten Son with us?

Your class motto is "PEACE." What a

wonderful motto for a graduating class at this period in history! Are you able to see that only insofar as love rules supreme in this world, can your motto be realized? Understanding this, aren't you able to come to a fuller appreciation of those words of the Christ when He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself?" All the while may I remind you that "my neighbor lives next door to me, and that my neighbor lives across the sea?"

Are you able to remember that we owe something to all men created in the image of God—that Christ came here not just to bring the life abundant to you and to me, but to all men everywhere?

Are you able to consider your fellowman? Important as a correct attitude toward my fellowman might be, still more important is a correct attitude toward my God. I may talk at great length about treating my fellowman fairly and squarely; I may spend my very all in elevating him socially and economically, but unless I am likewise prompted to show my appreciation to Almighty God for having breathed into me the very breath of life, and for sustaining that life at this very moment, then I have missed the mark. Emphasizing the spiritual side of life, the hymn writer continues:

"Are ye able," when the shadows
Close around you with the sod,
To believe that spirit triumphs,
To commend your soul to God?

Are you able to put the supreme emphasis on the spiritual side of life?

Are you able to say with Longfellow in his "Psalm of Life":

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul!"—

remembering all the while that spiritual values are the things that really are of value?

Are you able so to evaluate life here and the life to come—or the temporal versus the spiritual—that you can make the philosophy of Bryant in his "Thanatopsis" your philosophy of life? Let's notice the concluding lines of this masterpiece:

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Are you able to remember that Jesus said, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also?"

Are you able to recognize the spiritual import of the words: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and

whosoever liveth and believeth in Me shall never die?"

Are you able to see the utter futility of accepting anything, however attractive it might momentarily be, in exchange for your soul?

Are you able to realize that there is no other name given under heaven (except Jesus' name) whereby we must be saved?

Are you able, my young friends, to place first things first, thus giving God first place in your lives?

I full well realize that I have been asking you many questions this evening—questions which I trust have made an impression upon you—questions which I trust will cause you seriously to ask yourself the further questions, AM I ABLE TO RECOGNIZE LIFE AS THE GREAT ADVENTURE?—AM I ABLE TO REALIZE THE SERIOUSNESS OF LIFE?—AM I ABLE TO RECOGNIZE THE RIGHTS, DESIRES AND NEEDS OF MY FELLOWMAN?—AM I ABLE TO REALIZE THE IMPORTANCE OF THE SPIRITUAL SIDE OF LIFE?

There must be an answer to all these questions. That answer is either "yes" or "no." It is yours to determine which it shall be. My wish for each of you is that your lives may be made to conform to the sentiment expressed by the hymn writer as he concluded his great hymn:

"Are ye able?" Still the Master
Whispers down eternity,
And heroic spirits answer
Now, as then in Galilee.

"Lord, we are able."
Our spirits are thine,
Remold them, make us
Like Thee, divine.
Thy guiding radiance
Above us shall be
A beacon to God,
To love and loyalty.

WARNING FROM GENEVA

(Continued from page 11)

Nazism and Christianity, are fundamentally incompatible concepts. Long before war broke out in Europe, Hitler's 'fifth column' began to work in this country and in South America, attempting to spread anti-Catholicism and anti-Semitism in order to create that atmosphere of distrust and unrest that would undermine democracy and Christianity. Whatever happens in the Old World, Hitler's pagan missionaries must win no continuing foothold in the New."

DEATH CLAIMS REV. W. N. DODDS

Dear Dr. Duren: Rev. W. N. Dodds, our pastor at Ripley, died at the Community hospital in Tupelo, Thursday, at 5 p. m., June 13th. We buried him from the church at Verona, Friday, at 3:30 p. m. He had been a Methodist preacher thirty-five years. He was a faithful pastor and preacher. His stewards from Ripley served as pall bearers, and more than sixty of his brother pastors were present as honorary pall bearers. Rev. J. H. Holder and Rev. L. P. Wasson, two lifelong brother pastors, assisted me in the service. He was sixty-three years of age.

W. R. LOTT.

"I sing only for my own amusement."

"I can quite believe it."—Montreal Star.

Without time for Prayer nothing can be accomplished.—W. Graham Scroggie.

New Orleans CHRISTIAN ADVOCATE

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"We fail because we pitch our appeal too low." Neither Jesus nor Paul made that mistake. Their appeal was always to the inherent heroism in the human soul. "If any man will come after Me, let him take up his cross." "Take thy part in suffering hardship, as a good soldier." They demanded the utmost for the highest. They knew that all that is finest in men will leap to meet a challenge like that, while they will remain unmoved by promises of comfort and safety.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for every day at the end of which I have known that the day has been lived with Thee. Forgive me that such days have been so rare with me. Forgive me for days into which I have hurried with no committal of myself to Thee, and through whose hours I have drifted with eyes that did not watch for Thy appearing and ears too intent on other voices to hear what Thou wast saying. Wilt Thou fashion anew this disordered life of mine? Unite my heart to fear Thy Name. Teach me so to give myself to Thee that I shall find Thee in every circumstance, serve Thee in every duty, trust Thee through every trial, and rejoice in Thee in every joy. Amen.

Human Hunger for the Spiritual

It is interesting to note how soon the movements that deny God have to create gods of their own to fill the essential vacancy in a philosophy of life. Communism denies religion, and then proceeds to make itself a religion. At first atheism gets its vogue because it asserts its right to shout its negations in the face of religion; but when it has shouted itself hoarse, what then? We must still live, and we must see some sanity in the process; and, after all, God is the most sensible answer there is, even when we take Him only as an hypothesis. It is no mere chance that the news items recount, as we write these lines, that the Society of the Militant Godless in Russia complains, through its leader, that even after eighteen years of propaganda thirty millions of Russians still believe in God, and that many of these are young people.

It is our contention, therefore, that although we deal with a somewhat pagan age, it nevertheless is a dissatisfied and wistful age. It has not the answers—and knows it. It knows the folly of unrestraint; it distrusts the idea of restraint for restraint's sake, for it is not ascetic; and at heart it is seeking the basis on which it can make its way to contact with reality, and with the purpose and power that can make life come to its highest fulfillment. After all, what can the Church ask that is better than this, if it can really give the answer and show the source of power which can lift life to its remade level? Our ability to do it will give us our own strength, and will make others conscious of the reality of the things that we profess.—From "Remaking Life," by Albert W. Beaven, Religious Telescope.



WALLET OF THE WEEK



MANY SPANISH PEOPLE, since the conclusion of the Civil War, are said to have turned to Bible study. It is reported to be a common sight to see people reading the Bible in public places—busses, trains, street cars and restaurants. The gospel story has come to be a common topic of conversation and numerous small evangelical churches have been formed as a result of this Scripture study. The new congregations have no form of worship except prayer and study of the Bible.

* * *

THE MAYAN RACE, which flourished in Central America and Mexico up to about seven hundred years ago, was a "race of Newtons and Einsteins," according to Dr. H. J. Spindern, of the Brooklyn Museum. He said that the Mayans by 500 A. D., had attained a better grasp of mathematical values than the Europeans of 1750. In the realm of scientific investigation, they developed a technique which discovered the facts, a thing not attained by Europeans until Galileo and Newton.

* * *

THE REMOVAL OF BIRTHMARKS, which have been treated by painful and dangerous surgical or X-ray operations, are now being attacked by a less painful and more successful method—the application of radium, according to Dr. Frank E. Simpson of Chicago. The advantage of the treatment by radium lies in the fact that the treatment may be begun at a very early period in the child's life, and in that way the person afflicted may be saved the torture of embarrassment incident to facial discolorations especially.

* * *

SIR TEMULJI BHICAJI NARIMAN, president of the College of Physicians of Bombay, India, is reported to have been married for eighty-eight years. He was married when he was only four years old, and his wife, the Lady Suonabal Nariman, is also living. Dr. Nariman is a Mason and was the first Indian ever elected Grand Master of a Masonic Grand Lodge. He is the chief physician of the Parsi Lying-in Hospital in Bombay, and he was sheriff of Bombay in 1922. Naturally he is regarded with reverence and affection by the people whom he has served so nobly throughout his long life.

* * *

THE CITY OF QUEBEC, on the northern bank of the St. Lawrence River, is one of the most historic and romantic cities of Canada. It is located upon a high summit overlooking the river, and in addition to its natural defences it has great frowning fortifications. In 1859, during the French and Indian War, General Wolfe and the British army climbed the steep cliff in the night and the next morning they won a decisive victory over the French under General Montcalm. Both Generals were killed in the action. "Quebec" is a term taken from the language of the Algonquin Indians and means, "Take care of the Rock."

AMERIPOL, OR SYNTHETIC RUBBER, is the name of a new substitute for natural rubber which has been developed by the B. F. Goodrich Company. The new composition is made of petroleum and other products of our own country. A similar composition has been announced by the Standard Oil Company of New Jersey. In this way it is planned to maintain an independence of the sources of natural rubber which now have the prospect of becoming pawns of war.

* * *

LEADERS OF THE REORGANIZED CHURCH of Latter-Day Saints, at the biennial General Council in Independence, Mo., on April 16, were asked to institute legal proceedings against Vardis Fisher, author of "Children of God," and also against the publishers of the book. The book described as "an epic of the Mormons," was the winner of the Harper fiction prize for this season. It is alleged to contain scurrilous and damaging matter and its suppression is sought along with a public retraction of its allegedly false statements.

* * *

THE MAY LUNCHEON, which was inaugurated by the National Committee of church women three years ago, was held on May 2 this year. It consists of simultaneous luncheons held by church women of all communions and in all parts of the United States. Its purpose is to secure a united consideration of the responsibility of American Christian womanhood for the welfare of the world today—locally, nationally and internationally. Whether the particular movement accomplishes much or not, it is at least a gesture of the right kind.

* * *

THE PETROLEUM INDUSTRY in the United States constitutes probably the greatest single business based upon a natural resource. There are said to be three hundred and sixty thousand oil wells located in twenty-three states. Many of the wells in Pennsylvania have been producing for fifty years. The quality of the crude oil varies greatly, sometimes even in the same field. Probably no single natural resource has a wider or a more vital relation to so many industries and activities of the world than does the petroleum industry.

* * *

MRS. MARGARET MURNEY GLENN MATTERS, of New York, newly elected president of the mother church of Christian Science in Boston, is quoted as saying: "Christian Science enables the Christian Scientist to overcome the belief that war can be of permanent advantage, or that it is to be feared." That war gains are of transient significance, seems to us to require only mother wit for its comprehension. Just what advantage or virtue there may be in deadening the individual against the fear of war does not appear to our thinking. To be keenly alive to its terrors is far better than anaesthesia.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

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C. MILTON CHALMERS, Publisher

EDITORIAL

BREAKERS AHEAD

In a recent issue of *The Methodist Recorder*, London, Mr. Robert G. Oldfield, a London layman, writes: "I gather that at the Synods last week, the majority of candidates recommended for the ministry were conscientious objectors. This is only to be expected, because young men of that age whose conscience is more susceptible to the call of brutally outraged humanity, have already been called up for military service. But it means that the percentage of pacifists in the future ministry of our Church—and the ministry has a preponderating influence upon the complexion and policy of the Church—will be out of all proportion to the minority pacifist opinion in the Church as a whole. Surely Conference should see that such a state of affairs is not allowed to arise."

This does not pretend to be other than the opinion of an individual reader, but in times of tension and great sensitiveness the influence of such an expression is likely to become as a torch in a dry sedge field. No words which we have read in a long while have seemed to us to have a more ominous sound. It makes no difference whether the reaction of the reader is that of sympathy or opposition, or whether he be layman or minister. The writer probably did not intend it, but the very first effect of such an expression is to drive a wedge between the layman and the minister of his church—to create a rift in the very spirit and unity upon which the church must depend for its largest success, and to awaken ghosts of disloyalty which should be left to slumber on in the darkness to which they belong. It even places a question mark beside the courage and the moral integrity of the ministerial leadership without which the church itself would soon disappear. Every such intimation is bad, for the church is not composed of ministers and laymen in opposition, but in unity—a unity of men and women following a consecrated leadership in the pursuit of a great and holy ideal.

These words have a much wider application than the incident which called forth the expression, for whatever tends to create distrust of the leadership of the church is a threat to its very life. It is not primarily a question as to who might win out in a contest between an organization of laymen and the ministry, but it is rather a question as to who would certainly lose out when the church is crucified upon such a cross. In our opinion, no policy could possibly be more shortsighted and unwise than that of arraying, for whatever reason, any group of laymen against the ministry of the church. We can conceive of no justification for opposed lay and ministerial groups except upon the basis of conviction as to policy and a passion for the enthronement of righteousness in the world. Certainly we must jealously guard against

anything and everything which might create a rift between laymen and the ministry of the Methodist Church. Our fight is against the world and should never be a fight among ourselves.

OUR OVER-CONFIDENT WORDS

As Prime Minister Chamberlain stepped aboard a plane for Munich, as will be recalled, he quoted the words of Hotspur: "Out of this nettle, danger, we pluck this flower, safety." The tragic panorama of events since that day has certainly not added to the Premier's reputation as a prophet. In view of the disasters which have presented to the world the unparalleled spectacle of fleeing sovereigns and the Republic of France crushed and sending plenipotentiaries to meet the enemy on the very spot and in the very railway car where they were met as the vanquished in 1918, Mr. Chamberlain's confident words cannot be regarded as other than wishful thinking. Some now heap odium upon the head of the deposed leader whom they charge with having brought the British Empire to the most desperate situation in many centuries of its triumphant march.

It is not our purpose, however, to indulge in criticism of the leaders whose miscalculations may have caused the European disaster of 1940. We are thinking of the no less confident utterances which are appearing in the religious press of our country. We have before us now a recent issue of a religious journal which spoke with dogmatic certainty of Germany's weakness and the outlook for the success of the invasion of France. Practically everything that was branded as impossible was a stern reality almost before the issue of the paper had reached its readers. The paper was in no sense to blame for that, but the swift discrediting of judgments so confidently uttered adds little to public respect for a misguided prophet. More than that, it makes more difficult the task of those who raise a prophetic voice against the iniquities of mankind.

It seems to us that, if there was ever a time which called for spiritual humiliation rather than confident boasting of our strength, it is now. We shall not increase the prestige of the church, nor add to the authority of our message by substituting our own estimates of material probabilities for the wall constructed by the plumb-line of the Eternal. In this desperate hour, we can serve mankind best by a faithful and an unwavering loyalty to that which is first in our commission as prophets and first as an end for which the church itself came into being. Our speech should be seasoned with the excellency of divine wisdom, that our judgments should not be a series of stumbling conjectures and our conduct a medley of conflicting loyalties. All this is easier said than done, but by the grace of God it can be accomplished.

THE NEW ORLEANS CHRISTIAN ADVOCATE

The New Orleans Christian Advocate was launched in 1851, with an actual white constituency of 5,086 ministers and members. At the end of ten years came the war between the states and it was forced to suspend until 1866. At that time it was resumed with a constituency of 64,585 members, whose homes were desolate and whose fortunes were gone. It now has a constituency of 227,889 staunch and substantial Methodists. No other religious journal of the section has contributed more to the building of Methodism in these parts, and there is absolutely no reason why it should not fill a large place in the building of Methodism in the years to come. Let us think through again the place of the religious paper in the building of the Church as a means of fortifying the Christian home.

The Campaign Extended

Owing to many conditions and in response to many requests, it seems to be both necessary and just that we extend the time for the completion of the subscription campaign. We are, therefore, fixing the first of August as the deadline. All subscriptions in the mail, or of which we have been notified, will be counted in the final report. Those in arrears must not conclude, however, that the extension of the time for completing the campaign means that delinquent subscriptions will be continued to that time. If you are in arrears, please renew at once as we cannot carry delinquents indefinitely and we do not want you to miss your paper. **THIS IS IMPORTANT.**

ON THE BRINK OF THE PRECIPICE II.

In our issue of January 25, we carried an editorial from the January issue of *Fortune*. That editorial charged the church with failure and inconsistency in its stand on war. We said in editorial comment that the editor of *Fortune* failed to recognize the fact that the Christian and the citizen are united in the same person. The ultimate loyalty of every Christian is to Jesus Christ, but in corporate relations the ultimate loyalty finds collateral support through the social organization which we call government. An individual may live a detached life, but corporate groups are essentially social, not monastic. The Christian Church as a social structure cannot separate itself from government from which it receives protection and under whose sanctions it expresses its life. No Christian can create for himself an imaginary paradise within which to withdraw and at the same time maintain the contacts with the world which give meaning and opportunity to his Christianity.

Since, therefore, citizenship and the government are necessary to the maintenance and promotion of Christianity, the worthy churchman must take seriously his obligation to his government, not to the extent of surrendering his ultimate loyalty, but in support of governmental effectiveness in carrying through the ideals for which he stands. Such support seems to us to include an adequate measure of defense preparedness—a safeguard of the inner realities and the supreme loyalty of the Christian soul. In this statement we are trying to express briefly the fact of the co-existing responsibilities of the Christian and the citizen.

Editorial Miscellany

By Dr. H. T. Carley

DOGS AND RABBITS

An almost inevitable and invariable accompaniment of a Negro's menage is one or more dogs. The reason for this is not altogether clear. It may be that the dog serves as a watchman of the premises, adding to the sense of security; or it may be that the Negro's love of hunting, especially of coons, possums and rabbits, leads him to the acquiring of these animals of the chase; or it may be that his social disposition and love of companionship influence him to the acquisition of this loyal friend of man; or it may be that ownership of a dog gratifies the desire for proprietorship—the Negro can own a dog when he has no other earthly possession; or it may be that he just naturally loves a dog and wants at least one around.

Be that as it may, nearly all Negroes have dogs. And, contrary to common opinion, they do not, as a rule, neglect or mistreat them. To be sure, these cabin pets nearly always present a thin and forlorn appearance; but that is oftener due to a limited larder than to heartless unconcern. When times are good, the average Negro will feed his dog regularly and bountifully; and when times are hard—as they usually are—he will divide his last piece of bread with his canine companion. When a Negro has to be away from home for several days at a time, as he sometimes has to do, he almost invariably makes arrangements with a neighbor to take care of his pigs, chickens and dogs.

The affection of a dog for his Negro master is beautiful and touching. He will accompany him to the field, follow him row by row as he plows or hoes, and when he returns home, his depressed tail and the way his eyes show how keenly he feels the separation. He shows his frolicsome antics when no rebuke is administered, and he shows how genuine his love is. There are very few hypocrites among dogs. But as to rabbits. The other day I had occasion to go with one of our Negroes across a strip of woods to a somewhat detached cut of cotton. With the thought of a rabbit chase in mind, I asked him to let his two mongrels accompany us. The dogs were eager to go—and eager to hunt. Within five minutes after we got into the woods there was the "jump" cry of the dogs; and then came the intermittent barks as they trailed nimble bunny through the thick undergrowth. We stood still, listening and watching. Down the "Big Ditch" they went, over to the river and along the bank, giving harmonious tongue as they followed the trail.

But the rabbit was in no distress. As we watched, we saw him slip into the edge of the field, stop, look and listen. He had doubled back on the dogs and was headed for the place where he was jumped. He caught a glimpse of us and slipped back into the bushes. In two or three minutes we saw him again as he went out of the ditch into the woods. He was back home, safe and sound—and the dogs were still trailing on the river bank!

It takes a smart dog to outwit a rabbit.

Brains are very useful in the hard places of life.

BISHOP DOBBS' ADDRESS TO
CENTRAL JURISDICTIONAL
CONFERENCE

Dear Brothers and Sisters:

Perhaps no other period of equal length in the history of American Methodism has been so crowded with significant events as the year which closed with the General Conference at Atlantic City.

The thought and purpose of more than three generations of Methodist people converged upon the realization of a re-united Church, when the Uniting Conference at Kansas City made legal declaration of Union and pledged allegiance to the Methodist Church. That high hour went into the record as one of the creative hours of American Christianity. We are still too close to that occasion to measure its total significance. We do know this, however, that our spiritual life has been deepened, that our fellowship has been enlarged, and that our influence has been extended. We have also discovered that in this experience the consummation has proved to be greater than the sum of all its parts. The three constituent bodies have been united into one, and in the process there have emerged other values not known before.

The first General Conference is now a matter of history. Opening with a great Communion service, it chastened and subdued the mind and heart of the vast assembly, and brought the officers and delegates to their tasks with renewed faith, courage and determination. From that sacramental hour on through to the benediction of the closing day, the Conference was animated by the spirit of Christ, showed intelligent grasp of its duties, proved its enormous capacity for work, and moved with fidelity to the expressed wish and will of the Uniting Conference. The lines which radiated from Atlantic City reached the ends of the earth with light and power, and there were evidences of divine guidance by day and by night.

Jurisdictional Conferences which have been held have justified the those who shaped the plan of expression of policies and objectives which announced commend themselves to the new We enter the portals of a new with the conviction that we now have not "three churches"—nor "six small churches"—but one re-united Church which has, under God, become the third ranking unit of Christendom. In humility and with praise and thanksgiving we recognize these facts and face the future with faith and courage.

We have built in the present, and on the past, and for the future. We do not break with our history. We have forfeited no essential value. We have striven to avoid any stupid adherence to antiquity. We have indulged in no profane appetite for novelty. An honest effort has been made to gear religion to the needs of this modern world, and our hope and belief are that this effort will prove to be effective in a manner which will be worthy of all that has gone before.

To witness the creation of an instrument, or the organization of an institution, which is to serve the world, is a privilege which men always highly prize. In it is the thrill of both discovery and invention. Such a privilege has been ours, and that privilege carries with it commensurate obligation and responsibility which are in and of themselves sources of inspiration and of strength.

Conditions which prevail today call for superhuman thought and action in the moral

order. The speech of events is stern and unmistakable. It appears that two life-times in one are now almost a necessity. Poise of spirit and power of will must be back of him or her who would make life count for God and man. Fear, indecision, emotionalism and unbelief have no place in the personal life of the people of God in a time like this.

One of the urgent tasks of the Church today is that of convincing men and women that life itself still has unity, meaning and value. Perhaps this is one of the chief reasons for the great numbers of people who continue to attend upon the services of the churches. Nothing else so strengthens the morale of men and women as does that of feeling the foundations of reality beneath their feet and the heavens of hope above their heads. Deep down in the human heart there is a conscious kinship with the divine. The brain quickens its processes in response to the truth that life is the gift of God, and that the soul is made in His image. Men will not toil forever at a hopeless task; but they will go on bravely and worthily

doctrine and the deed—the declaration and the demonstration. Great truths come to men through great lives. The moral quality of the individual life is the measure of its drawing power. People are mightily moved by their conception of what ought to be, as well as by their perception of what is. The magnetism of the Cross, the energy of virtue, the music of heroism, the voice of self-effacement, and the strength of Christ-like character move effectively in the realms where decisions are made and purposes are proved. Faith, hope and love, through the discipline and culture of the spiritual life, are more powerful than greed, anger and lust. If we can find the strength and character by which to lift Him up, He will become responsible for the results.

Men of the world have a way of saying that what is spoken may be of importance, but that a matter of greater importance is to know who and what are behind Him who speaks. Their observation may be accepted in its total significance with reference to the words of Jesus. The eternal God Himself, the momentum of millenniums, and the undying needs of the universal human heart, were, and still are, banked behind the Son of Man in His announcement of the fact that His Church was to be "the light of the world."

It may be said that "the Church arose out of the work which he did, the message which He delivered, the energies which He released when stretched upon the tree, and the convictions which He created in the minds of men." This conception of the Church forbids its possible classification merely as another institution of society. Among the institutions of the world the Church is unique—as indeed among the sons of men Jesus Himself was unique. So vital is its relation to Him that in those early centuries it was called "the body of Christ." Others, discerning its true nature and function, have referred to it as "a body without death and a mind without decay." Still others have designated it as "the Bride of Christ"; as "God's nation among the nations"; as "an anvil which has worn out a great many hammers"; and as "the fairest among ten thousand." We of today are not accustomed to such ways of speaking. We are, however, profoundly concerned that we may discover just what it was in their thought of the Church which caused them to fashion such figures of speech. Surely there must have been some mysterious, mystical, creative, energy at work before their very eyes to require modes of expression so striking, so attractive, and so unusual. Thought and emotion of a certain depth and intensity cast language itself into new and adequate forms. That which moved them to think and speak of the Church in such terms was their insight into the character and significance of Jesus Christ, and their knowledge at first hand of that which He came into the world to accomplish. They sensed the fact that He was something tremendously more than merely another moral leader, and that His Church was to be immeasurably greater than any other earthly institution. Over and over again Dr. Glover insisted that we of today should make more of Jesus Christ than we are accustomed to do. This was his way of signalling to the Church the necessity of preserving its mystical union with Christ as the secret of its continuing power.

In the light of these facts, every thoughtful Christian begins to realize the importance of the ways and means by which the Church is to do its work. Morale and motivation call for technique and strategy which

(Continued on page 16)

SUBSCRIPTION REPORT BY DISTRICTS	
Louisiana	
Alexandria District.....	62
Baton Rouge District.....	248½
Lake Charles District.....	100
Monroe District.....	149
New Orleans District.....	72½
Ruston District.....	124
Shreveport District.....	99
Mississippi	
Brookhaven District.....	72½
Hattiesburg District.....	114
Jackson District.....	146
Meridian District.....	80
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THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE ECLIPSE OF MOSES

By Dr. F. W. Boreham

("Not as Moses . . ."—II. Cor. iii, 13)

Few of us would care to compare ourselves with Moses to the disadvantage and disparagement of Moses. Moses, the Legislator of the Ages, on the stalwart foundation of whose code the governments of all civilized nations have based their statutes, ordinances and enactments! Moses, who was buried by the hand of the Lord in the land of Moab over against Beth-peor, so that no man knoweth of his sepulchre unto this day! Moses, who, on the day of his Lord's transfiguration, was seen in rapt conversation with the radiant Saviour amidst the ineffable glories of the holy mount! Moses, whose renown all heaven perpetuates whenever it raises its wondrous anthem—the song of Moses and the Lamb!

No; very few of us would care—or dare—to compare ourselves with Moses, to the disparagement of Moses; but Paul does it.

"Not as Moses!" he says. And he proceeds to elaborate three respects in which the ordinary and average Christian has an enormous advantage over Moses.

I.

He vividly describes the pathetic loneliness of Moses. Alone he climbed the rugged slopes of Sinai. Aaron was his brother and his intimate associate; but Aaron could not accompany him. Neither Miriam, his sister, nor Joshua, his lieutenant, could share with him his awful tryst with God. A solitary figure, he scales the heights alone.

"Not as Moses . . . but we all." The wonder of the New Testament is that Jesus surrounds Himself, not with priests and rabbis, but with ordinary men and women of the world, and with little children. Even to men and women of doubtful character He unfolds the mysteries of the kingdom of God. Obviously a new age has dawned.

The veil of the temple has been rent in twain from the top to the bottom. Whosoever will may enter into the holiest of all by the blood of Jesus. Let no man, engaged in the common avocations of a dusty world, fancy that, in virtue of high ecclesiastical station, some men are admitted to a divine intimacy from which he himself is debarred. Popes, prelates, patriarchs, cardinals, bishops, priests and ministers may, on account of their peculiar disposition and special training, be entrusted with religious duties that others are not so well equipped to perform; but they possess no spiritual privileges or prerogatives of which the ordinary

work-a-day Christian is deprived. On that tremendous truth rest the doctrines of the Holy Catholic Church, of the communion of saints, and of the priesthood of believers.

Not as Moses . . . but we all. Nor would Moses himself resent Paul's comparison. For when, on a famous occasion, Joshua informed Moses that Eldad and Medad, usurping his own functions, were prophesying in the camp, and entreated Moses to forbid them, Moses replied, "Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them!" And Paul, on the other side of the Cross, announces that the day that Moses so ardently desired has actually dawned.

II.

Paul points out that the effect of the revelation upon Moses was extraordinarily superficial. It caused the skin of his face to shine. The change was only skin deep, if, indeed, it was skin deep. And, even of the skin, it only affected the skin of his face.

In contrast with this, Paul declares, we are changed through and through, from the centre to the circumference, from the core to the crust. We are regenerated, born again, converted, made new creations in Christ Jesus. We are, Paul says, transformed into the Saviour's image—made the subjects of a sensational transformation scene.

The revelation made to Moses lit up the skin of his face. The revelation made to us, as Miss Havergal has shown, penetrates every fragment of one's being. "Take my hands . . . my feet . . . my voice . . . my lips . . . my gold . . . my intellect . . . my will . . . my heart . . . my love . . . myself . . . my all."

III.

And Paul's third contrast is the contrast between the transitory character of the glow in the face of Moses and the permanent character of our own illumination.

Moses—I quote from Dr. Weymouth's translation—Moses used to throw a veil over his face to hide from the gaze of the children of Israel the passing away of what was but transitory.

And the contrast? "All of us, with unveiled faces reflected like bright mirrors the glory of the Lord, are transformed into the same likeness, from one degree of radiant holiness to another."

The light that played upon the face of Moses grew gradually dim and at length faded altogether. But the light of the knowledge of the glory of God, shining upon the Christian in the face of Jesus Christ, increases in lustre as the days go by—he passes "from one degree of radiant holiness to another."

IV.

Dr. Weymouth's version, like the Revised Version, Dr. Moffatt's version, and all the later translations, gives an entirely new turn to Paul's illustration concerning the mirror.

The Authorized Version says that the transformation of our lives is effected by our beholding as in a glass the glory of the Lord.

But Dr. Weymouth, Dr. Moffatt and the revisers make it clear that, instead of gazing into a looking-glass, we are ourselves the mirrors. All of us, reflecting like bright

mirrors the glory of the Lord, are transformed.

The distinction is vital. To perform perfectly its office of reflection a mirror must comply with two essential conditions. It must be clean or the object reflected will be blurred and distorted. And nothing must be allowed to intervene between it and the face that it is called upon to reflect.

The humblest believer, Paul agrees, may dwell in the secret place of the Most High. Like a mirror, he there reflects perpetually the beauty of the Lord so that his life becomes a radiant duplication of the divine. His whole character is transfigured as the mirror is transfigured by the glory of the object that it reflects. But take heed, Paul says, for to discharge its exalted office the mirror must be specklessly clean. Specklessly clean—and with nothing between!

—The Christian World.

POSSESSIONS

By Phillips L. Thayer

In a very old letter I found this statement, "We are children of God and if children then heirs, heirs of God."

I should like to have you consider these words and think what they imply. It is a remarkable statement, especially when one considers the author. He was a poor man, that is, poor as the world measures wealth. He spent his time preaching and teaching. Whenever he entered into a city he sought out the street of the tentmaker, for that was his trade. He gave as much time as possible to his missionary work, plying his trade only long enough to supply his meager wants. The people to whom he preached were poor, that is, most of them were. They were artisans and servants at the beck and call of their masters, and many of them were slaves who could not call their bodies their own. Yet here was the good news which Paul proclaimed to them, "We are children of God and if children then heirs, heirs of God and joint heirs with Christ."

If these words were true when Paul wrote them, and if they were true of those to whom he wrote, they are equally true today and of the people of today. We are also children of God and heirs. Ours is the right to the universe and everything that is in it. Everyone has a right to enough food, clothing and shelter. These are the necessities of life and we have a divine right to them. We also have a divine right to more than the necessities of life, for we are children of God.

In that interesting story of our childhood days, "The Prince and the Pauper," the author tells of two boys born on the same day, one in the palace and the other in a poor section of the city. However different their circumstances of birth, the two children looked exactly alike. One day the poor boy passed the palace gates as the prince stood looking out. In that true spirit of fraternity which exists among children, the prince invited the other to come in and play with him. Children are truly democratic until they have been indoctrinated by their elders. As these two played together they exchanged their clothes. The guards discovered them and drove the real prince out, supposing the well-dressed boy to be the prince. How often we judge solely by outward appearances. So it happened that the little prince wandered desolately through the country, always insisting that he was the heir to the kingdom. After many experiences his claims were finally justified.

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Rev. S. M. Butts, evangelist of the Columbus district, is engaged in a tent meeting at Columbus, Miss.

Dr. W. A. Tyson, pastor at Tupelo, assisted Rev. Marlin McCormack in a meeting at Fulton recently.

Rev. W. R. Lott, district superintendent, reports that the district parsonage has been refinished inside and out and is now a very attractive home.

Bishop Hoyt M. Dobbs has a suite of rooms at the Robert E. Lee Hotel, Jackson, Miss., where he will maintain his office adjacent to his residence apartment.

Rev. H. E. Raley, Bay Springs, Miss., is carrying through his program of work in the manner which has been uniformly characteristic of his ministry.

Rev. G. H. Ledbetter, pastor of the Booneville circuit, is enjoying the luxury of a refinished and repainted parsonage home, a home which is now a credit to the people whom he serves.

Rev. M. N. Hamill, pastor of the Golden Hill circuit, in the Corinth district, was the first to place the name on every church of his charge, the district-wide project for this year.

A new church at Rienzi, Miss., is in process of construction. It is to be a brick veneer building and will be ready for occupancy by the first of August. Rev. W. R. Goudelock is the pastor.

Rev. A. M. West, pastor of Southside, Corinth, began a meeting on June 16, in which he had the assistance of Rev. E. C. Driskell. We have not had a report as to the results of the meeting.

Rev. J. L. Neill, Jefferson Street Methodist Church, Natchez, Miss., conducted a service on Christian Citizenship on June 16, according to his bulletin of that date. Reports indicate that he delivered a vigorous message.

Rev. W. T. Gray, Indian Bayou, La., is not only taking care of his responsibilities in his local field, but is carrying the friends of other days in his mind and heart, as is evidenced by inquiry which he makes concerning other readers of this paper.

Rev. C. K. Smith, West Monroe, La., expects the most successful year in the history of that charge. In addition to his own work, Bro. Smith reports a successful revival meeting at Farmerville, where he assisted Rev. W. O. Byrd.

Mrs. G. W. Thomas, Blue Mountain, Miss., places us in her debt by her gracious words of appreciation. She says particularly that Dr. Carley's contributions are worth the price of the paper and in that opinion she has a wide circle of supporters.

Rev. Virgil D. Morris, pastor at Lafayette, La., is doing a splendid work in that educational center of southwest Louisiana. Bro. Morris is giving to his people a vigorous leadership and to his work a consistent organization.

On July 7, Bishop Hoyt M. Dodds is scheduled to make the address at the opening of the new educational building of First Church, Shreveport, of which Dr. Dana Dawson is the pastor. This is probably one of the very best buildings of its kind in the South.

Rev. W. T. Phillips, pastor at Lula, Miss., has completed the payment of a \$4,000 debt on the church at Dundee, in addition to other improvements on the parsonage and the church at Lula. Bishop Dobbs has accepted an invitation to dedicate the church at Dundee before the next session of the Annual Conference.

The city-wide revival held in Corinth during the month of May was attended by great congregations. Rev. Gypsy Smith was the evangelist conducting the services, and Rev. C. A. Parks, pastor of First Church, organized the forces for the cooperative meeting.

Rev. W. M. Sullivan, Benton, Miss., is carrying forward in a manner that makes one feel that years count very little so far as effective service is concerned. Bro. Sullivan is one of the veterans of the Mississippi Conference in a sense, but in another sense he is one of the most vigorous and useful men in the Conference.

Rev. Guy Ray, pastor at Cockrum, Miss., is having a good year and is happy in his relation with his people. One of his sons had the misfortune of dislocating his hip and is in the Crippled Adult Hospital at Memphis, where he seems to be making a satisfactory recovery following an operation.

Rev. W. F. Henderson, of Clay, La., expresses his appreciation of the fellowship and the stimulating program which he enjoyed at the Pastors' School. He reports that his work is going satisfactorily and that he has a full program of revivals and vacation church schools for the weeks ahead.

Rev. G. H. Boyles, pastor at Pontotoc, Miss., has done a splendid piece of work in the circulation of the church paper among his people. With the exception of two stewards, his entire Board of Stewards and the officers and teachers of his Church School are now subscribers to the Advocate, and that is a magnificent work.

A unique example of Methodist unification was accomplished on the Belmont circuit recently when the Methodist Protestant building and the Southern Methodist building were combined to make one building for what had been formerly two separate congregations. The churches thus brought together were Bethany and Old Bethel.

A letter from Mrs. J. R. Abels, Ponchatoula, La., brings us news of the death of Mrs. A. J. Coburn, widow of the late Rev. A. J. Coburn, on Monday night, June 17, following an illness of eight days. Sister Coburn is supposed to have suffered a stroke from which she did not rally. Notice of her death was received after the issue of last week was off the press.

Rev. W. T. Woodward, a local preacher at Sicily Island, La., has been reading the Advocate since the days when Dr. Linus Parker, afterward Bishop, was its editor, and he has known personally all the editors since. He declines, however, to tell us his age, and we prefer to think of him in the terms of his friendship rather than his years, be they few or many.

Rev. J. A. Wells, pastor at Glendale Church, Jackson, Miss., is gaining ground in the recovery of his health, following an operation on April 9, but has not yet been

able to resume his pulpit ministrations. We trust that Bro. Wells may soon be entirely recovered. He reports that his work has been going unusually well during his enforced absence.

Reports from the Pastors' School at Shreveport indicate a good attendance of preachers and a great program, particularly the platform addresses by Mrs. Overton. It seems that the attendance was not quite so large as it was the previous year, but its distribution over the conference was said to have been better than in previous years.

Rev. A. M. Martin, pastor at Springfield, La., writes that the Wesley Chapel church on his charge is now in the market for second-hand factory-made pews. Any congregation having such pews for sale should write to Miss Lizzie Howes, R. F. D., Ponchatoula, La., giving information as to the condition, dimensions and price. Bro. Martin has received ten members on profession of faith to date.

The Pastors' School at Biloxi had enrolled up to Wednesday night 175. A smaller number than the previous year, but the prospects were that when the enrollment was completed it might reach the number enrolled last year. Bishop J. Lloyd Decell, the principal platform speaker, has as his theme "The Church" in its varied relationships to life. Bishop Dobbs, who was scheduled to deliver the devotional address, was present for only a part of the time, as he had to leave for St. Louis to attend the Central Jurisdictional Conference as the representative of the Council of Bishops. His place was taken by Dr. Franklin N. Parker and others.

Rev. G. H. McBride, Moselle, Miss., makes an interesting report of his work. In addition to completing the work for a B. S. degree at Southern College in Hattiesburg, he has torn down and rebuilt Crossroads church, is planning a homecoming day on the last Sunday in June, and has organized his revival campaign for the summer. Bro. McBride says also that Bro. C. K. Powell, of his charge, has been a reader of the Advocate since 1868, when Bishop Keener was editor, and that he has read the paper under every editor since. He used to ride a mule twenty-three miles to Port Gibson for his Advocate and paid three dollars a year and a quarterly tax in addition to that. That tops any record which we have received thus far.

DEDICATION NOTICE

The Salem Church, on Simsboro charge, will be dedicated on the first Sunday in July at an afternoon service. All are invited to attend the service and especially former presiding elders and pastors.

J. D. HUFF, Pastor.

RIPLEY SUPPLIED

This is to announce that Bishop Hoyt M. Dobbs has appointed Rev. Homer Ellis Finger, Jr., of Ripley, Miss., a supply, to fill the vacancy in the pastorate of the Ripley charge caused by the death of Rev. W. N. Dodds.

W. R. LOTT,
District Supt., Corinth District.

DUBLIN OBSERVES SPECIAL DAYS

Dear Advocate: June 16th was a glorious day for folks in Dublin. Father's Day and Laymen's Day were observed with a very helpful program. The men of the church furnished the music with voices like Oury, Aldridge, Lipsey and Kennedy, and the congregation joined in very enthusiastically in singing many of the old hymns of our church.

C. A. NORTHINGTON.

REV. MARVIN McKENDREE BLACK DIES

Rev. M. M. Black, retired member of the Mississippi Conference, died at his home in Jackson, Miss., on last Thursday, following an illness of six weeks. He was seventy-four years old and was a son of the late Dr. W. C. Black, a well-known minister of this section and a former editor of this paper. Bro. Black had a long and varied ministry. He was admitted on trial in 1893, was a member of the original faculty of Millsaps College, was for a time financial agent for the College, and was a widely known pastor of the Mississippi Conference. When he retired about two years ago he established his home in Jackson, where he spent his closing days. He was the last surviving member of the family of Dr. and Mrs. W. C. Black.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference met in Edwards, Miss., Tuesday, May 15th. Although it was in session only one day, the conference attended to all the usual business of a district conference without undue haste. Committees which met during the noon intermission reviewed all phases of our program of work and made comprehensive reports and constructive recommendations. The major interests were ably represented by either visiting speakers or local members. J. L. Neill preached to the conference just before noon.

The people of Edwards were most hospitable and thoughtful. They are justly proud of their beautiful new church. Alonza Lewis Farr, a member of the Edwards church and a student in Millsaps College, captivated the hearts of all with his splendid presentation of the claims of the College. During the afternoon session he was licensed to preach.

Brother Gatlin, the district superintendent, had carefully planned the day's program and deserves major credit for its success. The next district conference will meet in Port Gibson.

REPORTER.

TO DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS, MISSISSIPPI CONFERENCE

Dear Fellow Workers: Have just gotten a statement from F. Y. Whitfield, Treasurer, of the remittances made to him to June 21st, on the Golden Cross, and you will find herewith a list of the charges that he reports as having remitted to him, and in lieu of this report have two requests to make: If you have not observed Golden Cross Enrollment yet, PLEASE do so, and if you have observed it and have not remitted to the treasurer, please send to the treasurer. Thanks for your assistance, and

keep in mind our goal for this year, that every charge observe the enrollment and remit to the treasurer and indicate that it is for Golden Cross.

Brookhaven District—Hazlehurst and Pearl River Ave., McComb.

Hattiesburg District—Clara, Laurel, Kingston, Petal.

Jackson District—Canton.

Meridian District—Central, Hawkins Memorial and Poplar Springs, Meridian, Pachuta, Philadelphia, Shubuta and Union.

Seashore District—Brooklyn and Bond, Purvis and Van Cleave.

Vicksburg District—Crawford Street and Gibson Memorial, Vicksburg.

Yours very sincerely,
W. D. HAWKINS,
Golden Cross Director.

REVIVAL MEETING AT STONE AVENUE METHODIST CHURCH

Dear Dr. Duren and Brethren: In recounting the many blessings that we receive from God, the Giver of all good, and remembering that we are all alike in many respects, it occurred to me that perhaps others may be blessed by the following:

With gladness we relate something of the many things that came to us in a recent revival at Stone Avenue Methodist Church, Monroe, La.

Rev. H. A. Wood, of Wiggins, Miss., was employed to hold the meeting. He is a God-fearing man, who really knows the Lord, and knows that he knows Him, and is not afraid or ashamed to acknowledge Him as supreme.

Bro. Wood is a fearless and forceful speaker, fearing neither men nor devils. He accepts the Bible, both Old and New Testaments as the Word of God. He is sane and sensible in his manner and method, and absolutely to the point.

During the ten days of meeting, many souls were blessed. Numbers came to the altar as seekers, some for pardon, some for reclamation, others for entire sanctification. The church was edified and numbers added to the roll.

Brethren, as a pastor of many years experience, and understanding as I do the problems of the pastor in a constantly changing "world," I unhesitatingly recommend Bro. Wood as an able and understanding evangelist, sane, sensible and safe.

I. L. YEAGER, Pastor.

"Human suffering and tragedy anywhere are a concern of Christians everywhere. Mere words of sympathy without acts of personal sacrifice are a mockery, feeding only cynicism and despair. To assuage the tragic consequences of conflict is to keep alive men's faith in the possibility of generosity and goodwill, without which there can be no reconciliation."—The Federal Council of Churches.

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NORTH MISSISSIPPI YOUNG PEOPLE'S ANNUAL CONFERENCE

The young people of the North Mississippi Conference held their annual assembly from June 10-15, at Wood Junior College, Mathiston, Miss. The local churches of the Conference were represented by 140 young people and 17 counselors.

Rev. E. M. Sharp, of Hernando, Miss., Conference Director, was in charge of the assembly. The Rev. M. Earl Cunningham, of Nashville, Tenn., represented the General Board, and Sue Gunter, Conference President, presided over the assembly. Conference officers elected to carry on the work for 1940-41 are: Sue Gunter, Plantersville, president; Merl Whitaker, Sardis, vice-president; Catherine Carlton, New Albany, secretary; Bob Barham, Crenshaw, treasurer; and Helen Harrold, West Point, publicity superintendent.

Diplomas were awarded to 136 young people for satisfactory work completed in study courses.

Singing in the evenings, handicraft, producing a play, editing a daily paper, studying nature and playing folk games, provided recreation and entertainment for the delegates.

Rev. W. L. Pearson, of Minter City, gave an inspirational talk each evening. These talks carried out the assembly theme "For Christ Today." On the last evening was the consecration service and installation of officers. One hundred and forty enthusiastic young people returned home determined to further the work of Christ and better prepared to do this work.

It was a beautiful thought of the little boy who said: "I know why flowers grow. They want to get out of the dirt."

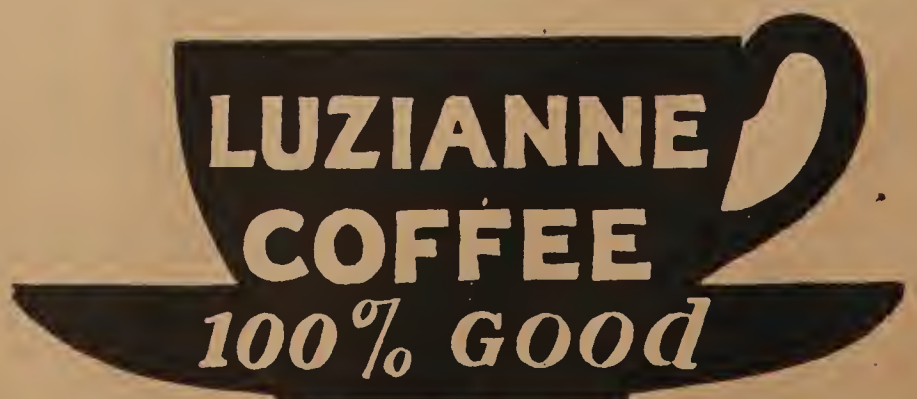
—Selected.

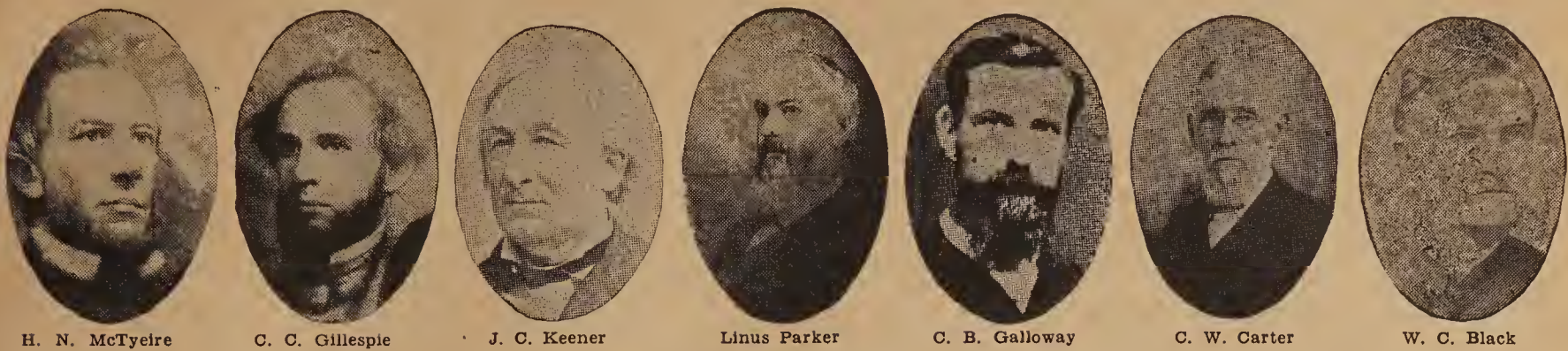
It is strange that man, born to suffering and often writhing beneath it, should wantonly inflict it on his fellows.—Valperge.

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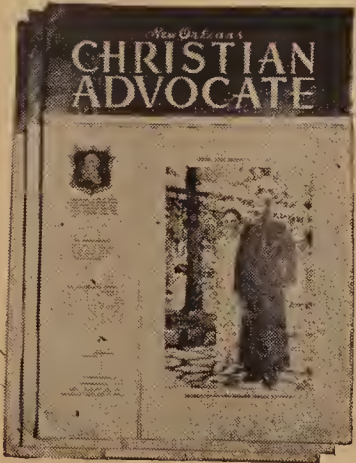


The New Orleans Christian Advocate

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	14
Haughton—J. J. Davis.....	13	13
Newton—Geo. H. Jones.....	16	18
Inverness—R. T. Hollingsworth.....	18	22
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	41
Gilbert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Okolona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Loranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Bogalusa, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	23
Houston, Miss.—W. J. Dawson.....	14	16
Cotton Valley, La.—J. F. Wilson.....	12	14
Amory, Miss.—E. H. Cunningham.....	38	40
Pioneer, La.—J. C. Price.....	12	12
Hammond, La.—Carl Lueg.....	18	19
Collins, Miss.—J. S. Noblin.....	8	14
Bastrop, La.—M. S. Monk.....	26	35
Winnsboro, La.—O. L. Tucker.....	10	13
Benton, Miss., W. M. Sullivan.....	14	14
Reserve, La.—Don Risinger.....	3	3
Pontotoc, Miss.—G. H. Boyles.....	14	41
Mooringsport, La.—J. F. Dring.....	12	12
Church Point, La.—T. D. Lipscomb.....	6	10
Munholland Mem.—Karl Tooke.....	4	5
Swiftown, Miss.—L. M. James.....	6	6

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)	
Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "
Jackson, Miss.....	E. L. Ledbetter, "
Dublin, Miss.....	C. A. Northington, "
Mangham, La.....	S. J. McLean, "
Clinton, La.....	M. D. Fulkerson, "



THE CHURCH PEW

ABILITY—OR ATTITUDE?

By Ralph N. McEntire

There are constructive values in files of conference Minutes. Here is data from just one Conference, not identified because it could be duplicated over and over. With full knowledge that some members do not contribute, that there are differences between charges, and so on, the average of per capita givings does indicate general trends. Here are per capita givings based on active members:

	Pastor's Salary	Cur-pense	Disciplinary Benevolences	Conference Causes
1929.....	\$6.75	\$2.67	\$2.52	\$0.31
1932.....	5.51	2.41	1.80	.11
1935.....	4.60	1.98	1.26	.10
1939.....	4.54	2.14	1.16	.10

Compare these trends with public school or Government salaries, with income tax payments, with business indices, and we cannot "point with pride." Compare column one with other columns, and we are even less happy.

Carry the study further into the giving element. In one typical district, nine per cent of our Methodist membership is in charges which did not give one dollar to any Conference cause. Fifty-eight per cent were in charges which gave nothing to Wesley Foundation, fifty-two per cent in charges giving nothing to the Methodist college.

But let's turn to the more constructive. Seventeen per cent of our Methodists were on charges which financially supported every Conference cause. Why? They were no richer, no better situated, some were small, some large; some rural, some urban. Could we learn from them? One lay researcher thinks we could. It is not logical to believe that all our non-giving Methodists are unable or have deliberately refused to give one penny to any Methodist benevolence. Some laymen believe that the explanation is that these causes are not sufficiently understood. Charge delegates attend our Conferences, hear reports, vote budgets, approve askings, but sometimes the enthusiasm does not carry back home. Many ministers say that congregations will not longer "stand for" sermon presentation of benevolence causes, that they demand modern topics—social, industrial and philosophic. If that be true, then the above figures seem to indicate that we need a new education.

Some laymen turn wishful eyes to our proposed "lay activities," hoping that there may be included, through some Sunday school classes, some mid-week meetings, some neighborhood groups, an educational approach by which Methodists will learn to know and love and support the great interests of our church. If we all gave "what we could if we wanted to," would not our financial problems be solved? Is not it the opportunity of leadership to lead us to want to support these?

A study of the past, through Conference Minutes, might be preparation for a Methodist Advance not only in adequate giving based on ability to give, but in what would be, to some, a fairer, more unselfishly Christian distribution of gifts.

—The Christian Advocate.

THE CHURCH PRESS AND THE WORLD

(From The Living Church, Episcopal)

In its relation to the world, the church press has certain specific functions and duties.

(1) It should present the religious news of the world. There is much of real religious significance that is going on in the world today. Communism, Fascism, Nazism—these are not alone political and economic philosophies, but are also religions, competing with Christianity for the souls of men and women. Moreover, they are heretical religions, because they deny the fundamental Christian doctrine of man, as a free being created by God and made in His image.

Again, in this function the church press has a different attitude from that of the secular press. History is seen as the unfolding of the plan of God—and the bitter opposition of sinful men who try to frustrate it. And the strange thing is that, because God has given us the freedom of the will, men can frustrate God's plan, or at least delay age after age, its realization.

Most of the problems of the world are fundamentally and basically religious ones. War and peace, labor problems, education, business, commerce, legislation—all of these are phases of the general problem of the relationship of men to one another; yes, and to their God. And that is the summary of the religious law: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul; and thy neighbor as thyself."

(2) The religious press should interpret the church to the world. What do we mean by our claim that a man and a woman, once married in the sight of God, remain husband and wife until death, even though the state may divorce them and permit them to marry again? What is the significance of that queer-sounding pronouncement by the bishops, that the cross is above the flag? Why do churchmen decline party invitations in Lent, and refuse to eat meat on Friday? What difference does it make what church a man belongs to, or whether he goes to church at all? These are the questions that the world is always asking the church—sometimes critically or superciliously, more often in honest bewilderment and a failure to understand how the Christian can be in the world, yet not wholly of it.

The church press helps to answer the world; sometimes directly, as when its views on a topic of current interest are widely quoted by the newspapers and the radio; more often directly by giving instruction and example that enables the

faithful to give a reason for their faith when their skeptical or worldly friends question them.

(3) And one of the most important functions of the religious press is to point the world toward a Christian social order. This is too big a topic to deal with in passing, but it is the glory of the American religious press, not only in our own church but among the Roman Catholics and Protestants as well, that it has almost without exception held out before the nation and the world the ideal of a society solidly based upon the teachings of the Christian religion and the social implications of the Christian faith. The late Dr. Dan Brummitt, editor of the Methodist *Christian Advocate*, told a part of the story when he said: "Because it must speak for the essential democracy of the Christian faith, the religious press is usually found on the side of the people as against all oligarchies whatsoever."

One of the leading editors of the Roman Catholic press recently observed that his church was strong in those countries in which it had a good popular church press, and weak in those countries in which it had no church press, or only a learned one. The observation gives us cause for reflection. The press of our own church is not as strong as it should be, because it reaches so small a percentage of our membership. We have a million and a half communicants in the Episcopal Church; yet it is doubtful if the combined circulation of all of our national church papers is so large as 75,000—only about 5 per cent of our communicant strength! Is it any wonder that our people are so largely, in the words of the presiding bishop, religiously illiterate, or that their interest in missions is measured by the price of "a two-cent stamp and cheap cigar?"

Churchmen who take their religion seriously need a church paper. Read it regularly, and it will open up new horizons and reveal new treasures of the church's faith and life.

REFLECTIONS

The world is a whispering gallery which sends back the echo of our own voice. It is a mirror which reflects the face that looks into it. If we laugh, it laughs back; if we frown, it reflects a frown. Happiness is the reaction of our mental attitude and our acts upon others. It is what they fling back to us that makes us happy or miserable. The door between us and heaven or happiness cannot be open when the door between us and our fellow men is closed.—Nuggets.

We have heard of a man whose fine auto deteriorated more from lying idle than if it had been in use. Religion is somewhat like rubber tires. It may be over-inflated or unduly flat, but it deteriorates badly when not in use.—Advance.

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12

Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

Early last April, at the Louisiana Conference Provisional meeting held in Alexandria, Mesdames W. M. Ledbetter, K. W. Dameron and J. B. Pollard were elected delegates to the Jurisdictional Provisional meeting, which was held in Okalhoma City, May 27th, the day preceding the opening of the Jurisdictional Conference.

The Louisiana Conference representatives traveled by car to the Conference city and were accompanied by Mrs. George Sexton, Jr., who was a delegate to the Jurisdictional Conference.

The Provisional meeting convened at the Skervin Hotel, at two o'clock on Monday afternoon. It was strictly a business session, the main objective of which was to elect six women from this South Central Jurisdiction to membership in the General Board of Missions.

It was the first gathering of the women of the New Church, where North met South and South met North. In the morning hours the lobbies of the hotel were filled with women getting acquainted, and the various representatives were telling the others the splendid qualifications of their Conference nominees.

The South Central Jurisdiction has nineteen Conferences, and as only six women could be elected, it was indeed a spirited contest, but all in the spirit of Christian love. And speaking of Christian love, we really saw it in action, and Paul's teaching, "In honor preferring one another," was manifested in a number of instances.

Bishop A. Frank Smith was the convener of the meeting, and gave a most helpful devotional message, after which Mrs. C. B. Dunlap, of Lawton, Oklahoma, was elected chairman, and Mrs. H. E. Werner, of Topeka, Kansas, secretary of the meeting.

After several hours of balloting the following were elected to the General Board: Mrs. J. D. Bragg, of St. Louis; Mrs. Fred A. Lamb, of Kansas City; Mrs. J. W. Mills, of Tyler, Texas; Mrs. W. M. Ledbetter, of Shreveport, La.; Mrs. C. M. Randal, of Seymour, Texas; and Mrs. Franklin F. Lewis, of Webster Grove, Mo. Of the six elected, Mrs. Bragg and Mrs. Lewis are from the former M. E. Church, and the other four from the former M. E. Church, South.

* * *

The Louisiana Conference Woman's Missionary Society has every reason to be proud of its leaders. Not only was Mrs. Ledbetter elected to the General Board of Missions, but Mrs. George Sexton, Jr., was elected to the General Board of Education.

These elect women will leave early in August for Chicago, where their respective Boards will be organized and start operations. And alas! still another honor. At the General Conference in Atlantic City, Mrs. Sexton was elected to membership on the Federal Council of Churches of America.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Looking Forward to September

"The purpose of the Woman's Society of Christian Service shall be to unite all the

women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community and world conditions. To this end this organization shall seek to enlist women, young people and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community."

In September each auxiliary will hold an organizational meeting, making the change from the Woman's Missionary Society to the Woman's Society of Christian Service.

Each pastor will receive instructions for the advance preparation for this meeting, and auxiliary presidents should cooperate with him in securing committees for publicity, nomination of officers and arrangements. At this meeting officers will be elected and charter members enrolled. Each member will receive a certificate.

A second meeting will be held for the installation of officers, for which the program will be provided.

These two meetings should be outstanding and work should begin now toward this end.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Hernando, Miss.,

Dear Mrs. Moore: The Training School at Wood Junior College, during the week of June 3-8, was a time of high inspiration. Truly it was a week spent in Christian fellowship and rare training.

The class for Mission Study Leaders on "The Church and Shifting Populations," led by Mrs. W. B. Landrum, did a lovely piece of work. Fifty-two persons attended two or more class periods. Six attended at least one class period making a total of 56 persons attending the class. Thirty-four certificates were issued, that is to say 34 persons attended the class regularly and met all the requirements of the instructor. In this group of 56 we had the Conference officers: Conference President, Vice-president, Recording Secretary, Superintendent of Young Woman's Group, all six District Secretaries, and the Conference Superintendent of Study.

In the class for Bible Study Teachers, under the leadership of Rev. J. E. Stephens, there were 17 women who received valuable material as a background for the 1941 Bible Study, "Jesus and Social Redemption," by Shackelford.

It is with deep gratitude that I record the names of the 73 women who have received this week of special training. The week was full to running over with good things. In addition to the class work the group was lifted to great heights when Mrs. Grace Sloan Overton, the platform speaker, gave her four lectures on, "The Church in a Changing Culture." One does not often have the opportunity to have fellowship with such a great person as Mrs. Overton.

On Tuesday afternoon of the Training

School, the Mathiston women invited all the ladies in the school to tea in Mrs. Webber's home. At this time Mrs. Ratliff, our Conference President, inspired us with a report of the Jurisdictional Conference held recently in Asheville, N. C.

On Wednesday afternoon at 5 o'clock, in the lovely parlor in Miller Hall, all the ladies of the school and many of the ministers met for an open forum on "Setting Up the Society of Christian Service In the Local Church This Fall." Mrs. Landrum had charge of this discussion.

On Thursday afternoon at 5 o'clock, in the College Chapel, Mrs. Overton told the group about each author who wrote material in the packet on "Up-Rooted Americans," our text for Fall Study.

In the closing moment of the hour Mrs. Landrum told the group of her visit to a migrant camp, showing kodak pictures taken while at the camp.

In meetings with the Conference President and the District Secretaries, the following places and dates were decided upon for Coaching Days this fall:

Aberdeen District, Tupelo, August 28.

Corinth District, Bethel, on Rienzi charge, August 27.

Columbus District, Eupora, August 29.

Greenwood District, Greenwood, August 30.

Greenville District, Indianola, August 20.

Sardis-Grenada District, Como, August 22.

For this Coaching Day each person will carry her sandwiches and the local church will furnish the drinks and a salad or dessert. Remember this year you are asked to carry your Superintendent of Christian Social Relations, your Children's Workers, and your Study Leaders. Be sure your church has at least five persons. A car full.

MRS. E. M. SHARP,

Conference Supt. Study.

* * *

The Woman's Missionary Society, of First Church, Water Valley, was delightfully entertained Monday afternoon by Circle No. 1. Mrs. Eugene Addington, the Circle leader, was in charge of the program and gave us a hearty welcome, after which Miss Dell Gore rendered a brilliant piano solo. Mrs. Jim Terry, Superintendent of the Baby Division, brought her little ones to sing songs for us and give their mite boxes, which made a beautiful picture. Mrs. J. W. Dorman conducted the devotional. A clarinet duet was played by Cecil Crews and Kenneth Sissell, accompanied by Carolyn Sissell.

Mrs. Addington asked us to go back a few years to 1933, and invited in Miss Nan-nie Holding, the Texas-Mexico missionary, who was impersonated by Mrs. Warren Ray. She told in a most interesting way her heritage and training, her call to service, and the founding of the schools in Loreda and of the library which was started with a story book sent in a package at Christmas time, causing so much pleasure that the Cottie Hoge Library was named for the little girl who sent the book.

The program closed with a solo by Mrs. J. W. Hamner, accompanied by Mrs. T. O. Gore. Delicious refreshments were served by the members of the hostess circle.

MRS. J. B. COWAN,

Superintendent of Publicity.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us. And then comes in the gospel to rescue us from this selfishness. Redemption is this—to forget self in God.—F. W. Robertson.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 30, 1940

By Rev. W. C. Newman

JONAH: THE OUTREACH OF GOD'S LOVE

Lesson Text: Jonah 3:1-10; 4:10, 11

Golden Text: Salvation is of the Lord.—Jonah 2:9.

Jonah was the first of the prophets, either major or minor. He alone antedates Amos. There is considerable doubt, however, as to when and by whom the book itself was written. It differs from the other prophetic books in that it is biographical and narrative rather than predictive.

The significant fact of Jonah's life was not, as some believe, his miraculous escape from the sea and the fish, but his discovery of the breadth of God's love. And this discovery came not in the extraordinary experience of being swallowed by a fish, but in the ordinary experience of his ministry in the city of Ninevah.

Gleeful Prophets of Doom

He went to Ninevah reluctantly. He preached there with more concern for the destruction of the people than for their salvation. Naturally resentful toward them for their oppression of his own nation, he tells us that his first refusal to go to Ninevah was because he knew God to be "a gracious God, and merciful, slow to anger, and of great kindness," and because he was afraid God would forgive the Ninevites instead of punishing them. (Jonah 4:2.)

He told Ninevah flatly that it would be destroyed in forty days.

There is little doubt but that the people of our day need to be warned of the danger that faces our civilization. Even today unbelievable destruction can take place in forty days. And certainly the widespread evil, even in our own land, justifies some terrible punishment.

But the purpose of preaching is to turn men away from their wicked ways, not just to call down maledictions upon their heads. God is much more interested in saving men than in destroying them.

Unexpected Preaching

To his amazement and anger the people of Ninevah heard Jonah's message and repented of their sins. They went into a period of fasting and prayer on a city-wide scale, led by their king. And, as always, repentance brought moral reconstruction through the forgiveness of God. And Ninevah was not destroyed.

I believe I can understand Jonah's reaction to this unexpected turn of events. No one would be more surprised than I if the people of the town in which I preach would suddenly cease to be unresponsive to my message, and repent, and actually seek God. And while I do not believe I would go out and sulk, as did Jonah when Ninevah repented, it would surely come as a shock.

Trying to analyze that honestly is somewhat disconcerting. Do I lack faith in the Gospel? Do I believe my people to be so bad? Am I more interested in other mat-

ters than in winning them to repentance?

None of these things are true, I think. But we who preach, and those who teach classes in the Sunday School, have somehow come to assume that it is impossible to secure such response from the people of today. We no longer **EXPECT** results from our preaching and teaching. Is that one reason we have such small results?

God's Love Is So Commonplace

Moreover the Ninevites, themselves, were not at all sure that their repentance would be effective and secure God's forgiveness. "Who can tell," they said, "if God will turn and repent, and turn away from His fierce anger, that we perish not?" (Jonah 3:9.)

But we are sure. The story of God's great love has been told over and over again in every generation since Jonah first learned of it. And that story does not break upon us with the same glad surprise that it came to the people of Ninevah. It has become commonplace to us. And commonplace things, we think, are not as wonderful as something spectacular.

So we think more highly of a motion picture that depicts a sordid and illicit romance in a glamorous setting of sophistication than we do of a sermon that tells of God's wonderful love to us.

Is that why our cities do not repent and seek God?

Outreaching Man's Reach

It is remarkable what queer things shut us off from other people. I do not mean that it is queer that the Atlantic ocean is between us and Europe, but that railroad tracks can sometimes more completely separate the people on one side from the understanding and friendship of the people on the other than distance and oceans.

It is queer that we admire color in flowers, pictures, sunsets and clothes, but despise color in human beings.

It is queer that we allow ourselves to be angry or hateful toward any other human being, yet claim to be followers of the Christ, who taught us to love our enemies.

It is queer—but true. For even ministers and church folk send their prejudices and animosities soaring far out into the world.

But God's love outreaches them all. It knows neither boundaries nor barriers.

"I drew a circle to shut Him out;
Rebel, heretic, a thing to flout.
But love and He had the wit to win;
He drew a circle that took me in."

Can you see the picture of those two circles? The one so small, constricted, IN-reaching? The other, like the waves on a water surface when a rock is thrown, widening and rolling until they reach the farthest shore.

The one is our love; the other is God's love. Love that reached even into Ninevah, the wickedest city of a pagan people. Love that would reach every nation and race on this earth today, in spite of all our human efforts to hold that love as our own private possession.

MONROE DISTRICT

It has been more than a month since the District Conference of the Monroe District was held at Oak Grove, on May 17th. The pastor, Rev. E. B. Emmerich, and his people, entertained the conference in a very fine way. There was a splendid attendance and an interesting program.

The reports from the preachers showed some items of interest. A total of 426 have been received into the membership of the churches since the Annual Conference. Of these 178 were by profession and 248 by certificate. Seven charges reported having received more than twenty members to that date. These are as follows: Monroe, First Church, 128; West Monroe, 47; Bastrop, 41; Rayville, 37; Tallulah, 32; Lake Providence, 29; and Mer Rouge, 23. Other charges have also made a good showing. Revivals have been held in few of the charges, but plans have been made for revivals in most charges. The Methodist Advance and Loyalty Campaign brought fine results throughout the district in creating new interest in the work of the church.

Salaries were well up at the district conference. Twelve charges reported that salaries were in full to the date of the conference. Twenty of the twenty-five charges reported amounts paid for the Conference Claimants and ten of these reported one hundred per cent payments to the date of the conference. Some of these have paid the full amount for the entire year. While acceptances on benevolences are far short of the askings, payments on acceptances were well up.

Special days ordered have been observed in most of the charges, and the people and preachers of the Monroe District show a desire to give attention to the full program of the church. A number of vacation Bible schools are now in progress in the district and others have already been held. On the whole the work of the church in the Monroe District is going along well.

W. L. DOSS,
District Superintendent.

VICTORIOUS LIVING

By Mrs. Irvin Rowland

(Read John 16:23-33)

Many the women who have experienced the adventure of trying a new recipe in cooking. I recently had such a joy—I knew that it had been tested by someone before it was accepted in the cook book; therefore I had faith and hope in the results.

Does this not remind us of the Christian life? There is always adventure and future rewards spiritually (though we have tribulations in the world), and we can have implicit faith and abiding hope, for Jesus, our Great Teacher, has already trod life's pathway. We can hear His victorious appeal, "Be of good cheer; I have overcome the world." Could there be any greater challenge?

"Father, help each of us to answer the call to Christianity, and know the joy of victorious living. Amen."

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WHAT HAS CHRISTIANITY TO SAY?

A reader whose intelligent letter was a joy to read asked me to name a book which, within a reasonable compass, states the case for Christianity. That is a large order and has put me on my mettle. But I think I am able to fill it.

I recommend "What Has Christianity to Say?" by Canon F. R. Barry, of Westminster, a frequent lecturer at Oxford and Cambridge and one of the best minds in the Church of England. This book, published in 1938, is clear, scholarly, courageous, reverent. And it does not blunk at difficulties or slide over the rough places..

I offer a paragraph or two as specimens of Canon Barry's crisp style and the method of his approach: "Christ Himself refused to be a legislator . . . He was not proclaiming new rules for conduct but a new interpretation of life and a new vision of moral possibility when the life of man is lived in the light of God. He reveals an absolute standard of living; but this is something altogether different from absolute and final rules of conduct. A standard is not the same thing as a rule and indeed the two are frequently incompatible."

"There is so much about God that we do not know. To suppose that the finite mind of man can ever completely understand the Infinite is either blasphemy or mere folly. 'A God defined is a God finished.' All that the Christian religion claims to tell us is of God in His relation toward men. It does not claim to supply the answer to every conceivable problem in heaven and earth. It is a light shining in a dark place."

"Christianity is a Gospel of redemption . . . It is primarily something about God—a God who enters the field of action, who delivers men from frustration and despair, and the inner betrayals of our own nature, and guides the course of history to His will. These bitter post-war years have at least taught us that man is unable to save himself. This is about a God who saves men—not by taking them out of this world, but by giving them victory within it."

Canon Barry's book is a tonic for the dispirited, a searchlight for those who see but darkly, and an antidote for the intellectually arrogant.

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DIFFERENT-LIKE

By Rev. Vivian T. Pomeroy, D. D.

One afternoon I was walking across the Public Gardens in Boston. It was one of those exceedingly warm days. How pleasant, I thought, to see the color of the tulips—tulips a little too closely packed and patterned for my taste; but so gay! How pleasant that people could sit in the shadow of the Japanese cherry tree! How pleasant that old ladies could feel the warm sun! How pleasant, indeed, for everybody—excepting me, who had to go to a meeting of ministers. Quite suddenly I hated meetings,

especially ministers' meetings. Quite unreasonably I hated everything I had to do.

I wished I were a poor stockbroker and could sit in my office doing cross-word puzzles.

I wished I were a clever lawyer, making lots of money. Or a schoolmaster, taking it out on tiresome boys. Indeed, I felt very disgruntled.

A minister passed me—not a Unitarian. He wore a derby hat and a high white collar. I did not like his face. It was not a nice face. Very few of them are nice, I thought. It is either their job or their digestion.

So I came to the Lake. And there—in spite of my meeting—I stopped a while. The swan-boats had started.

Large ladies sat in their places on the boat. Perhaps they are pretending to be princesses, I thought; if only they knew what they really look like! (You can see that I was disagreeable.) Children were there—shouting and enjoying the boats.

And then—I could hardly believe my eyes, although I had heard of it before—I saw three sailors, in the dress of the United States Navy; and they were just finishing a voyage on a swan-boat round the Lake. Slowly gliding.

This was too much for me. I gave up any thought of being in time for the meeting. I waited and watched the sailors come safely to shore. I expected they would be laughing as if they had enjoyed a great joke. But no. Quite serious and happy they were. They walked a little way and sat down on a seat by the path. I strolled along and sat on the same seat.

I spoke to them—about the weather at first. They had sailed the high seas, seen strange places—coral strands, rocky coasts, wild storms, wrecks, life on the ocean wave and all that.

"But why," I said, "when you are sailors should you come to Boston to go round a small still lake in a swan-boat?"

The sailor nearest me looked round, his eye twinkling. "A guy now and then wants to do the same thing, only do it different-like. See?"

"Yes," I said. "I see."

And I did see. And, as quickly as it had come, my ill-humor flew away. I hurried on. I was late for my meeting; but it lasted a long time. I am not perhaps the 'best of men to sit at a meeting and hear others talk; but I said to myself: "One wants to do the same thing, only different-like. See?"

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POSSESSIONS

(Continued from page 3)

Paul would have us believe that we, like the prince, are the true heirs of all the good things of life. His claim is that all men are children of God, and heirs, and that none should be kept out of his inheritance.

What is it that we are heirs to? Let the Psalmist tell us as we find it in the 24th Psalm. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." The earth, the stars, the living things on the earth, all these things are ours. There is only one condition attached, and that is that we be guided by the spirit of God. "As many as are led by the spirit of God, the same are the sons of God."

Paul puts it this way, "The spirit beareth witness to our spirit that we are children of God." Thus those that act in the spirit are heirs. These are the meek that shall inherit the earth. Those possessed of the spirit of greed and selfishness and false pride possess only that which they can clutch in their grasping hands.

John Kendrick Bangs wrote a story about a little boy who one night cried for the moon. His father, a wise and understanding parent, said: "All right, you may have the moon; only you must not be selfish with it. The best place to keep it is up there in the night time. And, of course, you will want your moon to give light to your mother and father also. Yes, you may have the moon; but if you are ever selfish about it you cannot have it. It will belong to someone else who will not be selfish."

One day the lad wanted the ocean. The father said: "You can have the ocean, only you must not be selfish with it and carry it away and bottle it up. It would not be interesting if there were not ships sailing on it to bring us tea and coffee and bananas, if there were no fishing boats to sail upon it. Your ocean will be best where it is."

And when the lad wanted a great forest and a mountain, the father gave them to him; until by and by the boy owned the whole universe. The only condition of ownership was that he must share his possessions with others.

All things are ours as children of God, only we must try not to be greedy and selfish. We must share these things with others who are also children of God. The earth is the Lord's and the fullness thereof, and we are His children and heirs endowed with a capacity of enjoyment and appreciation.

There is also the gift of beauty that is ours as heirs of God. The soft colors that linger in the west when the sun has set, the glory and the glow that presage the dawn in the east, the beauty of the night when the heavens are dotted with thousands of stars, and the beauty that is the spring, the summer, the autumn and the winter—all ours to appreciate and enjoy. It is the free gift of God to His children.

All the universe may be ours and we may have a sense of appreciation of it all; yet, if we have no one with whom to share these things, a great part of their value is lost. There is a pleasure and a peace of soul that comes to one standing in the presence of the beautiful. But the fullness of joy comes when we share that beauty with some understanding companion. The greatest inheritance of a child of God is the ability to share with the other children. The sense of brotherhood with men is the crown of our heredity. Not only is the earth the Lord's, but those who dwell therein.

—The Christian Leader.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS
25 Beacon Street Boston

ASHEVILLE AND OKLAHOMA CITY

By W. G. Cram

"Trail blazing" described the activities of the sessions of the Southeastern and South Central Jurisdictional Conferences just closed in Asheville and Oklahoma City respectively. For the first two or three days, the delegates and visitors wondered what it was all about. These days were given over to finding the direction, seeking poise, determining limitations, delimitations and unlimitations. To the delegates who had been in the General Conference there was a "let-down" feeling. It was like looking at a 16 millimeter movie film after having seen "Gone With the Wind." But to the Jurisdictional delegates who were not members of the General Conference every step and movement of the Conferences were full of thrills. These delegates were pioneering. They were charter members of a new order. Their duties were conceived not as matters of passing moment; but as obligations to build the Jurisdictional Alliance with the whole Church upon enduring foundations. Several things were noticeable: a profound consideration of the actions and recommendations of the General Conference; the complete understanding that the Jurisdictional Conference is not legislative; the sparing use of such sharp parliamentary practices, as "points of order," "personal privilege," "privilege of the house," etc. There was no hasty use of the "previous question." There was not the semblance of the fear that the Jurisdictional Conference might bear to the left and begin to draw the outline sketches of a denominational entity. On the other hand they did not veer to the right and declare themselves to be "fifth wheels" and "do-nothings." If watchwords or mottos were framed upon the acts of the Conferences, in their relationship to the United Church, they would be found in somewhat of an assortment like the following: "Unity in Jurisdictional Loyalty to the Union," "Obedient Child in the Mother's New Home," "The Hands and the Feet of the Whole Body."

The arrangements for the two conferences had been superbly handled. Veterans at entertainment seemed to be at work. The Committees on Entertainment should be given the job for life. The auditorium in which the meetings were held far outclassed the Atlantic City auditorium.

Asheville was an ideal spot for the Southeastern Conference. A beautiful new auditorium with a perfect amplifying system, put the Conference at ease. There was no confusion and every delegate who desired recognition seemed to get it. The night meetings furnished excellent programs, but the people did not come to hear them. The Woman's night was better, but a session of the Conference was ordered to bolster that attendance. There was nothing to mar the harmony of the Conference. But one of the strings on the instrument producing the harmony was sawed and plucked more than any other—it was the "e" string—"economy." It had to be tuned up a time or two, when it threatened discord, but the tuning held and the harmony continued. The older Bishops were superb in action and the newer Bishops were in action superb. The one significant thing done at Asheville which lifted the Conference from routine was the appointment of a Quadrennial Committee on Policy and Coordination. Not an Administrative Committee, with secretarial staff to again increase the expense, but a Committee to be the eyes and the ears and the

voice, for the Methodist program within the Jurisdiction. If kept within the circle of activities prescribed for itself, it will be an invaluable aid to all the interests of the Church.

Oklahoma City was the becoming city for the South Central Jurisdictional meeting. The spirit of adventure and progress pervading the city gave vigor and self-assurance to the delegates. They seemed to know where they were going even during the first two days, when wings were flopping and little flying was done. The delegates were on time and in their seats all of the time. Business was quickly dispatched. It was one of the smoothest working deliberative bodies I have seen. The Municipal Auditorium is a beautiful building. Its amplifying system was miserable. The delegates speaking to the Conference were on too low a level and were handicapped by the loud speaker that jumbled the sentences. This Conference by its acts gave ample material out of which to create mottos or watchwords of allegiance to the United Church. The night programs were of a high order and the people attended in large number. Two thousand people heard Roy Smith on Missions, Thursday night. The West at Oklahoma City responded; the East at Asheville pondered and stayed away. A Committee on Policy and Coordination also came into existence at the South Central Conference. The Conference was determined not to create a Jurisdictional Budget. At Oklahoma City it was the "b" string in a minor key that gave the lead and sounded the main notes of harmony. It needed no constant tuning. It was always in time and the timing perfect. When it was "plucked and sawed" it gave the one unremitting sound "no budget." This was all to the good when the finances of the new Church are being shifted to new plans and tested by rigid rules. Enough financial trial balloons are already in the air without turning loose any new ones from the Jurisdictions.

LAYMEN'S COUNCIL AND SCHOOL

Christian Stewardship Central Theme

Christian Stewardship has been selected as the central theme of the Conference and School for Laymen, to be held at Lake Junaluska, North Carolina, July 22-26. This theme will have special significance this year since it marks the beginning of Methodist cooperation in "Stewardship Year," which has been inaugurated by the United Stewardship Council of North America.

The Stewardship Movement was strongly approved and endorsed by the recent General Conference of the Methodist Church, and plans projected for making "Stewardship Year" effective.

Fortunate will be those who have the privilege of attending the Laymen's Conference and School, for Bishop Edgar Blake is to be one of the speakers on Stewardship.

Bishop Blake was ordained a minister in the Methodist Church in 1893. He served successfully as pastor at Salem, N. H., Lebanon, N. H., and Manchester N. H. He was also Assistant Secretary and Corresponding Secretary of the Board of Sunday Schools of the Methodist Episcopal Church. He was elected Bishop in 1920. From the beginning of his ministry Bishop Blake has had a passion for social justice and righteousness. He has ever championed the cause of the oppressed and dispossessed.

He is an earnest advocate of Temperance and World Peace. Bishop Blake is one of the truly great preachers of America, with an accomplished artistry in the pulpit that few men achieve and none surpass. Courageous, presenting truth with profound conviction, yet always gentle and sympathetic in his approach to his audience, Bishop Blake wins and holds his audience.

Bishop Blake is a genial personality and a brother beloved. He completely captured and won the hearts of his hearers at Mount Sequoyah last summer. It will be a rare privilege and opportunity for the laymen and ministers of the Southeastern Jurisdiction to hear this gifted speaker and leader of Methodism on Christian Stewardship, in the Conference and School to be held for laymen at Lake Junaluska, N. C., July 22-26.

Open Forum Discussions

One of the most interesting features of the program in the Conference and School for Laymen to be held at Mount Sequoyah this summer, July 8-12, will be the Open Forum Discussions conducted each afternoon. In the Laymen's Conference held there last summer these began with one hour's session, but the laymen became so interested they voted to make it two hours! No questions on the life and work of the Church are barred. Speakers on the general program participate in these discussions.

MISS MARY WERLEIN IN THE CITY BOARD OF MISSIONS AND CHURCH EXTENSION

Miss Mary Werlein, who died May 3, 1940, was an active member of the City Board of Missions and Church Extension for many years. She faithfully attended its meetings and regularly contributed to its projects. The spread of Methodism was always a matter of great concern to her. No person could be more missed from this Board and its enterprises than Miss Mary.

For many years there was a mission that bore her name and did a wonderful work among the poor. Many of the converts of the Mary Werlein Mission are active members of the various Methodist churches of the city today.

Miss Mary had a very large part in the organization of one of the City Board's most prized projects—the Aldersgate Church. She contributed liberally of her own funds and raised money among her friends. No person in New Orleans Methodism has been more successful in raising funds for the promotion of the work than Miss Mary.

Her death is indeed a great loss, and we are again reminded of the words of St. John:

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

We are sure that the good works of Miss Mary Werlein will live on.

Respectfully submitted,
City Board of Missions and Church Extension, Harvey B. Hysell, Chairman; W. H. Bengtson, H. P. Wall, Mrs. H. H. Hoff, Committee on Memorials.

THOMAS HOFFPAUIR—1849-1940

Uncle "Tommy," as he was so well known in the community where he was born and lived a long and useful life, went to sleep during the early morning hours on May the 29th, and woke up in that city that hath

foundations, whose builder and maker is God.

Brother Hoffpauir was the father of eleven children, seven sons and four daughters; sixty-six grandchildren and sixty great grandchildren. He raised a good family that will carry on his good name.

Brother Hoffpauir was a good citizen, always found on the right side of every moral question. He lent a helping hand to everything that was for the upbuilding of the industrial, educational and religious interest of his community.

He was not only a faithful member of the Methodist Church—he had been a member of the Indian Bayou Methodist Church for some eighty years—but he attended the services of his church as long as he was physically able. Even after he was so deaf that he could not hear the songs or the sermon, he would be in his place at his church. He had formed the habit of going to church and got a great blessing out of the fact that he was in the house of God.

Few men have spent their life—and his was a long life, almost ninety-one years—in the same community and had the confidence and respect and love of the people as he did. He was a good citizen, devoted father and friend and a great Christian.

Servant of God well done. Thy glorious warfare's past. The battle's fought, the race is run, and thou art crowned at last.

HIS PASTOR.

THINK SERIOUSLY ON THIS

By Bascom Anthony

The figures in this article were taken from the minutes of the South Georgia Annual Conference of my own church, but they carry a lesson for all churches that are so busy about very important matters that the one supreme matter is being neglected.

Last year we had 7 pastors of 19 churches in which there were 2,300 members, with church schools and other church machinery that never took in a single member upon profession of faith. We had 6 other pastors of 20 churches that received one for each preacher. Counting all that took in five or less, we had nearly 20,000 members in 164 churches, with 51 pastors, 120 church schools, with 877 officers and teachers and 9,000 pupils; and yet that entire force received into the church only 158 members, which is less than one to the church. Practically one-fifth of the pastors, churches and members failed to replace losses by death.

Some of these pastors are better men than I am and they have some valuable helpers, but such a poor showing is inexcusable. It may be explained, but that will not justify it. They were busy doing needful things, but the one thing needful was overlooked. For some of the above charges, five upon profession of faith was a fairly good showing if there had been a large gathering the year before, but as a whole, it is pitiful and needs to be repented of.

The time was when the unchurched attended our churches to see the neighbors and hear the news, but now that the radio, daily papers and cars keep them posted, our congregations are made up almost wholly of church members. If the world is evangelized, it must be done by our church schools doing a thorough job with those they have in hand, and by a face-to-face work of our preachers and teachers with those who do not attend church and church school. If the people do not come to us, we must go to them.

People will not long go to hear a preacher

who is more interested in his sermon than he is in people. Neither will they return to hear a man who walks about Zion on verbal stilts. Few of them ever graduated from high school and are deeply puzzled when a preacher hides a plain thought behind high-sounding words. They dismiss him by saying: "He is too deep for me." Too much preaching deals with secondary matters and does not bring men face to face with God. No sermon is worth preaching or hearing unless people go away saying in their hearts, "That preacher is right and I ought to do as he says."

We forget that people know better than they behave. We all have more sense than we use. Our trouble is a thousand times more in a corrupt heart than in a muddled head. Heads can be reached by heads, but it requires a heart to reach a heart. Our hearts are prepared to preach to other hearts by fellowship with God. Prayer alone gives that.

Francis Asbury says in his Journal, "I purpose in my heart to spend ten minutes of every hour when awake in the duty of prayer." Again he says, "My mind was much drawn out to pray, and I believe I have not spent more time in this exercise for many years past, if ever, than I do now." Garretson said of him, "He prayed the most and the best of any man I ever knew." This explains why men were convicted for sin and why revivals broke out nearly everywhere he preached.

Charles Finney, one of America's greatest revivalists, said of his sermons, "I most always get my subject on my knees in prayer." Again he says, "Unless I had the spirit of prayer, I could do nothing. If even for a day I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency."

A man of prayer on the Perry circuit, which took in Houston and Dooley counties, in 1847, received upon profession of faith into the church over 1,600 people. George Smith, in his history of Georgia Methodism, records it, and the minutes of the conference confirm it. In 1885, John B. Culpepper, a man of prayer, when pastor on the Talbot circuit took in 176 people by vows in his own charge and helped me greatly on the Hamilton circuit. The same year he led a revival in Columbus that spread to all the churches of the city. Over 1,000 people joined the Methodist church alone on the two sides of the river. W. A. Huckabee graduated from Emory College and came to Columbus to take charge of Broad Street church in the midst of that revival. He and W. F. Smith, who at that time was a bookkeeper, took in about 350 members in the Broad Street church. They were both young and inexperienced, and I dare say neither of them had a dozen sermons. They were compelled to look to God and not to their sermons for results.

At that time I was a young preacher on the Hamilton circuit and was painfully aware of my ignorance. Association with Joseph S. Key, A. M. Wynn, John B. Culpepper and other men of prayer had a compelling effect upon me. Revivals broke out at two points that year and held me for ten days or two weeks when I went there expecting to preach but once. It was not unusual for young preachers to have such experiences, but when they grew older and had a supply of sermons the revivals became less frequent and less sweeping. I wonder if it is with sermons as it is with money. A poor man can pray, "Give us this day our daily bread," and really mean it more than a rich man can. Maybe after all we depend too much on what we know and

what we have and not enough upon God. Anyway, let us try to do better than the above figures indicate.

—Wesleyan Christian Advocate.

WISE OR OTHERWISE

By Rev. James H. Felts

I am finding it real fun to feel good, have something to satisfy a keen appetite, live where grass grows, winds soothe, sunshine sparkles and birds sing. More, it enables me to sleep like a healthy child. Hurrah for the evening-time of life!

The youngster who landed in a hog pen with an empty belly was no improvement over his old dad or his older brother.

The young preacher who does his work so well that others seek him is quite an improvement over the fellow who "demands recognition."

Sally Rand in her fan-dress was and is no improvement over her grandmother, with her bushel basket bustle. Neither should be imitated.

Making a noise is no infallible sign of saying something. The loudest cackling hen often is the poorest layer.

Pulpit digest sermons may be labor savers, even please some congregations, but the man who speaks with deep emotion and attractive earnestness don't use them.

When a man seeks wealth, or position, or pleasure, without reference to character and culture, he dies a poor man regardless.

Hon. Gus Thomas, senior member of the Kentucky Supreme Court, recently said, "I am so rich in my friendships that if I die a pauper I will still be very rich." I think I fully understand his feelings.

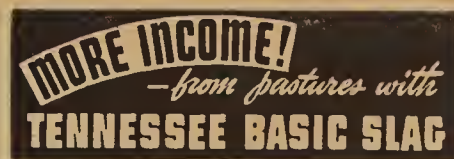
Lin Yutang, Chinese philosopher, says, "The arts of living and the arts of killing have always existed side by side." Civilization, to say little of Christianity, should overcome "the arts of killing."

"Uncle Joe," noted for his cheerfulness, is quoted in Forbes as saying, "Well, I'll tell ye, I've learned to cooperate with the inevitable." Not all the supposedly wise men have learned a better philosophy of life.

True or false? All you are strong enough to win belongs to you?

"As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of the wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly flavor, let down the shower, perfumed with the heart's gratitude."

—Henry Ward Beecher.



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UNITED STATES STEEL

NOTICE TO MISSISSIPPI CONFERENCE UNDERGRADUATES AND ACCEPTED SUPPLIES

The recent General Conference made no essential changes in the educational requirements for undergraduates and accepted supply pastors, as set forth in the *Discipline*, 1939. The Board of Ministerial Training and the Committee on Accepted Supply Pastors, are accordingly under obligation to emphasize the following directions of the General Conference:

1. "The Board of Ministerial Training shall urge all Conference undergraduates to attend a School of Theology . . ."

2. "The Board shall require all Conference undergraduates who are not attending a School of Theology . . . to pursue their work promptly (in this Conference) by correspondence."

3. "Accepted Supply Pastors who are giving their full time to pastoral work under the district superintendents shall be required to take the Conference Course of Study, including the Course for Admission on Trial."

The full statement of the study requirements will be found in the *Discipline*, 1939, paragraphs 293, 339-349.

Reports from the Correspondence School, Emory University, Georgia, indicate that the men who should be taking these courses have all enrolled, but that some of them have as yet completed little work. The Committee and the Board join in urging that these men complete their work as soon as possible. It is also well to note that all work to be counted this Conference year should be in the hands of the Correspondence School not later than November 1.

Respectfully submitted,

J. B. Cain, Chairman of Mississippi Conference Committee on Accepted Supply Pastors; Henry M. Bullock, Chairman, Mississippi Conference Board of Ministerial Training.

PACIFISM IN THE PULPIT

A Word from the President

It is obvious from the letters I have received, as well as from other sources, that there is much concern and unhappiness among our people because of those who believe that a Christian should not resist aggression by force, and who are using our pulpits to advocate their views. I could give a number of disturbing instances. At one of my meetings the chairman, who is one of our wisest and best-loved laymen, described as "an outrage" the fact that a preacher who is a conscientious objector had used the occasion on the morning of the Day of National Prayer to defend his action, and to criticize those who differed from him. Two laymen, whom Methodism can ill afford to lose, have told me they will no longer attend our Church if they are to be the defenceless victims of preaching on the part of young men who do not seem to have learned the elementary laws of what is good and seemly.

It is no business of mine to criticize the pacifist. Methodism is a tolerant Church; and I have always felt that men, who in their conscience hold views which most of us cannot share, should not be silenced. But at such a moment as this these brethren

should silence themselves, or at any rate they should on no account go into our pulpits and thrust their opinions upon a congregation who have no option but to suffer in silence.

At the proper time and place the pacifist should be allowed to defend his position, and I, for one, would be prepared to stand by him while he did so. But, before greater harm is done, it is to be hoped that our suffering congregations should not be wounded by crude and insensitive expositions which are an offence to ninety-nine out of a hundred of our people.

Let us, as often as we meet for worship, earnestly join in prayer for our King, our Ministers of State, and especially for the brave men who stand between us and the barbarism that has crushed small and helpless nations. I would like to add, however, that I cannot think any man should cut off his fellowship with our Church because, here and there, someone has taken advantage of our pulpits to do and say what may so rightly be deplored.—Richard Pyke, in *Methodist Recorder* (London).

BISHOP DOBBS' ADDRESS TO CENTRAL JURISDICTIONAL CONFERENCE

(Continued from page 5)

will enable Christianity to make itself felt effectively in a society much of which is organized apart from God. Methods, like garments, may become outworn. Old truths need to be presented in new lights. The temper and the tempo of a generation must be understood. Contemporary life may reject the methods which once were happily suited to another age and another environment.

Modern life is becoming more and more institutional in order to meet the needs of the masses. The Christianity of tomorrow must be increasingly institutional—but this does not mean that it must be any the less inspirational. The fire of its inspiration and the power of its institutions are dependent the one upon the other. Christianity's inspirational element will never die. Its institutional forms must be built, rebuilt and then built again. Of almost every institution it may be said that it is the lengthened shadow of some man or woman. The human spirit, empowered by the Holy Spirit, has again and again succeeded in putting a new spirit into the institutional life of society.

The Church must continue to be true to the norm of the New Testament. Success upon any other lines, however spectacular, will ultimately come to naught.

The Church must continue to be responsive to the needs of the people. One of the many mysterious influences of Jesus is that of sensitizing human nature until it can actually see and feel the agony of millions, in soul and body, who have never known in all their life the satisfaction of having had bread enough to eat before lying down to sleep at night. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"—in these words He rewarded those whose "eyes had been opened" by the power of the Gospel.

The Church must continue to be intellectually respectable. If medicine, the law, engineering and commerce call for men and women of special preparation, even more exacting is the demand for such equipment in the areas of Christian service. Academic attainment is in no sense a substitute for

moral and spiritual power; but neither without the other can go very far on the highways of human need today.

The Church must continue to be creative in thought and life. Human experience perhaps records no other joy surpassing that which accompanies the consciousness of entering the creative realms in character, conduct and relationships. In Christianity there is such a thing as the creative mind and the creative touch. Nowhere are the credentials of the Church so clearly recognized as in the men and women whom it has captured for Christ. Even the genius for doing personal kindnesses becomes a creative influence when it is encircled by the currents of Christian love. Men think not only with the brain, but with the sum-total of their personal powers. Shall we not venture to say that thought is the combined creation of body, mind and spirit, and that as these are brought increasingly under the dominion of the divine the processes become more and more nearly the approximation of perfection?

The most creative idea in the realms of thought is the idea of God. Civilization does not make religion—religion makes civilization. False and inadequate conceptions of God are reflected in false and inadequate types of culture. Only when the half-gods go, does God Himself arrive. For a long time theology debated the question as to whether or not Jesus was like God. That long debate now is ended. The conviction of the Church today is that God is like Christ, and that in the life of Christ we have a time-exposure of the life of God Himself. That way, for both the church and society, is the way of life abundant and life eternal.

The major purpose of the Church is to regenerate the individual, and to build gradually a society in which virtue may have some chance of survival. To this end, in the re-united Church, we bring all our energies—personal and corporate—spiritual and material—inspirational and practical. The responsibility for initiative is upon us. We are united for action. The Church must continue to prophesy. The Church must continue to evangelize. The Church must continue to educate. The Church must continue to build. The Church must continue to bear witness. The Church must continue to sacrifice. The voice to which we listen today does not come from "back yonder." It is the voice of the Master Himself—here and now—speaking the words of redemption and of restoration to all mankind.

SOMEBODY SAYS—

It is easier:

"To heed a handbook of etiquette than to observe the Golden Rule.

"To sit down and rest in front of an obstacle than to surmount it.

"To build a castle in the air than a bungalow on solid ground.

"To discover the faults of your neighbors than their virtues.

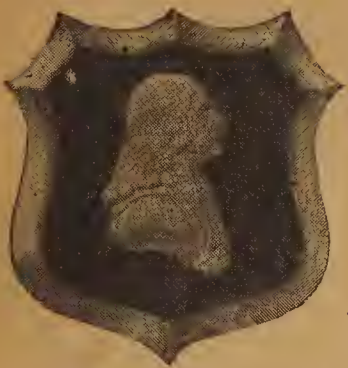
"To utter the foolish word you think of than to throttle it.

"But do you really think it pays so well in the long run?"

—The Cumberland Presbyterian.

Mediocre preaching might well fight a losing battle against good literature and a warm fireside, but even great preaching is hard put to it to conquer the combination of a Sunday newspaper and an indifferent spirit.—Advance.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb 1, 1791.

THE LIVING CHURCH

"Ah, this at least we know: the bluest skies
Shine thro' the conquering spirit's agonies;
And ever the flow'rs bloom brightest unto them
That set their faces towards Jerusalem!"
—Gilbert Thomas.

THE PRAYER-ROOM TODAY

Forgive me, my Father, for all the times when Thou hast looked to me, and looked in vain. Forgive me for days when Thou couldst have used my hands for Thy work, if I had but yielded them to Thee. Forgive me that some of Thy children may have failed to hear some word Thou hadst for them, because Thou couldst not find a voice in me. Rouse me from my ineffectual dreaming into an eager love that longs to serve and a steady attention that waits for any indication of Thy will. Make me ready for all that perfect will of Thine, ready to go or to stay, to suffer or to do, as Thou shalt choose, and as best shall serve Thy holy purposes. And even today, I ask Thee, show me something I can do to show my love to Thee. Amen.

Oct 40

Rev J B Cain

Our Need is Men

We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battlefields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So said the broadest man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the persecution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing which Christ first looked for in the men on whose shoulders he wished to roll the world was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name—"Rock." Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared that he would build his church on rock. It is the only rock which can withstand the assaults of the empire of death.

—Charles E. Jefferson.



WALLET OF THE WEEK



A NEANDERTHAL SKULL has been discovered in a cave in the Baisun-Tau range of southwestern Uzbekistan, near the border of Afghanistan. In the cavern the skull and some bones of a child seven or eight years old were found. The specimen recently discovered corresponds to the primitive and the ape-like skull of the cave man found at Neanderthal, Prussia, in 1857, the specimen which gave the name to the type of pre-historic man known as the cave dweller.

* * *

DUST STORM SHELTER BELTS extending from North Dakota to the Texas Panhandle, consist of one hundred and twenty-five thousand trees to serve as wind brakes and to hold moisture. In addition to the original purpose of the effort, a preliminary Agriculture Department census shows that in some places a five hundred per cent increase in bird and wild life has resulted. The general outlook for the experiment for the recovery of the arid and denuded plains of the West offers considerable encouragement to its promoters.

* * *

THE AMERICAN MEDICAL ASSOCIATION, at its ninety-first annual convention in New York City recently, took steps to mobilize its more than one hundred and seventeen thousand members, physicians and surgeons, for service "in the event of a national emergency of great magnitude." This nation-wide volunteer service is to be carried out under plans formulated in the office of the Surgeon-General of the United States Army. This patriotic and humanitarian response is in keeping with the splendid tradition of the medical profession.

* * *

THE LOCAL PREACHER plays a more conspicuous part in British Methodism than in American Methodism. Seven of every ten ministers in British Methodism are in the local ranks. The local preachers are organized and the necessitous ministers and widows of local ministers are pensioned from annuity funds. Of fourteen hundred annuitant ministers, twenty-eight are over ninety, three hundred over eighty, and six hundred over seventy-five years old. The local preachers preach constantly and they are probably more evangelistic than are the itinerants, and they carry the Gospel to the country folk where Methodism began.

* * *

A VALUABLE WESLEY RELIC came into possession of the trustees of Wesley's New Room in Bristol, England, recently. The New Room is the oldest Methodist meeting house in the world. The newly acquired treasure is a fragment of a list of the members of the United Society and is in the handwriting of Mr. Wesley. The list bears the date of January 1, 1741, and is probably the same list which Mr. Wesley used when on February 24, 1741, at a meeting of the "Bands," he purged the society of disorderly and objectionable persons. The fragment is in all probability that owned by Mrs. Lightfoot, of Lytham, a facsimile of which was reproduced in Curdock's Edition of John Wesley's Journal.

A HUGE WATERSPOUT which occurred near Naples, Italy, in the early years of the nineteenth century, gave the residents of Naples almost a stunning surprise. In the Bay of Naples, a barge laden with oranges was sunk and the waterspout lifted the oranges into the air above the city. A short time afterward, the natives were astonished by a shower of oranges from the sky as the fury of the waterspout subsided. This strange phenomenon naturally startled the superstitious Neapolitans.

* * *

FOURTEEN HUNDRED CHINESE COOPERATIVES, with from ten to three hundred members each, are serving a double purpose in the distressing wake of Japanese aggression. They are contributing to the economic independence of a ravished people, and are providing a means for the rehabilitation of the wounded soldier. Among the industries involved are: shoe-making, sandal-making, boat-building, printing, iron smelting and gold mining. In all these industries the lack of equipment reduces the enterprises to the crudest methods of industrial life.

* * *

THE SO-CALLED RADIO PULPIT, as conducted by some stations, was the subject of an interesting article by a feature writer in the current issue of **The Presbyterian Tribune**. It was charged that in many cases the time is sold under the pretense of a "policy," but really as a means of side-stepping a troublesome responsibility. In the opinion of the writer it is often neither good radio nor good religion. He describes some of it as "hill billy" programs and productions of "crack-pot religionists," who manage to wheedle contributions out of indiscriminating listeners.

* * *

CAMP LEGION AND WILLOW, in Michigan, are two cooperative farming ventures maintained by Mr. Henry Ford, for out-of-school boys who are unemployed. Camp Legion has been in operation for three years, and Camp Willow for two years. Each camp has sixty-five boys from seventeen to nineteen years. These are paid two dollars each per day and in the end a share of the profits. At the end of the year those under eighteen years may enroll in Ford's Trade School in Detroit, and the older group are put to work in Ford plants at the standard wage of six dollars per day.

* * *

BHAI LEKHRAJ KHUBCHAND KIRPALINE came to Calcutta, India, a penniless wanderer in 1936. Through astute business methods and energy he amassed a great fortune. At the age of forty-four, he retired to Hyderabad, where he purchased two magnificent palaces, announced himself as the reincarnation of Krishna, stole four hundred comely wives from their husbands, and he now declares it to be his purpose to increase the number of his stolen wives to sixteen thousand one hundred and seven, the number of Krishna's stolen wives. Upon this foundation the pretender proposes to found a religion of dishonesty and social corruption.

New Orleans

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EDITORIAL

AMERICAN INDEPENDENCE

On the date of this issue of the Advocate, our country will celebrate the one hundred and sixty-fourth anniversary of its independence. From ocean to ocean and from the Gulf to the Canadian border, the emblem of our sovereignty will be flown from millions of homes as a token of loyalty and devotion to the government which for all these years has maintained the ideal of freedom which inspired our Revolutionary forefathers in its founding.

Today, perhaps as never before in the course of our history, the Stars and Stripes will bear to the American people a message of deep and almost melancholy significance. It will speak to us of the ideal of human freedom which is being challenged throughout the world, and it will be a reminder of the fact that it represents a sovereignty which has come to be almost a solitary defender of liberty. When Europe seems to be in the last throes of its struggle for democracy, the tri-color of the Republic of France, stained with the blood of her heroic sons and furled in defeat, and the English Jack waving above a lone and desperate fight against the enemies of popular government, our flag is as a star of hope in the midnight darkness of the world.

But even removed as we are from the scene of conflict, our democratic ideal is not unchallenged. Under pretexts varying from national hospitality to international accreditization, the secret agents of totalitarianism organize forces within our own national defences and with unblushing treachery seek to reverse our whole history. Whether we become embroiled in the present struggle or not, the issue between democracy and autocracy is already joined, and in the years ahead we shall have to establish anew principles and policies which for more than a century and a half we have regarded as settled. On the anniversary of this great democracy of the West, every true American should declare unqualified allegiance to the flag and an uncompromising hostility to every skulking agent of treason in the land. In all our broad national domain, there is no room for those who preach treason to our flag, or who seek to ambush our sovereignty. We owe it to the heroes of 1776 to join in rededicating our country, its thought, its heart and its might, to the cause of human freedom. We want no war, but we do demand the right to worship God without state interference and to live out our days in the enjoyment of that freedom which is the inalienable right of the sons of God.

FOR SUCH A TIME AS THIS

A few days ago we received a letter from one of the faithful and effective ministers of this section, in which he recited facts as to a continued recession of interest

and loyalty on the part of one of the old and substantial congregations of our Church. He then raised the question as to whether or not the apathy and the utter indifference manifested by the people might be due to a loss of faith and a consequent lack of loyalty to the enterprises of the kingdom. The details of the situation referred to are unimportant; his was an experience that might be duplicated dozens of times over.

In last week's issue we carried a statistical analysis of the situation in one Conference which shows that pastors' salaries and benevolences have not yet reached up to the bottom of the worst depression years, and that current expenses and local interests alone have achieved that degree of prosperity. The name of almost any other Conference might be substituted without greatly changing the result. The facts there recorded do not reveal upon the part of our Methodist people any passionate interest in kingdom building. This is the situation at an hour when the burden and hope of the Christian missionary enterprise rests upon our country as never before. Instead of ministering to self-respect, the term "acceptances" has been seized upon as a smoke screen with which to hide our shortcomings. It seems to us that the time has come when we need to call our people to repentance and a renewal of their faith. Pump priming for a program has utterly failed to produce results.

ON THE BRINK OF THE PRECIPICE - III.

From the Board of Education of the Methodist Church, 740 Rush St., Chicago, we have just received the following "release":

"Strong opposition to the proposal for a conscription of American youth is expressed in the telegram sent today to President Roosevelt by the executive committee of the National Council of Methodist Youth."

The telegram, which was signed by Herman Will, Jr., of Chicago, president of the Council, reads as follows:

"Youth does not want to be conscripted. Peace-time enrollment for national discipline is a step toward dictatorship. It is not a defense measure, but it is a method of escape from domestic problems like unemployment. It is the same method which Hitler and Mussolini and Stalin have used. We will refuse to submit to European methods even as we still refuse to participate in a European war. We choose the Christian way of democracy and peace.

"Copies of this telegram are being mailed to all Senators and Congressmen. It has also been sent to the Committee on Resolutions of the Republican National Convention, and to Republican candidates for nomination for the Presidency."

To us this statement is more than it purports to be

and, unless we misread the signs of the times, its tone and timing may weaken the case against war. This telegram cannot escape the criticism of being both political in design and radical in its temper. We have noted the development of this attitude for a number of years and we have protested against its encouragement. We honor American youth for the staunch and open stand against our involvement in another European conflict and for standing up to that commitment, but we do not believe that a political threat, as we feel the telegram and its distribution to be, will advantage the cause of youth.

No man more sincerely abhors war than we do, and we do not approve peace-time conscription and compulsory military training. On the other hand, we know that anarchy offers even less for the promotion of civilization, democracy and religion than does war. We are for government because we believe it to be the necessary guardian of human liberty and social peace. We claim the right to criticize any administration and to register our dissent in the election booth, but we cannot think that such implies the right to threaten disloyalty to civil authority. It seems to us that this telegram undertakes too much.

DAYS OF AULD LANG SYNE

A few days ago we noted in the letter of a distinguished man the expression: "Having been brought up a Methodist myself." The writer was indicating a basis of special interest in a particular matter which had been submitted to him, and no other explanation of the phrase followed. We do not, therefore, presume to read into it a meaning which was not expressed. We use it only as a text for thoughts which the words suggest to us.

We hear this confession upon the lips of men and women who have transferred their allegiance from one communion to another, and oftener, perhaps, upon the lips of those who have suffered a complete lapse of religious interest. It recalls to our mind the experience of Dr. Link as recited in his Return to Religion. Following the time when he abandoned his religious allegiance, he might have used this same phrase with perfect truthfulness and propriety. He came at last, however, to a time when he realized, as many others do whether they confess it or not, that both his personal and his scientific interests required the return to the moorings of that faith which he had left behind. Whether the expression may apply to faith as a lost inheritance, or an abandoned allegiance, does not seem to us to be of primary importance. Its apologetic note speaks volumes for a conscience sinned against and a soul neglected and starved.

The gray days will surely come and then hungry-hearted men and women will look wistfully down the long road which lies behind. Then it will be borne in upon them that the hero in them was "born for better days," and that "Achilles absent was Achilles still." In such an hour, there comes upon us all an uncontrollable longing for the tether which held us

"In the days before we went gypsying
A long time ago."

"YOU WILL BE GLAD TO KNOW"

Such was the caption of a statement appearing a few days ago in a journal of another denomination, making announcement of a "partial vacation." According to the

editorial announcement, the paper will be issued once a month during the summer, which is clearly an alternative for suspension.

You will be interested to know that our paper has not suspended since the War Between the States, in the last six years no issue has been less than the regular number of pages, it is issued fifty-one times each year, the size of the pages has been increased, better paper has been substituted, and objectionable advertising has been eliminated entirely. We are on the way up, not on the way out, and we refuse to let our readers down.

"BUT FIRST HE FOLWED IT HYM-SELVE"

By Dr. H. T. Carley

In the Prologue to his Canterbury Tales, Chaucer paints vivid and appropriate word pictures of the travelers that made up the company which he has enshrined in literature. None of these pictures is more beautiful than that of the Parson, whose character he sums up in the famous lines:

"But Cristes loore, and his apostles twelve,
He taughte, but first he folwed it hym-selve."

We had an invitation to attend a "demonstration dinner" one evening last week. In addition to its being given in a lovely home, we had an idea that the meal itself would be heartening—so we accepted the invitation.

The entire menu was prepared by the salesman of a type of cooking vessels that seems to be coming largely into use. If we recall correctly—and the memory lingers pleasantly—we had roast beef, rice and gravy, creamed potatoes, beets, carrots, cabbage, cornbread, prunes and coffee. With the understanding that no sales would be attempted and no prices quoted during the evening, the salesman gave an interesting lecture on food values; and then, inviting us into the kitchen, he showed us how he had prepared and cooked each article. And then,

"We sat down to sup,
And we ate and we ate till we ate the supper up."

(We should like to have it distinctly understood that we were not the only ones present.) It was an interesting occasion, and "a pleasant time was had by all."

Of course the salesman followed up the next day the contacts he had made at the dinner and attempted to make sales. His strongest selling-point was the fact that his prospects had actually seen his utensils do what he said they would do. The strongest sales-resistance was lack of cash.

We read the other day on the sports page of the paper that an inventor of a cap to protect baseball players against "bean balls" asked some big league players to whack him over the head with a bat after he had put on his safety cap. One of them accommodated him with a lusty swing—and he suffered no harm. (Of course the heads of some people are so hard that they need no protective covering—unless it be to keep the ball from being flattened or the bat broken.)

The most effective argument for the Christian life is not what somebody says about it, but the way somebody lives it.

REV. J. O. BENNETT TRANS-
LATED

Dear Dr. Duren: Rev. J. O. Bennett, a superannuate member of the Louisiana Conference, passed away at the home of his daughter, Mrs. W. H. Kaufman, Seymour, Indiana, Saturday morning, June 29th, at the ripe age of eighty-three years, five months and twenty-six days.

He had been in failing health for two years or more. He is survived by two daughters, Mrs. Kaufman and Mrs. A. S. J. Neill; two sons, W. A. Bennett, of Phoenix, Arizona, and R. C. Bennett of Huntsville, Alabama; and five grandchildren.
A. S. J. NEILL.

TOM MCCAUL DIES

In the death of Tom McCaul, the city of Columbus lost a good man. He was a retired railway conductor and a man whose close personal friends were not numerous, but they were friends indeed. He was a member of the Methodist Church and had been confined to the house for about two years. He leaves his widow, Mrs. McCaul, who is a sister of Mrs. J. H. Johnson, of Clarksdale, and an only daughter, Mrs. Zack Landrum. Bro. McCaul was seventy-four years old, a man of few words and sterling integrity.

COMMUNITY REVIVAL SERVICES
AT INVERNESS

Bginning on Sunday, July 7, at 8 p. m., Dr. Elmer Ridgway, of Oklahoma City, will hold a community revival. The services will be held in the gymnasium of the Inverness high school, and Rev. Charles Schultz, of Jackson, will lead the singing. Services will be held at 11 a. m. and 8 p. m. each day, and Rev. R. T. Hollingsworth expects an attendance of fifteen hundred people, including the ministers within a radius of thirty miles.

MILLSAPS COLLEGE

The administrative offices and the chapel at Millsaps College are being reconditioned and redecorated at an expense of about three thousand dollars this summer. Other work includes the construction of four new faculty buildings and an apartment building for ministerial students. All the work is to be finished before the opening of the college session on September 9. At the summer session, degrees will be conferred upon about a dozen students who have finished their work in the summer session—the first time this has been done in the history of the College.

GROUP QUARTERLY CONFER-
ENCE AT COMO

Wednesday, June 26th, the group quarterly conference for Senatobia, Como, Tyro, Crenshaw and Longtown, under the supervision of Rev. C. T. Floyd, district superintendent, was held in the First Methodist Church at Como, beginning at 10 a. m., with a fellowship service. Preaching service was held at 11 o'clock, by Dr. C. K. Vliet, General Secretary of the Commission on Benevolences, 810 Broadway, Nashville, Tenn., who delivered a wonderful message.

Recess was taken for lunch at the Como court. The afternoon session opened at 1:30 p. m.

The purpose of this group meeting was that each church represented might know just what the other churches were doing,

thereby being encouraged to do more and efficient work.

Rev. A. R. Beasley, pastor-host, and the Methodist people of Como, were very cor-

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Rev. C. K. Smith, West Monroe.....	15
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Rev. T. D. Lipscomb, Church Point..	6
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Rev. Don Risinger, Lutchet.....	1
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Rev. A. M. Wynne, Oak Ridge.....	10
Rev. J. E. Hearn, Zachary.....	1
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Rev. J. A. Knight, Kinder.....	2
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Rev. G. H. McBride, Moselle.....	1
Rev. H. E. Raley, Bay Springs.....	15
Rev. Guy Ray, Cockhum.....	2
Rev. J. W. Leggett, Laurel.....	20
Rev. M. E. Scott, Tchula.....	5
Rev. G. H. Boyles, Pontotoc.....	41
Mrs. N. E. Cunningham, Vicksburg....	3
Rev. V. C. Curtis, Louisville.....	1
Rev. Seamon Rhea, Holly Springs....	2
Rev. W. T. Phillips, Lula.....	4
Rev. J. H. Jolly, Magnolia.....	2
Rev. E. A. Kelly, Richton.....	2
Rev. J. H. Morrow, Forest.....	2
Rev. L. M. James, Swiftown.....	2
Rev. E. L. Jernigan, Olive Branch....	9
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dial in welcoming the representatives of the different charges. Rev. C. T. Floyd presided efficiently, there not being any time wasted, but each phase of the work taken

up in the order in which it came, and carried out to the completion of an outstanding program. The reports of each pastor indicated that a new outlook for the future of our church, represented by this group, is brighter, and progress is being made along all lines of endeavor.

In my opinion, the outstanding feature of the meeting was the sermon delivered by Dr. Vliet. His subject was presented in such a manner that I feel everyone who had the opportunity of hearing him caught a vision of life which a great many of us in the past have either drifted from or lost.

C. O. PATE,
District Lay Leader, Sardis-
Grenada District.

DEDICATION NOTICE

Dear Dr. Duren: The Sexton Memorial Chapel in our new Educational Building will be dedicated Sunday, July 7th, by Bishop Hoyt M. Dobbs, D. D. I am extending to you an invitation to be present.

I should like also, through the columns of the New Orleans Chritian Advocate, to extend an invitation to former pastors and presiding elders and friends of First Church, to be present for the ceremonies.

Sincerely yours,
DANA DAWSON.

REV. DAVID TARVER IN TRAGIC
ACCIDENT

On Saturday afternoon when returning from a trip to Mandeville, Rev. David Tarver, pastor of the Methodist Church in Houma, struck an aged Negro who died from the injuries received, in the Charity Hospital, New Orleans, a few hours later. The accident occurred at Des Allemands, La., and state police are quoted as saying that the man had just alighted from a bus when he was struck. According to Bro. Tarver, who placed the injured man in his car and rushed him to Charity Hospital, he was walking across the road with his head down.

Whatever the facts may be, it was an unfortunate occurrence and the accident will not be more distressing to anyone than to Bro. Tarver, who is held in highest esteem and is one of the cleanest and most conscientious young ministers in the Louisiana Conference. He will have the universal sympathy of his brethren of the ministry and of a wide circle of friends who know his character and worth.

RATHER MAKE A NEW PRAYER

Anybody with a stick, fork or spoon can scramble an egg. But to unscramble—"aye, there's the rub!" To untangle the skein is a painstaking and sometimes a nerve-racking task. Yet some people do little else than get things in a jumble. People of real value to society are compelled to spend a good portion of their time in an attempt to straighten out what other folks have muddled. The efficiency of some are constantly being put to the test to undo what the inefficiency of others has brought about. A man in church who got his prayer so muddled that he could not proceed, asked a neighbor to "finish the prayer." The neighbor, with a refreshing candor replied, "I would rather make a new one." Who has not felt that way when called upon to undo what others have done?

—The Religious Telescope.

"Those who practice deceit must expect to be shunned."—Aesop's Fables.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

IF YE WILL HEAR MY VOICE

By Rev. J. T. Harris

(Psalm 95)

Man has always felt the call to worship. The gods to whom he has addressed his worship have been variously named, but always man has felt an inner compulsion to lift his hands or bow his knees in worship to a higher power. It is in the worship of the one true God that a joyful, singing worship was first conceived. The psalmist was not the first but was one of the greatest teachers of joyful religion. Over and over again this musical poetry of the Jewish religion says: Let us make a joyful noise to God, for He is the rock of our salvation, our one true hope of deliverance, the foundation stone of all our dreams of ultimate triumph; let us sing for God is the source of all the good and beauty we see all around us, to Him we owe an eternal debt of gratitude.

The teachers of the ages have also said that our worship of God arises out of a sense of the greatness of God. We know that there is no thought that more surely bates our breath and causes our hearts to sing the praise of God than the realization of His greatness; expressed again in the psalms, "The heavens declare the glory of God and the firmament showeth His handiwork." When we sense immensity of the universe or consider the minute perfection of the tiniest organism, and know that the same God conceived and made it all, we are bound to worship. Then when we look into the complex creation that is man and know that God made him as His creatures, we worship our Creator. But nothing so surely captivates our uplifted hearts as to feel that God cares for us, that we are the sheep of His pasture and He watches over us. The God who has made us has not forgotten us, but constantly throws about us His protective care and grants us constantly His providence and love.

All these things and many more call us to worship as they have called men since first God walked in the garden with the first man. It seems strange then that the writer of the 95th Psalm should feel the necessity of urging men to hear the voice of God; even as it seems strange that His ministers today must continue the call to worship and urge "Harden not your hearts." Yet strange as it may seem we can and many do close their ears and refuse to hear the call of God. To them the pealing of church bells is a jarring noise that disturbs their Sunday slumbers; the marvels

of nature do not tell of God but of cold laws of science; the heavens do not declare the glory of God but simply tell of an immense system of worlds that stupefy the mind and dull the imagination; music even is not a vehicle of worship but an art governed by laws of scales and chords and harmonious vibrations. Hearing they hear not and seeing they are blind, for they fail to understand the true and the real that is in and through and of all life.

So greatly is the Psalmist in earnest about this call to worship that he makes it a matter of immediate urgency, saying, "Today if ye will hear My voice." Why today? Not simply because no tomorrow is promised, but more, because today lost can never be recovered, and leaving God out of today means a day lost to real living.

Yes, men do harden their hearts to God. All of us have known men and women who continually refused to hear until it seemed that the call of the great and the pure and the noble had lost its power to move their hardened hearts at all. Nothing so surely deadens our spiritual sensibilities as refusing to hear and act upon the call and demand of our better selves. Some have closed their hearts to the voice of God by lending their attention to other voices, substituting other calls for the call of true godliness until the clink of gold or the clash of jazz or the chatter of society has completely filled their consciousness. Indifference has kept others from hearing and has caused sincere pain to many a pastor who loves his people. These indifferent ones are members of the church, perhaps even fairly regular attendants, but the message is never for them, the challenge never reaches them, they are lost in complete self-satisfaction.

Moses struggled with a nation of people who for forty years heard the call of God and saw manifestations of God, yet refused to heed His command. Even the saintly Moses, his face alight from communion with God on the mountain, Moses with the tablets of the law in his hand, could not cause their hardened hearts to hear. It would seem that the godly examples of Caleb and Joshua would have challenged their obedience, yet even their courage failed to open their hearts to follow God. They were obdurate in their stubbornness even in spite of leadership and example, even as we have known those out of godly homes, even homes of ministers, where leadership and example called them continually to righteous living, yet they refused the call of God, the example of father and the prayer of mother.

The children of Israel saw visible manifestations of God's power and providence. The daily manna was a constant evidence of God's providence; and the children of Israel, even as we, should have offered up always their prayers of gratitude. Whenever we stop to "count our many blessings" we are always surprised at "what the Lord has done" for us. During all these trying days in the wilderness the Israelites were not without the pillar of cloud by day and the pillar of fire by night to guide them, they saw the smoked-filled tabernacle and the flaming mountain, they heard the thunder of God's voice, then they hardened their hearts, turned to their calf of gold and refused to go over and possess the promised land. How tragic! Yet how many promised lands are left unpossessed! How often we

see the same hardness of heart! Surrounded by evidence of God's power, supported by God's providence, hearing God's voice, even today men "harden their hearts as in the provocation."

God passed judgment on the children of Israel, shall He not also pass judgment on us? First, "they do err in their hearts." "Out of the heart are the issues of life." "As a man thinketh in his heart so is he." Today we are too much interested in the external things of life: dress and show, reputation and appearance, and have forgotten the age old truth that a right life arises only from a heart that's right. "Is thy heart right with God?" is still the most pertinent question we may ask. That is what is wrong with our churches, too many of our people have not had that soul-changing, heart-warming experience of redemption. Second, "they have not known My ways." "An highway shall be there, and a way, and it shall be called the way of holiness." "Neither are your ways My ways, saith the Lord." Jesus saith, "I am the way, the truth, and the life: no man cometh to the Father but by Me." A way of holiness! The Jesus way! No wonder God said and still says, "They have not known My ways." How sad our substitutions seem and how foolish. There is no other way. When will our hardened hearts heed? Third, "They shall not enter into My rest." Doom eternal has been spoken by the Judge eternal. It would be an impertinence to add to that judgment or to attempt to interpret it. It is enough to say, "Thus saith the Lord."

EFFECT OF EDUCATION

By Mrs. Irvin Rowland

VII.

(Read Prov. 16:19-24)

There sometimes seems a prevalent idea that the more education a person has the less spiritual he becomes, especially a preacher. A young man, who has labored for seven years in the school of higher learning in religious education, visited us. I asked him what his reaction was to education now that he was reaching such a high degree. He replied that the more he goes to school, the greater respect he has for the other man and his ideas and opinions. I have gladly noted his growth during the past few years concerning man's worth, regardless of how much or how little secular training he had opportunity for. Now, he wants to mingle with the poor and underprivileged that he might lend a helping hand in lifting them upward. When education does that to a man, he is profiting much from it—it is a steppingstone to higher things in life.

"Father, help us to humbly serve Thee, whatever our position in life may be. Amen."

"The spiritual activities of men are no less real than physical and chemical phenomena—and their importance is much greater. The emancipation from the dogma of materialism will usher in an era when human life will be broader and more complete. Civilization today stands at the crossroads. The strength of nations like that of man is composed of spiritual as well as material elements. Therefore, the call of the hour must be a call to moral and physical virility. And the spiritual rearming of man and nations must lead the way."—Dr. Alexis Carrell, of the Rockefeller Institute, world known scientist and Nobel Prize Winner.

CONFERENCE NEWS AND PERSONALS

Rev. J. E. Hearn writes that the outlook continues to be good for his work at Slaughter, La. Bro. Hearn does not make a great noise, but he always does a good work.

Rev. Henry A. Rickey reports that his revival services at Coushatta will begin July 3, with Rev. Louis Hoffpauir doing the preaching.

Rev. Lastie N. Hoffpauir, pastor at Many, La., says that things are moving well and he fully expects to close out a good year with all things in full.

Rev. L. M. James reports that Swiftown charge is going forward in every way with a prospect for a full report at the Annual Conference.

Rev. W. R. Goudelock reports that he is in the process of building a brick veneer church at Rienzi, which will be a credit to the town when it is finished.

We thank Mrs. G. P. F. Muncie, of Florence, Miss., for her thoughtfulness and interest in adding a good word of commendation for the Advocate.

Rev. C. B. Powell sounds an optimistic note for his work at Melville, La., where he says that things are coming along in a favorable way.

Rev. Claude F. Sheppard, pastor at Wisner, La., reports his work as making good progress, all financial obligations paid to date, church re-roofed and painted, and considerable renovation done at the parsonage.

Rev. W. P. Bailey, pastor at Crenshaw, Miss., serves a loyal people and he is very happy in his work. The brick veneering of the church at Sledge has been completed at a cost of about \$1,500.

Rev. W. C. Mason writes that the work at Marksville, La., is going smoothly. He is carrying forward every detail of his work and is anticipating the completion of a good year.

Rev. J. S. Purcell, a Mississippian and formerly of the Mississippi Conference, was moved to Bushnell, Florida, at the recent session of his conference. He may be reached at that address.

Rev. T. E. Gregory claims for his town, Tunica, the distinction of being the little town that does big things. Well it never hurts to believe in your folks and to let them know that you believe in them.

Rev. J. H. Hetrick, Sumrall, Miss., writes us that his people are pleased with the changes which have been made in the Advocate, and they give substantial endorsement to that approval.

Rev. T. J. O'Neil is assisting Rev. T. O. Prewitt in a meeting at East End Church, Meridian. Rev. Frank E. Dement, Jr., is leading the singing. No report has reached us of results.

Miss Betty Bailey, Rt. 1, Aberdeen, Miss., gives her endorsement of this paper in the words: "I hope the Conference may see fit to keep our Advocate." Needless to say, we share her wish and interest.

Rev. W. C. Newman, pastor at Indianola, Miss., says that between revivals, vacation school, Christian Adventure camps, and a siege of ptomaine poisoning, he had a right full June. Who wouldn't?

Rev. D. B. Boddie conducted recently a

class in music and hymn appreciation, in which twenty-eight people took part. At the conclusion of the course the hymns of the church were featured at the evening hour in Gibsland.

The Young People's Camp for the Shreveport district was held at Caney Lake, and had a total of 88 in attendance, including staff members. There were five volunteers for full-time service, and it was voted to return to the same place for the camp next year.

Rev. E. L. Jernigan, pastor at Olive Branch, Miss., says that Mrs. W. A. Bowlin, whose late husband was a member of the North Mississippi Conference, did a faithful and effective piece of work as the Advocate agent in that church. Thus the ties of the past are kept intact.

Rev. James M. Lewis, retired member of the Mississippi Conference, living at McComb, was on an extended visit to relatives recently, in which he did all the driving himself and also reports that his health is greatly improved. This will be good news to his many friends.

An Epworth Training Conference was held at the Pleasant Valley church on the Barlow charge, June 25-28, under the direction of the pastor, Rev. W. S. Cameron. It was largely attended by young people and a goodly number of adult workers with youth.

A Youth Revival, sponsored by the Clara Chrisman Union, was held at the Gallman Methodist Church for all churches in Copiah county, June 30th-July 4th. Rev. T. E. Nicholson, of Utica, did the preaching, and Rev. F. E. Dement, of Gallman, led the song services.

Dr. M. A. Morrill, who has spent eleven years in publicity and promotional work in connection with the former Methodist Episcopal Church, has been appointed to the chair of Religion in the faculty of Hamline University, at St. Paul, Minn., effective September 1, 1940.

The Christian Adventure and Christian Life camps of the Lake Charles district, will be held at Lake Arthur beginning July 22 for the Christian Adventure camp, and July 29 for the Christian Life camp, according to announcement in the bulletin of Rev. Virgil Morris, Lafayette, La.

Mrs. Alder Hays, Sebastopol, Miss., writes us that she had thought to give up her paper as her daughter, with whom she lives, takes a number of papers, but that she had been unable to find it in her heart to give up her friend of thirty years. It is that type of loyalty which makes editing a paper a joy.

Rev. R. L. Clayton reports that Miss Fannie Reames is Advocate representative at Kentwood, La., and is both faithful and persistent in the execution of her task. Bro. Clayton says that the church work goes well and scarcely a service passes without some interesting incident. People are joining the church, the budget is being balanced, and the outlook is rosy.

Bishop John M. Moore, retired, whose home is in Dallas, Texas., and who was the editor of the Southwestern Advocate, made the office of this paper a very pleasant surprise visit on last Friday. Bishop Moore is in good health and good spirits, and we

enjoyed very sincerely the visit with him. He has our invitation to repeat the visit as often as he likes.

Rev. H. L. Johns, who is doing a magnificent work at First Church, Lake Charles, in addition to his program of construction, is not overlooking the other interests of the church. In the Advocate campaign he has had the able and loyal assistance of Bro. M. L. Hurlbut. The calendar for First Church carried the names of nineteen new members last week.

Rev. L. C. Lawhon, Carrollton, Miss., reports his work as in good condition. Fifteen hundred dollars has been spent on the church at North Carrollton, and the people at McCarley have a nice church and are doing well in every way. The church at Longview was rebuilt some time ago, and the church at Carrollton is to be redecorated soon. Naturally the pastor is looking forward to a good year and to a good report at Conference.

Drs. W. A. C. Hughes and Lorenzo H. King were elected bishops at the recent session of the Central Jurisdictional Conference held in St. Louis. Bishop Hughes has been assigned to the New Orleans area, and Bishop King to the Atlanta area. Bishop Alexander P. Shaw, who has been bishop of the New Orleans area for the past four years, goes to the Baltimore area, and Bishop R. E. Jones remains in charge of the Columbus, Ohio, area.

The Hazlehurst Methodist church observed its eightieth anniversary during the month of June with appropriate services. Three former pastors preached during the month: Rev. C. W. Crisler, Rev. W. H. Saunders and Rev. R. H. Clegg. A history of the church was published in the county paper. The history was written by Mrs. J. H. Rogers, who has been a member of the Hazlehurst church with her husband since 1884. The Hazlehurst church came to the first of June with all local bills paid and five hundred dollars—a little less than half—paid on the benevolences.

GAMBLING—THE LOUISIANA LEGISLATURE

Our prohibition situation here is improving but danger not yet passed.

Another threat to our public morals looms in a bill introduced in the interest of gamblers of Jefferson, St. Bernard and Orleans parishes, to legalize "Dog Racing." This bill is especially dangerous to children and young people because of their love for dogs. This bill can be killed in the House if the people will wire or write and let their legislators know they oppose this bill. The bill is known as House Bill No. 799, by Mr. Crais, of New Orleans.

The gamblers have their representatives here contacting the members of the legislature, and the legislators are wondering why they don't hear from the churches. Now is the time to let them hear from you.

Sincerely,

LEON W. SLOAN.

There is a ministry of the press as well as of the pulpit and some day a theological school will place such a course on its curriculum as being as important to ministerial success as the question of the authorship of the fourth gospel.—The Pastor's Journal.

HERNANDO METHODISM

The trustees of the Hernando Methodist Church have completed the sale of the present church property on the square in the business part of town, on highway 51. The purchaser was H. W. McIngvale, one of the stewards of the church. The price paid for the property was \$5,800. The congregation voted unanimously to build a new church on the lot by the side of the parsonage, about two blocks from the present location.

Committees were appointed as follows: Building Committee, F. C. Holmes, G. C. Mingee, W. G. Gaines, R. L. Redding, H. G. Johnston, Bill Woods, Jr., Walter Richerts, Mrs. Cora Weissinger and Miss Mamie Jones. Lee Gooch is Secretary-Treasurer.

Finance Committee: W. G. Gaines, Gerald Chatham, Bill Wilkinson, E. H. Wiygul, Dr. Henry Wardsworth, Mrs. Ford Bufkin, Mrs. Paul Cook, Mrs. E. F. Mosby, Mrs. Lee Lauderdale and R. L. Redding.

The Building Committee has employed Mr. R. W. Naef, of Jackson, Miss., as the architect, and has approved plans for a two-story church building, with a social hall. Children's Division and Young People's Division on the first floor, and the main sanctuary and the Adult division on the main floor. The cost of the building, complete with pews, is estimated at \$13,500.

The Finance Committee has been at work and has raised approximately all the money needed in gifts and subscriptions that will be paid in full by November 1. The people have rallied joyfully to the challenge of the task. All other finances are in full up to date.

REPORT FROM SARDIS, MISS.

Dear Dr. Duren: May I beg a brief space in the Advocate for a chance to report some things our people here in Sardis are doing? I shall give you the facts in the matter, and you, of course, may formulate this news-item anyway you care to.

Our benevolences have been paid in full for the year. We have also paid in full our superannuate special for the year. Both these items were reported in full at the second quarterly conference.

There has been an increase in both the pastor's and district superintendent's salary for the year, and both are paid up-to-date. Including these two items and the superannuate special, Sardis gives more to the support of the ministry than any church



THE OLD METHODIST CHURCH AT INDIANOLA

in the district, except Grenada. This, perhaps, is as it should be.

Our church literature is well distributed among our homes. We over-subscribed by 50%, our quota to the New Orleans Christian Advocate, and we also have our full quota of Nashville Christian Advocates

coming into our homes. The subscription of the Woman's Missionary Society to the World Outlook is practically 100%. We had Dr. John L. Horton, of First Church, Memphis, preach in our revival meeting this year. A wholesome spiritual impetus was the result. Our program of Christian Education was stimulated by a training school held in our church by Dr. O. W. Moerner, of the General Board of Christian Education in Nashville.

Five of our young people attended the Young People's Assembly at Mathiston. Two of our splendid young men have announced their intention to preach. One will graduate at Wood Junior College next year, and the other will finish high school here. Both are leaders in their classes, and we are proud of them.

Our Daily Vacation Bible School is in session this week. Practically our entire Children's Division is enrolled. Our very efficient staff of teachers in this division, of which Mrs. Herbert Fant is superintendent, is directing the work. We have received fifty-two members into the church since Conference a year ago.

The Sardis people furnish the pastor and his family one of the finest parsonages in the Conference. Our work here is delightful.

W. J. CUNNINGHAM.

METHODISM IN INDIANOLA, MISS.

In 1871 it was called Indian Bayou, and was served by Rev. J. M. Boon. It was little more than a clearing in the swamp, and winter brought indescribable difficulties to

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

the pastor who ministered there. Services were held in a little one-room school house, later in the court house. J. D. Murff was the pastor in 1872-5, and later in 1877-8.

From 1878 to 1885 the charge was Faisonsonia and Indian Bayou. Faisonsonia was a lovely old plantation community on the banks of Sunflower River, about six miles away. During that period the pastors were: J. D. Murff, W. A. Dollar, W. T. Rozell, J. M. Wyatt, J. R. Roberson and J. D. Newsom. J. D. Murff died in 1878 while pastor of the charge.

In 1885 the name was changed to Faisonsonia and Indianola, with J. W. Dorman as pastor. In 1888, for some reason, Indianola appears with Arcola, quite a distance away, with J. H. Shumaker as pastor.

The first church was built in Indianola in 1889. It would hardly be correct to say that it was strategically located, for it was flanked on one side by the jail, and confronted on the North by a livery stable. Dissatisfied with that situation the members traded the church lot for the jail lot and turned its back on the livery stable. Since that time it has been doing very well.

Records of the church are available only as far back as 1888, but from older members we have the names of the following who were among the first Methodists in Indianola: Mr. and Mrs. Howard Wellborne and Dr. Wellborne, Mrs. Marshall Brown, the R. B. Faison family, Mr. and Mrs. A. G. Paxton and family, the Andersons, the G. K. Smith family, the Boyers, Joseph Scroggins, and our oldest living member, Mrs. P. C. Chapman.

The commodious building in which Indianola Methodists now worship was erected

in 1928, during the pastorate of Rev. J. D. Wroten. It is one of the most adequate buildings as to space and equipment in the state, and does credit both to the membership and to work of Brother Wroten. Erected at a cost of \$65,000, it is almost completely paid for.

The outstanding characteristic of Indian-



REV. W. C. NEWMAN, Pastor

ola Methodism is the large number of able laymen who make up its membership. The Board of Stewards is probably at the very top of the list in its attendance at meetings and its care of the church business. Both men and women have attained high places of leadership in district and conference affairs. To name them would require more space than is available. They see to it that their pastor is paid one of the best salaries in the conference. They see to it that all obligations assumed are paid in full each year. They are vitally interested in the spiritual life of the church, and some of them surpass their pastors in preaching ability, and are in great demand by other churches for services.

A complete list of pastors who have served the church is as follows:

1871, J. M. Boon; 1872-5, J. D. Murff; 1876, H. R. Caldwell; 1877-8, J. D. Murff; 1879, W. A. Dollar; 1880, W. T. Rozell; 1881, J. M. Wyatt; 1882, J. R. Roberson; 1883-4, J. D. Newsom; 1885-6, J. W. Dorman; 1887, F. P. Spencer; 1888, J. H. Shumaker; 1889, R. H. B. Gladney; 1890, Geo. H. Lipscomb; 1891-2, W. D. McCullough; 1893-4, O. L. Savage; 1895-7, Eugene Johnson; 1898, W. T. Brown; 1899-1900, W. H. Saunders; 1900-1901, W. C. Harris; 1902-3, H. C. Moorehead; 1904-7, W. M. Young; 1908-9, R. O. Brown; 1910, T. H. Lipscomb; 1911, R. I. Allen; 1912, W. S. Shipman; 1913-15, T. M. Brownlee; 1916-17, J. H. Mitchell; 1918-20, C. D. McGee; 1921-25, W. C. Galceran, Sr.; 1926-29, J. D. Wroten; 1930-31, R. G. Moore; 1931-36, C. A. Parks; 1936-7, W. N. Duncan; 1937, W. C. Newman.

The Indianola church is truly one of the greatest and most desirable churches in the conference. It is growing in membership, progressive in its organization, and loyal in its attitude.

Percy: "Oh, no, I'm not thin-skinned. I'm the first to laugh at my own silly foolishness."

Polly: "Dear me, what a jolly life you must lead."—Selected.

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The Seed House

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Western Auto Associate Store

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Indianola, Miss.

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COLONIAL CAFE

M. L. BURTON

R. M. YARBROUGH

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INDIANOLA ICE & COAL CO.

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THE KING SISTER'S—Beauty Salon

SLAY FLOWER SHOP

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LANG'S PAN-AM STATION

THE CHURCH PEW

TODAY'S RURAL CHURCH

By W. H. Burton

Living on a farm and attending a rural church and Sunday school, I cannot help but be concerned about the decline of the rural church.

In our county, less than twenty-three square miles in extent, I can count on one hand the strictly rural churches that have any regular preaching services, and this in a thickly settled farming community. This is in a territory that thirty years ago supported twenty-five strictly country churches, and if we were to count the villages and towns of less than 500 people, this number could be doubled.

Out of such communities, in past years, and at the present time, there has gone out to the larger towns, cities and industrial centers, a constant stream of life, schooled by the rural communities, and to a great extent carrying with them the religious training of a people living close to the soil.

Recently, on Rural Church Sunday, we had as part of the program a roundtable discussion of rural church problems. For an hour we talked together about such things as the influence of the rural churches on the urban life, the indebtedness of the urban to the rural for this influence; different methods of pastoral serving for the rural church; the obligations of the rural people to God and His church for the soil, the seasons, the crops that we raise; youth training, soil conservation, and soul conservation.

Some of the questions asked provoked quite a little discussion, sometimes several taking part before passing on to the next question. With the question regarding youth training there was brought out information regarding Epworth League institutes, Bible training schools, and such semi-social occasions as Easter morning, when the young folks gathered for a sunrise service, followed by breakfast in the church basement.

On the question of pastoral service for the rural church, the preachers told of the problems incidental to serving a country church and a city church, or serving several country churches on one charge.

Probably the question of the obligation of the rural people to God and His church brought out the most interesting discussion of all. It was brought out that our soil, from which all of our subsistence comes, was not made by man, but created by God; that we are dependent on the Almighty for rain, sunshine, the cold of winter and the warmth of summer, by which we live; and that while we may share with the owners on rented land for the privilege of raising a crop, yet we owe more to God for these benefits than anyone else. And if people would only dedicate one acre in ten to God, every country church would have a well-paid pastor, a home in which they might live, and budget worries would be a thing of the past.—Christian Advocate.

The first (and often the only) requisite to leadership is a crowd dumb enough to follow.—Selected.

Candidate: Now, my friends, you don't want to buy a pig in a poke. Vote for me and you'll get the genuine article.

—Saint Martin's Review.

MEN AND WOMEN

By Bascom Anthony

I know but little about women. I do know a good deal about men. I think that women are devoted to children, that children think men are great, and that men are silly about women. This keeps the world moving in an endless circle. As men are less emotional than women, and more experienced than children, the inference is that they know more about what is worth chasing than the other parties do.

I know that a man fills out one side of life and a woman takes care of the other. They are complementary and supplementary to each other. God made them in halves and said the two should constitute a completed unit. It's the other half of him that keeps a man puzzled about why comfort should give way to looks. No man ever yet understood why he should go out of doors to spit just because the woman wants the fireplace to look pretty, and that's just one of many absurdities such as slick floors, lace curtains to obstruct wind and view, or rearranged furniture so that he will skin his shins or break his neck in the dark. Each of these absurdities has made large contributions to the world's unspoken profanities.

Her idea of beauty as expressed in red fingernails and hats that look like a frying pan with ribbon on the handle are equally puzzling to a mere man. I am not sure but I think she dresses to catch the eye of other women. I am like the man who wrote a book on women and then pasted on the fly-leaf these words: "Errata: Wherever in this book I have written 'woman is not' please leave out the 'not,' and wherever I have said 'woman is' please read 'maybe, perhaps, or God knows.'"

After this admission of ignorance about women, let me speak with certainty about the kind of women man likes. The less she is like a man the more he admires her. Just as a womanly woman has small respect for a Miss Sissy man, who can crochet trimming for baby bonnets, so does a real man lightly esteem a he-woman. All this talk about a man wanting a woman as a companion in his sports is nonsense. He may be amused at her awkward attempts, but he has no more need for her in his sports than she needs him in the kitchen to show her how to make a cake or a salad. My wife often got up before day in freezing weather to fix breakfast for me to go a-hunting, but she always regarded hunting as a mild form of insanity that needed to be humored in me lest it break out in a worse form.

A husband wants his wife to be all that he isn't and thus make a well-rounded home. Neither of them wants the other to be a rival in his own department. A masculine woman and an effeminate man get along all right, but a real man wants his wife free from masculine virtues and vices. If there is to be any fighting or cussing or drinking or smoking done in the family, he wants to do it. His wife is not built by nature for such performances. They illy become him but are disastrous in her.

God has ordained that married people should increase, multiply and replenish the earth, but statistics kept by physicians who specialize in baby births show that three

out of five babies born of smoking mothers are either born dead or die the first year from nicotine poisoning. No woman has the right to murder babies through her self-indulgence.

If you deny the above statement being a fact, then consider this. You know that nicotine is a poison. You know that when a cow eats bitter weeds or onions her milk is unfit to drink. You know that a few deep breaths of ether or chloroform taken into the lungs passes their substance and effect at once through the whole body until it is dead to all consciousness and feeling. You know that the nicotine from a cigarette is taken up just as speedily by the lungs and passed through the body, and that those not accustomed to it are made violently ill by its poison. You know that nicotine as a spray destroys bugs and insects. With this much known, it ought to be easy for you to believe the doctors when they tell you that only two helpless little babies out of five are tough enough to survive nicotine. Any woman who had rather dangle a cigarette from her lip than to fondle a baby on her breast is not the sort of a woman that serious-minded men like.

Those who believe in marrying as an experiment, and if you don't like it then quit and try someone else, will not agree with the above, but those who agree in the sacredness of an oath, the sanctity of the home, and the blessedness of children to cherish with their presence from babyhood until death brings them all to the home enduring will say amen in their hearts to the general tenor of this article.

A woman wants a man who can protect her and her babies, and who can go out in the world and bring back enough to provide in a simple way for all. If he is kind and thoughtful of her, this is quite enough for a real home and she asks for no more. A man wants a woman who knows how to make him lie down and roll over and then sit up and eat out of her hand without him ever knowing she is doing it. He wants a home keeper that knows how to mother everything on the place from sick kittens and motherless little chickens on up to her tired and defeated husband. Give him this and he will do the balance.

—Wesleyan Christian Advocate.

STEWARDSHIP CENTRAL THEME

Christian Stewardship will receive strong emphasis in the Conference and School for Laymen meeting at Lake Junaluska, July 22-26. This is in line with the recent pronouncement on this subject made by the General Conference.

Dr. James W. Workman, pastor of First Church, Fayetteville, Arkansas, will be one of the principal speakers. Dr. Workman always makes a unique and effective contribution to any program in which he has a part. Splendid pastor, preacher, student worker, scholar, Dr. Workman always brings to his task an infectious enthusiasm. He is in great demand for varieties of Conferences throughout the Church.

Dr. Workman knows how to come to close grips with any theme assigned to him and make it really live for his hearers. The laymen and ministers who gather at Lake Junaluska, who are interested in Stewardship and in making it effective in the local church, will profit greatly from the ministry of Dr. Workman on this subject.

Patron—"Is that my hat?"

Hat Check Girl—"I don't know, sir, but it's the one you gave me."

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The Wednesday evening program of the Jurisdictional Conference, held recently in Oklahoma City, was Women's Night, and the same theme, "Methodist Women Around the World," that was used at Atlantic City, again prevailed. Two of the outstanding women of the church were speakers on this occasion—Miss Sallie Lou MacKinnon, of Nashville, and Dr. Mary Shannon, of Topeka, Kansas. Of course Miss MacKinnon is well known to Southern Methodist women, as she has served for many years as foreign secretary, and is looked upon as one of the outstanding missionary executives among women the world over, but Miss Shannon was "new" to us. Dr. Shannon, who retired last year as president of the Isabella Thoburn College in Lucknow, India, headed that college, the oldest Christian women's college in the Orient, for thirty-two years. All were charmed with her as well as her message. We also had the privilege of getting acquainted with other Northern co-workers appearing on that program—Rev. Cloyd V. Gustafson and his wife, and Mrs. William C. Hanson, all of Kansas City.

Rev. Gustafson is president of the National Training School for Christian Workers, which is located in Kansas City, and his wife, a talented singer, is dean of women. This school, which is a similar institution to Scarritt College, is in "our jurisdiction."

Mrs. Hanson, a national vice-president of The Woman's Foreign Missionary Society of the Church, North, directed a flag demonstration in which 3,291 flags were used, each representing a missionary or Christian worker supported by Methodist women.

The program closed with a "living frieze," which was presented by ten women representing various types of mission work done. This was exquisitely done and one enthusiastic woman was heard to say, "it was even better than Atlantic City."

* * *

Schools of missions and conferences, which are planned each summer at Mt. Sequoyah and Lake Junaluska, are right upon us. Dates for Mt. Sequoyah are July 12-23rd; for Lake Junaluska, July 23rd-August 6th.

Courses and seminars in Home and Foreign Missions, Bible and Christian Social Relations, are being provided. There will be conference periods in which every phase of the missionary set-up in the Methodist Church will be explained and discussed.

The following courses and seminars will be offered:

1. The Acts—At Mt. Sequoyah, Miss Otie Branstetter; at Lake Junaluska, Miss Mary DeBardeleben.

2. The Christian Mission in China Today—At Mt. Sequoyah, Mrs. B. W. Lipscomb; at Lake Junaluska, Miss Sallie Lou MacKinnon.

3. The Church Serving Shifting Populations—At Mt. Sequoyah, to be secured; at Lake Junaluska, Mrs. H. R. Steele.

4. Christianity and Economic Relations—At Mt. Sequoyah, Miss Ruby Van Hooser; at Lake Junaluska, Dr. James Myers.

5. The Missionary Task of the Church—At

Mt. Sequoyah, Mrs. J. W. Mills; at Lake Junaluska, Mrs. J. W. Perry.

6. Missionary Education of Children—At Mt. Sequoyah, Miss Noreen Dunn; at Lake Junaluska, Miss Noreen Dunn.

7. The Church Training Volunteer Workers—At Mt. Sequoyah, Deaconess Margaret Young; at Lake Junaluska, Deaconess Margaret Young.

It is hoped that many from Louisiana will attend these schools and learn the new program of the Woman's Society of Christian Service.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The 1940 Pastors' School, held at the Methodist Assembly Grounds in Biloxi, June 17-22, was outstanding because of its faculty, its platform hours, its attendance and, for our women, because of an increased interest and the number of credits received.

There were three courses for women and several enrolled in the class taught by Dr. Gaius Glenn Atkins, of North Marshfield, Mass., "Resources of Christian Living." Of the 141 credits given, 73 went to women and 43 of those went to women of the Vicksburg District. In 1939, only 58 credits were received by our women.

The Bible course, "The Teachings of Jesus," taught by Dr. H. M. Bullock, of Jackson, Miss., enrolled 19 women, who found it most timely, because of the renewed interest in what the message of Jesus has for our confused generation. Jesus' teachings about God, the kingdom, righteousness, a way of living, domestic life, possessions, and the building of a Christian world, were presented in such a manner that each pupil received a clearer conception of these subjects.

The missions course, "The Church Serving Shifting Populations," taught by Mrs. W. B. Landrum, of Tyler, Texas, had the largest enrollment in the school—44 enrolled and 40 credits.

The pages of history are filled with the record of man's movement away from a lesser toward a greater opportunity, of a search for security and happiness in some more favorable environment. The growing pressure of circumstances in the old setting, coupled with the lure of distant "green pastures," has served to keep humanity free—and moving. The urge to better oneself has been present in all ages and among all peoples, and assuredly always will be. Today's migrants are but the latest contingent of that large army of persons who prefer movement with hope of betterment to that poor stability which their previous lot seemed to afford. The "transient," the migratory laborer following the crops, the Southern-bred Negro in the northern city, the drouth refugee in the Pacific Northwest, the West Virginia mountaineer in Detroit—these and an endless variety of others are the current manifestations, here in American life, of that historical and deep-rooted tendency to "push-on" whenever defeat or hope beckons ("Migration and Social Welfare," Ryan).

It is these "Up-Rooted Americans" who were studied in Mrs. Landrum's course, and who will be studied in our auxiliaries in October. In the spring we will study the

shifting populations abroad—in China, Europe, etc. How can the church serve these shifting populations? From time to time we hope to give in this column some helps for these studies.

Miss Mary Skinner, of Nashville, Tenn., taught "The Children's Division of the Church," and brought to her class a better understanding of the basic principles of working with children.

On Tuesday afternoon Mesdames E. V. Perry, J. C. Burrow and Stanley Wilson entertained the women attending the courses and others on the grounds, with a seated tea, honoring Mrs. Landrum and Miss Skinner.

The dining hall of Keller Lodge was attractive with summer flowers, and on the table, laid with a lace cloth, were hydrangeas.

Mrs. Landrum told of a recent visit to a government migratory camp in Arizona, one of a number of such camps which are furnishing gratifying relief to thousands of migratory workers.

Miss Skinner told of the similarity of the work done with children by the former Methodist churches and something of the plans for that to be done in the united church.

Among the guests were: Mrs. Paul Arrington, president of the conference; Mrs. Hoyt M. Dobbs, wife of the resident bishop; and Mrs. J. Lloyd Decell, wife of Bishop Decell, who gave the platform addresses.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Children's Workers at Mathiston

Some twenty-five Children's Workers attended the Conference-wide Training School at Mathiston. Included in this number were the Conference Director and two District Directors, Mrs. Parks, of Corinth District, and Mrs. Z. O. Graham, of Columbus District.

Ten of these workers received credit in Mrs. Overton's course, "The Home in Society," where they were privileged to work as a unit in a committee studying "Preparation of the Young Child for His Place in Home Building."

During the day, at convenient times, Children's Workers, pastors and others interested, met informally for discussion and inspection of materials in a room set aside for that purpose. This proved a most helpful as well as a most popular feature, and it is hoped that some similar arrangement can be carried out next year.

We need to know each other better and to become aware of the bond that binds us in this all-important place of the life of the Church.

MRS. M. E. WOODSON,
Supt. Children's Work.

* * *

Charleston, Miss.,
June 21, 1940.

My Dear Mrs. Moore:

The Missionary Society of the Charleston church had a party this week that may be of interest to other societies.

All of the women of the church were invited, and six Octagon coupons were the price of admission. Besides the usual music, recitation and what not, there was a parade of two- and three-year old children wearing placards, each a replica of the package of one of the Octagon products. The children's antics were so cute that they almost ob-

(Continued on page 12)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 7, 1940

JOB TEMPTED TO DOUBT GOD'S GOODNESS

Lesson Text: Job 2:1-13

Golden Text: In all this Job sinned not, nor charged God foolishly.—Job 1:22.

Inasmuch as the next three lessons of this quarter are to be taken from the book of Job, it is well that we examine the book itself.

It is a narrative poem with a prose prologue and epilogue. The prologue fixes the setting of the story, and introduces the characters, and the epilogue tells us the happy and dramatic ending which came to Job's tragic but faithful years of suffering. The poetry chapters between the prologue and epilogue contain the arguments put forward by Job, his three friends, Eliphaz, Bildad and Zophar, a younger philosopher named Elihu, and Jehovah's answer to them all.

The subject of the debate which waxed long and hot between these men was "The Cause of Human Suffering," a subject, let it be noted, that has occupied philosophers of every generation, and for which no final and universally satisfactory answer has been found outside the Christian religion. The occasion of the debate was Job's terrible misfortune, which consisted of the destruction of his property, the death of his children, and the affliction of his own body with a painful and repulsive disease.

"Every Man Has His Price"

The opening scene is a conference between the Lord and the sons of God, at which, strangely, Satan is present and vocal. The Lord is in good spirits because of the obvious goodness of a man named Job, of the land of Uz, who is described as "a perfect and upright man, and one that feareth God and escheweth evil." Satan, however, has a ready answer for the Lord's proud praise of Job. His answer is: "Why not? Haven't you blessed Job with many children, great possessions, and much happiness? Who wouldn't be good under such circumstances? Just let me get hold of him for a while, and he won't be so good!"

And the Lord, apparently sure of his man, turns Satan loose to do as he wishes with Job. Whereupon Satan strode forth from the Lord's presence to begin his assault upon Job's faith.

He began with that which almost always touches a man the quickest and surest—the loss of his possessions. But just to make sure that Job was not an extraordinary man who wouldn't be moved by such losses, he also brought about the death of Job's children. Amazingly, though, Job, in

all this disaster, "sinned not, nor charged God foolishly."

The Lord couldn't resist throwing this up to Satan, so at the next steward's meeting he bragged just a little more than ever about Job's perfection. Satan smirked a little, and replied that maybe Job was a little unusual, but every man in the world has a weakness, and that all that was necessary to shake a man's faith was to get at that weakness and go to work.

Once more the Lord, with great confidence, gave Satan full authority to do anything his devilish imagination could conceive except to kill Job. What Satan did was terrible enough to satisfy even his own fiendish sadism. He "smote Job with sore boils from the sole of his foot unto his crown." Puzzled and hurting, Job got a bone with which to scratch himself, and went and sat down on the ash heap, where we find him in our lesson, tempted to doubt God's goodness.

Boils? Or a Nagging Wife?

Whether Satan had anything to do with Job's wife or not, the story does not make clear. But it is doubtful which gave Job the greater cause for doubting God's goodness, his suffering body or his sharp-tongued wife. Certainly she deserves to be classed with Lot's wife and with the wife of John Wesley, as three women who made it hard for their husbands to keep their religion.

Immunity for the Righteous?

But the question that was most difficult for Job was why such disasters should come to a man who had really been faithful to God. For Job knew his own life, and no matter what his friends could insinuate, he knew himself to be a true man. Yet in spite of that he had met with the deepest sorrow and losses.

This question was not fully resolved for Job until much later than the time of today's lesson. In reply to his wife's suggestion to "curse God and die," Job made a clear and unequivocal answer, but when his "sob-sister" friends got through with him he was half persuaded that God had been unfair to him.

Charging God Foolishly

Were God guilty of all the things which we have ascribed to Him in our theology, or by implication in our prayers, he must have such a character as all the old mythological gods combined. For we have made God in our own image in that we have thought of Him as acting on the same impulses and with the same motives that actuate us. Fortunately He is not so. And the moral of this part of the story of Job is clearly put in the golden text: "In all this Job sinned not, nor charged God foolishly."

Times of personal or national disasters always bring fresh debates about why God allows such things to happen. One can hear it any day now wherever people engage in conversation. There will even be some who doubt God—His existence, not just His goodness. But it is a good time for men of high faith to stand unshaken in the tumult.

NORTH MISSISSIPPI W. M. S.

(Continued from page 11)

scured the real purpose of their parade, but I think the placards did make us all a little more aware of the various commodities we should use to help the Orphanage.

Another feature of the program was a contest to finish a jingle, previously written by one of the members. Each line began with a letter of the word "Octagon," and told the story of our sending coupons to the Orphanage. A box of soap powder was given as a prize to the writer of the best last line.

Besides having a lot of fun, all of us became more coupon conscious.

Sincerely yours,
CLAUDIA B. GAINES.

Mandy: "Yo' reminds me ob one ob dem flyin' m'chines."

Sambo: "'Cause Ah'm a high flyer, honey?"

Mandy: "No, lazy bones; 'cause yo' ain't no good on earth."—Selected.



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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

FLOWERS IN THE PULPIT

In 50,000 churches in this country flowers grace the pulpit every Sunday. From the spacious city cathedral to the village chapel, clusters of blossoms impart fragrance and beauty to the place of worship.

Perhaps few know when and where this custom originated and by whom. It appears that Theodore Parker, powerful preacher and reformer of Boston, a contemporary of Channing, the Beechers, and Thoreau, friend of Emerson and Julia Ward Howe, was the first to introduce this lovely custom.



Mr. Jones

Parker's pulpit stood alone in those days in welcoming flowers to the sanctuary. No Flower Fund furnished them; they were votive offerings of friends who gathered them with their own hands. His pulpit "was a floral calendar from week to week, its violets or rhodoras, its wild roses, gentians, asters, keeping step with the procession of the flowers across the valleys and hills."

A beautiful custom, this, and how came it that no one thought of it long before the Boston reformer made his preaching place redolent, not only with praise but also with perfume and loveliness of flowers? Or, it may be that someone will dispute this claim and supply evidence that Dr. Parker was not the originator of this delightful custom.

That greatest of all preachers, with the hillside for his pulpit, loved the flowers that grew in profusion all about him. And sometimes he took his texts and his themes from the flowers, as for instance when he said: "Consider the lilies of the field, how they grow; they toil not neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Wordsworth wrote, "To me the meanest flower that grows can give thoughts that do often lie too deep for tears." And when human tongues are feeble and man's sermons are dull and insensate, flowers preach with lilting eloquence, the gospel of beauty and consolation.

(c) 1940 by Religious News Service.

THE LAST CROW

By Vivian T. Pomeroy, D. D.

During the summer of last year I became extremely interested in a community of crows. I would lie on a little hill and watch them for longer than one could watch any human crowd.

Late in the afternoon they would return to their disreputable nests. In splendid formation they would return, and with immense noise. Their cawing sometimes made them seem like a convocation of clergymen. Sometimes they were exactly like a women's club—caw, caw—introducing the speaker who had come to give her marvelous lecture on the inferior crows of England, amusingly called rooks there, whose standard of living was so much lower than their own, the trees being most antiquated and

inconvenient. Again, they seemed to be discussing the possibility of a male voice choir, or exchanging caws about "that little old mother of mine," to whom they had just sent a box of beautiful twigs.

Yes, I had many profitable hours observing those crows.

But above all I became absorbed in the sight of one crow always behind the others; never ahead. He may have had some special duty, but I do not think so. To me he seemed very odd. Now and then I saw other crows attacking him. When they flew home in their perfect formation, he was zig-zagging in the rear. When they had their noisy jokes, he was outside. Flapping along, he was always left out of everything. Even his caw was different. He had a slight stammer, and could not get his C's right—the very letter he most wanted. He seemed to me like the person who arrives at the party and is noticed by nobody; like the person who sits alone on a back chair; like the customer who is overlooked; like the diner in the restaurant who is never attended to. Always flying behind and alone.

Yet as I watched that crow in those pleasant summer days, he cheered me greatly. For he never gave up; he flew; he came back; he cawed; he did what he could with the utmost will.

And as I watched him day after day, I discovered that it was he, and not the others, who had something to say to me. For going with the crowd is easy enough; cawing with the gang is simple; but to fly alone and still to fly; to caw with a stammer and still to caw—ah! that is courage, if you like.—Reprinted by special permission of the author and the Christian Leader.

WISE AND OTHERWISE

By Rev. James H. Felts

"With the heart man believeth unto righteousness." With the head righteousness is kept sane and sound. God is the giver of both.

Making money the hard way is often slow, tedious, enervating. Making money the easy way is always dangerous, often demoralizing, deadly.

Young Snickadee (Snuper and Miss Hopalong Swirler turned night into day for themselves and others. "Others" received nothing but weariness and utter disgust from the stunt, the young couple less than nothing.


Love that forgets "hog and hominy" is soon disillusioned. Disillusionment often produces its opposite.

The preacher who said, "I can't live on twenty-four hundred dollars per annum," may have a good heart but he needs surgical attention in the upper story.

When youth that will not be denied meets age that will not yield, there comes an ear-splitting war of words.

When John Masefield wrote, "A face filled with broken commandments," he told a story of tragedy that all can read except the owner of the face.

When a group of people, young or old, haven't sense enough to entertain each other without the presence of John Barley-



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corn, comedy is turned into tragedy.

"Leave sooner. Drive slower. Live longer." Don't forget bad breaks and worse brains.

"Did you see Mrs. Hardscrabble at church today? She was wearing last year's hat and didn't seem to know it." Why, neighbor, she was there to worship. She had too much sense and religion to so much as think about it.

"Rectitude, platitude and high-hatitude" is said to be a good description of a "portentous lady of British aristocracy." It is also a good description of ignorance, Phariseism and money.

THE MIND OF CHRIST

Now, while the soldiers of the cross are contending, "Not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," the apostle commands them, saying, "Arm yourselves likewise with the same mind" that was in Christ. Have that condescending, humble, long-suffering, sympathizing disposition which characterized our Lord and Savior. Oh, have that deep-settled purpose to honor God, and do His will in all things, which Christ possessed; and under all circumstances be disposed to say, "Not my will, but thine, be done."

Come, my Christian readers, let us examine ourselves on each of these points in the fear of God. Have we the mind of Christ? Do we possess, in a good degree, that anxious desire for the glory of God and the salvation of sinners that dwelt in the bosom of our blessed Lord? Can we suffer long and be kind, in imitation of Christ, our pattern? Remember that if we would wear the crown, we must conquer; and if we would conquer, we must have the mind of Christ. Let no Christian say that he cannot obtain that mind. We are commanded to have it; and as no impossibilities are required of God's people, we can arm ourselves with that mind.

But in order to do this, an effort must be made. We never can obtain that disposition by sitting down and whiningly saying: "I CAN'T do it." To obey any command requires an effort; but we are commanded to have the mind of Christ, then we must strive to obtain it.—Elijah Goodwin.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

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BATON ROUGE DISTRICT CONFERENCE

The District Conference of the Baton Rouge District met recently at Istrouma Methodist Church in Baton Rouge, and although the conference this year was for only one day, every item of business was attended to with detail and care, and yet there seemed to be no great rush to get through. Rev. W. H. Royal, the host of the conference, had arranged to take care of every person who came, whether they were official delegates or not, and this great task was attended to the evident enjoyment of the large number of individuals who were at the conference.

District Superintendent J. H. Bowdon again proved himself to be the ablest member of the Bishop's cabinet, in the masterful manner in which he took care of the business of the conference. Connectional representatives were present and spoke in the interest of the various enterprises they represented as follows: Rev. J. A. Alford, the Golden Cross and Hospital program; Rev. J. G. Snelling, the Memorial Mercy Home; Rev. W. L. Duren, the New Orleans Christian Advocate; Revs. C. B. White and R. W. Vaughan, the Louisiana Methodist Orphanage; Rev. G. W. Dameron, the conference educational program. The work of the Woman's Missionary Society was ably represented by Mrs. S. J. Fairchild, District Secretary.

During the day devotional services were conducted by Rev. C. F. Lueg, of Hammond, and Rev. H. B. Varner, of St. Francisville, and at 11 a. m., Rev. W. H. Wallace, of First Methodist Church, New Orleans, brought an inspiring message to the conference.

The conference unanimously voted to hold its next session at Bogalusa. During the course of the day an offering was made to defray the expenses of pastors receiving a salary of less than \$1,000, to the Pastors' School recently held at Centenary. The district superintendent announced that Dr. F. M. Freeman, of Shreveport, would be the evangelist at the Bluff Creek Camp Meeting to be held in August.

R. L. CLAYTON,
Secretary.

CHRISTIAN ADVENTURE CAMP, BATON ROUGE DISTRICT

The Christian Adventure Camp for Intermediates, in the Baton Rouge District, was held last week under the direction of Rev. R. L. Clayton, the dean of the camp. It rained hard every day for a week before the camp, and for the first three days dur-

ing the camp. So hard in fact that the camp grounds looked more like a series of small lakes surrounded by islands of mud than a camp ground. However, when the sun finally got a chance the water quickly cleared and we even had two baseball games.

This year we had the largest attendance ever to be registered for an Intermediate Camp in the Baton Rouge District, and in spite of the bad weather, Miss Ann Sessions, of Kentwood, who directed the recreation, saw to it that every camper thoroughly enjoyed themselves during their stay at Bluff Creek.

Rev. A. A. McKnight acted as business manager again this year, and brought Carrie and her faithful crew to camp again to take care of the kitchen. These folks are the regular kitchen crew at the state school for the blind in Baton Rouge. We had fried chicken twice in addition to many other delicious and wholesome dishes.

Rev. J. H. Bowdon taught a course on the Life of Christ, and held an interest group in Archery; Mrs. A. A. McKnight taught our course in Missions and acted as a girls counsellor; Rev. R. L. Clayton taught a course in Christian Living; Rev. Ralph Cain conducted morning watch and vespers, and conducted an interest group in dramatics; and Mrs. R. L. Clayton and Mrs. M. D. Felder acted as cabin counsellors for girls. Every adult on the grounds, including our trained nurse, Mrs. Harry Epperson, acted as a counsellor and slept in one of the cabins reserved for the campers.

The morale and spirit of the campers this year seemed to be better than it has been for the past four or five years. Both campers and administrative staff are already planning for the camp next year, and we expect to be able to report the biggest and most interesting camp in the state if present indications are any criterion.

REPORTER.

HISTORICAL SOCIETY—MISSISSIPPI CONFERENCE

At the Annual Session of the Historical Society, of the Mississippi Conference, at Biloxi, Miss., on June 18, 1940, with W. H. Lewis, President, in the Chair, the following things were accomplished:

1. The acceptance of the invitation of Millsaps College, through its president, to make a separate room in the Millsaps College Library the official depository of all historic records and archives, and the naming of Geo. H. Jones, B. M. Hunt and H. M. Bullock as the committee to arrange the details and effect the transfer.

2. The secretary of the Society was authorized to call for the Biographical Records of all the ministers whose records are not already on file.

3. The officers of the Society were asked to cooperate with the pastor and officials of East End Church, Meridian, with reference to a suitable historical observance at the next Annual Conference session, when the East End Church will climax the observance of its Golden Jubilee.

4. A committee, headed by J. B. Cain, historian, was continued that it might collaborate with authorities of Centenary College with reference to the possible Centennial Celebration of the founding of Centenary in 1841.

5. It was recommended that every five years the Conference Journal print the grouping of churches by charges, and that the Journal each year print the names of

the churches from which come those who are Admitted on Trial.

6. The publication of "A Century of Appointments in the Mississippi Conference," was recommended to the Hawkins Foundation as a project for 1941.

7. The Historical Commissioners were asked to see that the pastors and leading laymen in each district compile the historical data concerning their churches, and to arrange for suitable historical observances and anniversary programs from time to time. These Commissioners are to work with J. B. Cain, historian, and were elected as follows:

Brookhaven District, L. E. Alford; Hattiesburg District, E. A. Kelley; Jackson District, J. H. Morrow; Meridian District, V. G. Clifford; Seashore District, C. C. Clark; Vicksburg District, S. F. Harkey.

8. Effective immediately, the following were elected officers of the Society:

President, J. L. Neill; Vice-President, T. J. O'Neil; Secretary-Treasurer, Geo. H. Jones; Historian, J. B. Cain; Curators, O. S. Lewis, J. H. Jolly, F. L. Applewhite, G. F. Winfield and W. H. Lewis.

GEO. H. JONES,
Secretary.

METHODIST EVANGELISTIC EFFORT

At a meeting of the Methodist pastors of the city of Jackson, held last Saturday at the call of Dr. T. M. Brownlee, the district superintendent, the matter of an enlarged evangelistic effort was considered.

Mr. L. T. Brantley, Jackson business man, consecrated layman and associate district lay leader, was present at their invitation, and took part in the discussion.

After the consideration of many questions and phases of the work, the pastors unanimously asked Mr. Brantley to conduct a campaign of this nature and authorized him to solicit funds for the purchase of a tent and necessary equipment for this purpose.

On last Sunday announcements were made by the pastors in their respective churches concerning this meeting and the launching of this special campaign.

The district superintendent, Dr. Brownlee, invites and solicits the laymen of the city and the district to cooperate with Mr. Brantley in securing necessary equipment and in the tent meetings which will be held in various sections of the city and district.

We feel that money given to this interest will serve in a large way the advancement of the Kingdom of God.

Success often lies not so much in what we do as in what we don't do.

—The Freemason.

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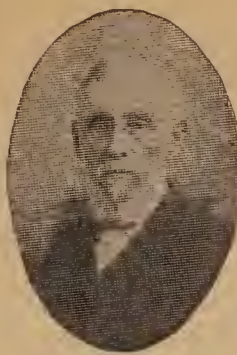
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



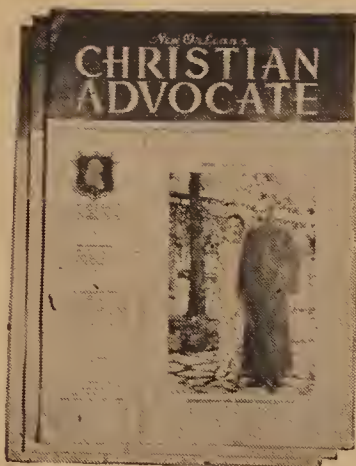
W. C. Black

The New Orleans Christian Advocate

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	14
Haughton—J. J. Davis.....	13	13
Newton—Geo. H. Jones.....	16	18
Inverness—R. T. Hollingsworth.....	18	22
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	41
Gilbert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Okolona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Loranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Bogalusa, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	23
Houston, Miss.—W. J. Dawson.....	14	16
Cotton Valley, La.—J. F. Wilson.....	12	14
Amory, Miss.—E. H. Cunningham.....	38	40
Pioneer, La.—J. C. Price.....	14	14
Hammond, La.—Carl Lueg.....	18	19
Collins, Miss.—J. S. Noblin.....	8	14
Bastrop, La.—M. S. Monk.....	26	35
Winnsboro, La.—O. L. Tucker.....	10	13
Benton, Miss., W. M. Sullivan.....	14	14
Reserve, La.—Don Risinger.....	3	3
Pontotoc, Miss.—G. H. Boyles.....	14	41
Mooringsport, La.—J. F. Dring.....	12	12
Church Point, La.—T. D. Lipscomb.....	6	10
Munholland Mem.—Karl Tooke.....	4	5
Swiftown, Miss.—L. M. James.....	6	6

After Ninety Years



QUOTA CHURCHES

(Continued)

	Quota	Sub.
Columbia, La.—E. P. Drake.....	14	16
Wisner, La.—C. F. Sheppard.....	8	9
Lake Prov., La.—H. N. Brown.....	13	16
Lake Charles, La.—H. L. Johns.....	52	52
Hazlehurst, Miss.—J. B. Cain.....	19	19
Gonzales, La.—Edward Jordan.....	9	10
Natchitoches, La.—R. R. Branton.....	20	20

HONOR ROLL

(Stewards all read Advocate)

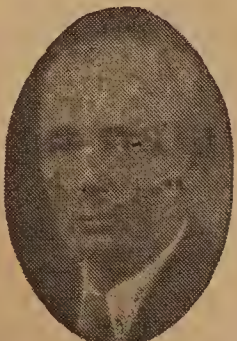
Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "
Jackson, Miss.....	E. L. Ledbetter, "
Dublin, Miss.....	C. A. Northington, "
Mangham, La.....	S. J. McLean, "
Clinton, La.....	M. D. Fulkerson, "



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

GROUP QUARTERLY CONFERENCE AT CHARLESTON

Rev. C. T. Floyd, District Superintendent of the Sardis-Grenada District, held the first of his group quarterly conferences at Charleston, Monday, June 24th. The following charges were represented in this group: Grenada, Charleston, Oakland, Tutwiler, Courtland and Holcomb. A good representation from each charge attended, having about seventy present.

This was a unique day in its setting when six charges came together for a quarterly conference, but it certainly proved to be a very helpful one in every way. It brought to each of us a clearer vision of the marvelous opportunities we have as we serve our Master from day to day.

A number of laymen were present who seemed to be vitally interested in the work of the church. The reports were unusually good. The social contact with those of our sister charges renewed our zeal for better work at home.

The outstanding feature of the day was the address delivered at the eleven o'clock hour by Dr. C. K. Vliet. He spoke on the Benevolent program of our church. He asked in the beginning that all forget that he is a connectional man and that the message he was bringing was not his message but the message of God. He said, "It would not be worth my coming if it was my own message." "The benevolences are not money as every one thinks, but the grand obsession of your Christ and mine." He urged that all should come back to a belief in a personal God—in a God who from the tips of His fingers flung out a universe, pushed out the mountains, and pushed down the valleys. He said that the benevolent program of our church originated on the cross and "I challenge anyone to stand before the cross and say 'I have done my share.'"

We feel that we should thank Bro. Floyd for bringing Dr. Vliet into our district, that we might hear him. This was a day well spent. The hospitality of Rev. and Mrs. A. C. McCorkle and their splendid group of

Christian people in the Charleston church is unexcelled.

REPORTER.

LAMBUTH MEMORIAL DAY

Lambuth Memorial Day, officially observed by the Mississippi Conference, will be held at Pearl River church in Madison county, August 1. Dinner will be served at noon and the reunion of the Lambuth family and friends will occur in the afternoon. Dr. M. L. Smith, President of Millsaps College, and himself a former missionary to China, will be the morning speaker. He will review the life and labors of Dr. J. W. Lambuth, and his son, Bishop W. R. Lambuth. Dr. J. W. Lambuth who was for many years a missionary in China, was the founder of the Methodist Church in Japan. His grave is in Kobe, Japan, and the graves of Mrs. Lambuth and her son, Bishop W. R. Lambuth, are at Shanghai, China.

HELL BOUND OR HEAVEN BOUND

In one of the most thrilling and soul-moving revival services ever held in Amory, the above words were used many times by a group of newly converted people at the school auditorium Tuesday night. When ten or fifteen girls and boys, whose average age would be about fifteen or sixteen, have the courage and conviction to stand up before hundreds of people and say, "Last week I was bound for hell but now have found the Blessed Savior Jesus Christ, and am bound for Heaven," and you know by their earnest voices and shining faces that what they are saying is really true, then whether you are Christian or sinner, you must realize that the saving power of Jesus Christ is a wonderful thing. And you will thank God that he has directed Clifford Lewis this way, and you will thank God that He has so wondrously moved Benford Abrams, Robert Baird and many other young Christians to so movingly and courageously witness for their new-found Savior.

The tragedy of this revival is that so many of God's own people haven't let loose and gone all out for God.

Whatever preconceived idea you might have had about what this revival and what this man Lewis was going to be, forget it and come join one of the most wonderful manifestations of God's grace and the saving power of Jesus Christ that has ever occurred in Amory. (Instead of "come join," I should have said come, see and hear, and when you do your soul will be moved.) Poor words express very feebly what is in my heart, but I have been moved by an unseen hand to write them. For I know that Christ saves, that God answers prayer, that God

guides His children, and I have felt his chastening hand. And I pray God that every Christian in Amory will join Christ's band, and that every sinner will be brought to a saving knowledge of our Lord and Master Jesus Christ.—The Amory (Miss.) News-Advertiser.

..THE CHURCH..

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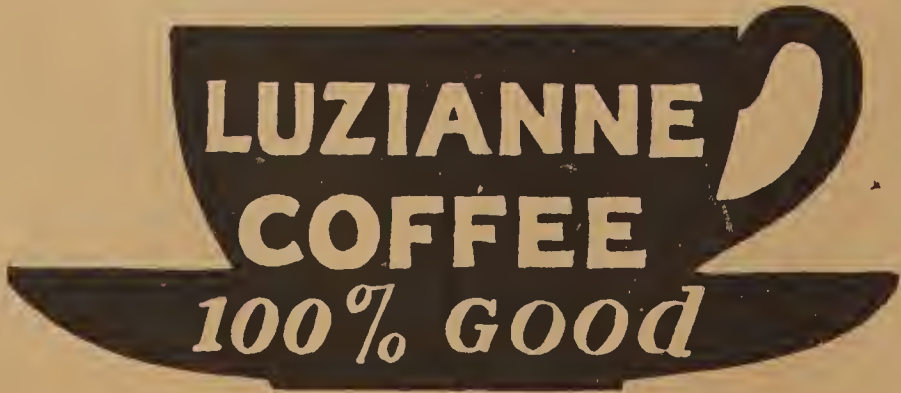
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THE LIVING CHURCH

"Nothing becomes real to us till it is needed. . . . It is only when life faces a place where there is no going on without new resources that new resources become real to us. . . . When adversity comes, a soul true to itself builds new dimensions—not so much by activity as by receptivity, not so much by new branches of effort as by new roots of faith, not so much by strenuousness as by serenity."
—Harry Emerson Fosdick.

THE PRAYER-ROOM TODAY

O Lord, teach us to share in Thy holy wrath against all forces which exploit personality and all influences which lead members of families astray. By Thy Holy Son who lived in a humble home may the families of mankind be delivered from evil and shepherded as Thine own, and may Thy blessing be given beyond our ability to ask or think; we pray through Jesus Christ our Lord. Amen.

Rev J B Cain
Oct 40

The Bible

It seems as if to the feet of the sacred writers the mountains had brought all their gems, and the sea all its pearls, and the gardens all their frankincense, and the spring all its blossoms, and the harvests all their wealth, and heaven all its glory, and eternity all its stupendous realities; and that since then poets and orators and painters had been drinking from an exhausted fountain and searching for diamonds amid realms utterly rifled and ransacked.

Oh! this book is the hive of all sweetness, the armory of all well-tempered weapons, the tower containing the crown jewels of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the steppingstone on which heaven stoops to kiss the earth with its glories, the marriage ring that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky stand round to rejoice at the nuptials. This book is the wreath into which are twisted all garlands, the song into which hath struck all harmonies, the river of light into which hath poured all the great tides of hallelujahs, the firmament in which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph.

Where is the youth with music in his soul who is not stirred by Jacob's lament, or Nathan's dirge, or Habakkuk's dithyrambic, or Paul's march of the resurrection, or St. John's anthem of the ten thousand times ten thousand doxology of elders on their faces, answering to the trumpet blast of archangel, with one foot on the sea and the other on the land, declaring that time shall be no longer?

—Talmage.



WALLET OF THE WEEK



PETER STAM, an outstanding leader of Paterson, New Jersey, was killed in a fall from a second-floor room on June 10. He was the superintendent of the Star of Hope Mission in Paterson, but was more widely known as the grandfather of Helen Priscilla Stam, the "miracle baby," whose missionary parents were killed by Chinese bandits five years ago. As will be remembered the baby's life was spared when a Chinese offered his life to save her.

* * *

THE EVANGELICAL AND REFORMED CHURCH is the name by which the eleventh Protestant merger in this country is to be known. The union is composed of The Reformed Church in the United States, and The Evangelical Synod of North America. The merged denominations have combined: two thousand four hundred and seventy-eight ministers, two thousand eight hundred and seventy-three congregations, six hundred and fifty thousand members, six hundred thousand Church School enrollment, four preparatory schools, eight colleges and three theological seminaries.

* * *

LEADERSHIP IN LIFE is not always discovered by the process of Diogenes, the cynic philosopher who searched for an honest man with a lantern, nor is it the matter of discovering a man of towering physique like that of Saul, who was a head taller than the men of his army. Leadership at its best seems to emerge for an occasion—Jesus of Nazareth at the marriage in Cana of Galilee, and Paul, a prisoner of Rome, in a storm-driven ship on the Mediterranean Sea. It is through service, not commissions, that the names of men are graven upon the thinking of the ages.

* * *

UNION THEOLOGICAL SEMINARY, New York, achieved a marvelous success in its recent campaign to raise three hundred thousand dollars to stabilize the endowments of the Seminary. The campaign was launched in January with a deadline of July 1, for its conclusion. The amount was over-subscribed by one thousand dollars one and a half months ahead of schedule, and with a total campaign cost of two thousand dollars, or six-tenths of one per cent of the total amount raised. Credit for the success of the effort is given to President Coffin and a committee of the board of directors.

* * *

THE CALLAO HIGH SCHOOL of the Methodist Church in Peru was badly damaged by the violent earthquake which wrecked the city on May 24, and only one boy of the two hundred and eighty pupils in the building was killed, and one other injured. The miracle of saving the lives of the pupils is credited to the missionaries, Rev. Frank Davies and Martin G. Wade, and the national teachers, who prevented a panic and the serious loss of life by keeping the pupils in their classes and even in their seats while the building was trembling and the walls falling.

THE KAIBAB, THE WHITE-TAIL SQUIRREL, is a rare specimen found only in the Kaibab National Forest, along the northern rim of the Grand Canyon, in Arizona. It has a white feathery tail and conspicuous ear tufts. Its general color is a dark brownish gray and it is so very shy that few tourists ever see one. The peculiar coloring is said to be the result of climatic conditions—the high plateau and the long, cold winters in the twenty-eight hundred square miles which constitute its home.

* * *

SPAIN, THE NAME OF THE COUNTRY in Europe, has a very surprising origin. It seems to reflect, not some great fact concerning the country or the people, but rather a mere incident in the history of the land. It is said that when the Carthaginians arrived on the shores of Spain a long while ago they found it overrun with rabbits. The Spaniards call their country "Espana," which comes from the Latin "Hispania"; and this in turn comes from the older word "span," meaning a rabbit. According to this, Spain was the land of the rabbits.

* * *

REV. JOHN ELIOT, a Cambridge scholar who followed the Pilgrim Fathers to America where he became pastor of a Presbyterian congregation, is best known as "the apostle to the Indians." A fact less familiarly known is that he was one of the translators of the famous Bay Psalm Book, the first book printed in America and the pioneer of American hymnody. His translation of the entire Bible into the language of the Pequot Indians was the first translation of the Bible for missionary purposes. Eliot died at Roxbury, Massachusetts, in 1690.

* * *

THE LOWLY ANGLEWORM seems to be coming into its own, not in the bait can of the fisherman, but as one of nature's productive agents, whose field of operation is in the soil. It is estimated that there may be as many as fifty thousand earthworms per acre of rich garden soil, and that these bring annually about ten tons of rich subsoil to the surface. They actually lift the elements of fertility to the surface and feed the vegetation whose supply might otherwise be deficient. Truly "God moves in a mysterious way, His wonders to perform."

* * *

AMERICA'S CHARITABLE CONTRIBUTIONS for the last year amounted to a total of nearly forty million dollars, according to a survey of the Department of Commerce released on March 25. More than eleven million of the amount was from Jewish organizations and for Jewish relief and rehabilitation, more than two million for Catholic missions in the Far East, and more than fifteen million for the support of Protestant missions abroad. Nearly seven million was contributed by non-sectarian groups for Europe and China. Jewish and Catholic contributions increased over the figures for the previous year, but those of Protestant and non-sectarian groups decreased.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

"THEOLOGICAL ILLITERACY"

Under the above caption, *Zions Herald* for July 3, carried an article by John Clarence Petrie in which the writer discusses the widespread indifference to theology and the consequent misunderstanding of the Christian values which constitute the cornerstone of ecclesiastical organization and the dynamic of the whole Christian enterprise. The concluding paragraph of the article follows:

"One fears that much of the blame for theological illiteracy rests at the doors of the Sunday schools. It is particularly to be laid upon those religious educational 'experts' who have deliberately erased theological teaching from the curricula in favor of something called the child-centered program. Nothing is 'child-centered' that fails to acquaint the child with his true spiritual nature as a child of God, and his true destiny as a pilgrim in time on the way to God's eternity. Unless there is a declaration of independence by the churches against this sort of thing, religion will soon be a thing of the past among those who have inherited the name 'Protestant.' The church may make use of child psychology for the better presentation of her message, but it is nothing short of apostasy for her to let child psychology usurp her message. That last can only mean that she herself has no message—that there is nothing unique and divine entrusted to her care."

This paragraph seems to us to deal with one of the great danger zones in Christian life and outlook. Allowing for the changes in civilization, such periods of illiteracy mark off the eras of expansion in the history of the Christian church. We have long felt that the substitution of educational and conventional methods of enlistment for the heart-searching evangelism which gave us the Christian church, was not more an ecclesiastical adaptation to meet the cultural demands of the new day than it is an indication of our being content with maintaining Christianity upon the existing level of church achievement, and of our loss of the passion for spiritual conquest. It would appear that the church, no longer under the necessity of a struggle to become ascendant, is content with the effort and a policy calculated to maintain the *status quo*, or at least a measure of progress based upon population changes.

As for the recruits who come into the church under such decorous and refined processes, they do not have the background of the cross as God's protest against the sin which brought death upon the race and they cannot be expected, therefore, to evaluate Christian work in the light of the sacrifice of the Son of God. We are disposed to criticize a spirit of nationalism as being in the nature of a bartering of that which is eternal for the immediate and the temporal. But a church of theological il-

literate represents the opposite pole from that because it lacks the urge, the passion, to conquer, it tacitly denies that which alone can differentiate it from the world, its evangelism becomes mechanical, its loyalty motivated by a sense of duty, and its missionary interest determined by obligation to a century-old enterprise and an historic commitment rather than by a sense of personal loyalty to Jesus Christ and through Him to the whole heathen and pagan world

WESLEY—EDITOR AND AUTHOR

Thomas Walter Herbert's *John Wesley as Editor and Author*, issued by Princeton University Press on January 29, 1940, is a well-documented study of a phase of Mr. Wesley's activities which, so far as we know, had not been made the subject of separate investigation. As is well known, this was one of Mr. Wesley's most fruitful enterprises. He made it the medium of elevating a people of a low level of literacy to a place of fair culture and understanding, and in no other labor is Mr. Wesley more impressively revealed as a man of dauntless determination and unlimited capacity for work.

The inspiration for this work is expressed in that familiar saying, "Reading Christians will be knowing Christians," and his one purpose in every publishing venture was to render a real service to a class of people who were without a literature adapted to either their need or their understanding. His *Christian Library*, composed of fifty volumes, deleted irrelevant and unwholesome matter and simplified the words of the classic literature of his day and made it accessible to the people of his societies. In this work he was as much a priest to the Methodists as when he occupied the chapel pulpits. In the same way he created a hymnology adapted to the thought and the emotions of his people. It is likely that no work undertaken by Mr. Wesley exercised a greater influence upon his own style of writing and expression.

It is through his publishing ventures that we get the best view of his humanity, especially his humor. Two Calvinistic magazines published injurious statements about him and refused him the privilege of reply. In the *Arminian Magazine*, he said of them: "They have paid no more regard to Good-nature, Decency, or Good Manners, than to Reason or Truth. All these they set utterly at defiance . . . They have defended their dear Decrees with Arguments worthy of Bedlam, and with Language worthy of Billingsgate." A certain Dr. Hawes published a scathing review of his *Primitive Physick* to which Wesley replied in a letter to the reviewer: "My bookseller informs me that since you published your remarks on the *Primitive Physick*, or a *Natural and Easy Method of Curing Most Disorders*, there has been a greater demand for

it than ever. If, therefore, you would please to publish a few farther remarks, you would confer a farther favor upon your humble servant." After his refusal to accept a personal reward from the Tory government for his *Calm Address*, he told Dr. Adam Clarke that, after thinking of the church doors that had been closed against him, he was "sorry that he had not requested to be made a royal missionary, and to have the privilege of preaching in every church."

Like most editors, past or present, he found that his tripod was not cushioned with down. In addition to being called plagiarist, pension seeker, turncoat and agitator, he had his share of financial troubles. He lost more than two thousand dollars by the publication of his *Christian Library*, and he had to pay \$250, and sign an agreement not to repeat the offence, for publishing Young's *Night Thoughts*, which was protected under a recently-enacted copyright law.

One of the most surprising things connected with Mr. Wesley was that he launched the *Arminian Magazine* when he was seventy-five years of age, he carried the whole business and editorial responsibility of it for more than twelve years, he kept it abreast of the times, made it popular and a business success, and a publication which outlived other similar ventures. Mr. Herbert's volume is in paper binding, but it is well worth \$1.75 to any Methodist who would know John Wesley as editor and author.

"SUBVERSIVE ACTIVITY"

We have upon our desk a press release which says in part: "Methodist student leaders from 31 colleges and universities of 13 central states in session this week at Battle Ground, Ind., . . . request that the term 'subversive activity' be clearly defined," etc. To ask a question like that under such circumstances as now exist, does not seem to us to be altogether reassuring as to the aim and purpose of those who make the inquiry. This is especially true when the request is coupled with the further consideration "that positive steps be taken to stop the increasing practice of 'Red Baiting' in this country as well as the concerted political smudging through the use of the term 'Fifth Column.'"

We have no disposition to answer for the government in the matters included in the resolutions. We see no reason, however, for loyal Americans to demand a flabby attitude toward possible and probable spies and alien agents. We have no desire whatever to create embarrassment for any loyal alien-born person who may be on our shores. On the other hand, we know that any discriminating person of alien birth will recognize the delicacy of his situation, in view of what has happened in other countries, and that he will deport himself accordingly. It would be extremely unwise for alien-born persons to join in a hue and cry against "red baiting," and it would be to invite disaster for such to join forces with those who would block the defense measures of the government. No countercharge of "red baiting" will incline the American public to make more comfortable the situation of any disloyal person masquerading within our borders, nor will there be any general disposition to waste or pollute the waters which leave the shores of the land of freedom in efforts to wash the "smudging" from "Fifth Columnists"—a term which we do not like even to quote. Recently some Mississippians escorted a band of offending persons to the Louisiana border and admon-

ished them to keep both their pace and their direction. This action may have been unwise, but it indicates a trend that should not be overlooked. We see no good reason for the employment of lady-like policemen for the task of ejecting undersirables. The sooner they are made to know that they are definitely not wanted and that their activities will not be tolerated, the better it will be for all concerned—traitors, loyal aliens and American patriots. The idea that conscience and free opinions can have any real meaning where political chaos reigns seems to us to be an utterly foolish assumption. We believe in a just process, but a stern attitude toward any who would secretly cut the nerves of American freedom.

Editorial Miscellany

By Dr. H. T. Carley

WHAT IT TAKES

When the representatives of the American colonists issued the Declaration of Independence more than a century and a half ago, they had very little in the way of material resources to back up their bold stand. But from that historic act has come what is without doubt the greatest nation on the face of the earth today. How?

The colonists had the conviction that their cause was just. They were not facing an academic issue. Their "inalienable rights"—life, liberty, and the pursuit of happiness—were being infringed upon. Their words were restrained—but a great passion was surging in their hearts. Every great movement in history has had its origin in the passionate conviction of an individual or a group of individuals that a human right was to be achieved or a monstrous evil overthrown. Men do not have deep convictions about the incidentals of life. They may have a lot of fuss and fury about them—but fuss and fury are temporary expressions of shallow feeling. When a great conviction grips a man—watch out!

The colonists had the courage to express their conviction and to stand for it against whatever odds might arise. Their outlook for success was perhaps not very bright at first; it was their *inlook* that steadied their hands and steeled their hearts as they started out on the road to independence. It is what men find in their souls that makes them heroes or cowards. An act of bravery may result from a transient emotion; but undying courage is a product of the forces that hammer out a man's destiny in those deepest recesses of his being which only he—and God—can see. Cowardice is a characteristic of shallow souls.

The colonists consecrated themselves unreservedly—and permanently—to the accomplishment of their purpose. The closing sentence is a thrilling climax to one of the noblest documents in human history: "And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

So we have today a great nation because our fathers had what it takes to make one—Conviction, Courage, Consecration.

May their sons have the qualities it takes to keep the nation great.

BOOKS

Religion Yesterday and Today, by Henry Sloan Coffin, Cokesbury Press, Nashville, pp. 174, price \$1.75.

Dr. Coffin is a Presbyterian minister and at present is president of Union Theological Seminary, New York. He is widely known as a lecturer on various foundations throughout the country, and he has long been an outstanding minister of his denomination. This volume deals with the processes and the results of doctrinal, theological and ecclesiastical change under various aspects such as Evolutionary Science, The Divine Immanence, Biblical Criticism, Religious Experience, The Social Conscience, and The Church. Many of the controversies with which it deals have either been fought out or have had their reverberations in the present generation, and the treatment can, therefore, be appreciated and evaluated first hand. Dr. Coffin's approach is apparently that of a study of doctrinal development rather than as a controversialist. He goes into his subject with confidence and thoroughness, and the book will be of particular interest to students of doctrinal progress and to those who have interest in the controversies with which he deals. Still others will find the pages filled with bracing outlook and thought. We have in mind the suggestion that the hopefulness of a time of great criticism and controversy is that there is an army of people who really care, and the splendid optimism even in the face of a prospect of civilization completing its epoch in history.

Thoughts in War-Time, by William Temple, Archbishop of York. Macmillan & Co., Ltd., London, pp. 149, price \$1.25.

This little volume is made up of three types of addresses: religious, political and theological, to which is added an appendix. For the most part they were delivered as brief radio addresses or published in various periodicals. All of them deal with the tragic experiences of the war and the incidents are treated as revealing tests of faith and in a tone of moving resignation and confidence. They embody the sane and fearless thoughts of a great mind and a greater soul. It seems to us that no series of studies could do more to steady the thinking and purpose of the Christian Church on the subject of war, or to clarify individual thinking on some of the most unsettled problems of Christian life. Archbishop Temple faces up to the issues of war with the utmost candor, and he discusses the whole question of Christianity and the responsibilities of citizenship in a very practical and helpful way. It is far less important as a philosophy of social and civic relations than as revealing the majesty of a great soul.

Saints in Action, by Dumas Malone. The Abingdon Press, New York, Cincinnati, Chicago, pp. 178, price \$2.

The author dedicates this volume to his minister father, Rev. J. W. Malone, long a Methodist minister in Mississippi, Georgia and Tennessee. He adopts the definition of sainthood from the notebook of Jane Addams: "the saint but embodied fine action," and the source book from which he selects his personalities is **The Dictionary of American Biography**. The first chapter is devoted to a survey of the field, then follow five other chapters dealing with eminent clergymen, crusading reformers, distinguished women, educators and secular saints of learning. In the nature of the

case, the list of personalities could not be exhaustive in any field, but it is manifestly fair and shows great discrimination.

The treatment of characters is thoughtful and the literary style is substantial in quality and good taste. Doctor Malone never quite lets himself go, but as he romps through the gallery of American politicians and splashes in the surf of our social history, one can feel the impact of a restrained humor which gives charm to the entire book. Sometimes it is a gripping metaphor as when he describes Calhoun as the Calvin of American politics. Again it is more inclusive as when he refers to American financiers as "Picturesque buccaneers who in spirit sailed beneath the skull and crossbones rather than the cross." The book is well worth the price either as a source of information or of entertainment.

Love In Action, Broadcast Talks by Edward S. Woods, published by Student Christian Movement Press, London, and The Macmillan Company, New York, pp. 168, price \$1.50.

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana	
Alexandria District.....	93
Baton Rouge District.....	261½
Lake Charles District.....	243
Monroe District.....	236
New Orleans District.....	74½
Ruston District.....	131
Shreveport District.....	181
Mississippi	
Brookhaven District.....	80½
Hattiesburg District.....	180
Jackson District.....	164
Meridian District.....	84
Seashore District.....	59
Vicksburg District.....	77
North Mississippi	
Aberdeen District.....	183
Columbus District.....	131
Corinth District.....	134
Greenville District.....	120
Greenwood District.....	109
Sardis-Grenada District.....	112

The author, formerly of Croydon Parish Church, London, is now Bishop of Lichfield Cathedral. The first nine of these sermon broadcasts are grouped under the caption: "God Was In Christ." They treat of The Advent, Epiphany, The Cross, Easter, The Walk to Emmaus and other aspects of God's coming to men. Then follow thirteen sermons grouped under the caption: "Christian Discipleship," and these deal with various types of Christians and various aspects of Christian relation and conduct. Studies in the second division include recreation, thanksgiving, the plain man's religion, temptation, the child-like spirit, prayer, faith and world responsibility.

This volume of sermons is not other than the simple, direct and searching message of a man who is seeking to make plain the way of God's comings to men, His continuous Advent and reaching out after a world lost in sin. In an equally unpretentious and straight-forward manner, the facts which enter into and influence Christian discipleship are presented. There is no effort to overlay the Truth with novelty of treatment, or to capitalize the author's personal abilities. It is from first to last a

dignified and worthy presentation of the great evangelical themes growing out of God's revelation of Himself to men.

AMITE CHURCH RELIEF

The following churches and individuals have made contributions to the Amite Church Relief through my office. Many more gifts have gone directly to the church of which we have no record. We deeply appreciate the help of everyone who has had a part in this work of relief.

Charge or Person	Amount
J. W. Reily.....	\$ 100.00
W. B. Reily.....	100.00
First Church, Baton Rouge.....	1,311.53
Live Oak.....	28.00
New Roads.....	10.00
A Friend.....	1.00
Mrs. C. L. Calloway.....	1.00
Alice Lusk.....	1.50
R. A. Cross.....	5.00
A. S. Lutz.....	1.00
D. B. Raulins.....	10.00
S. J. McGuire.....	25.00
W. L. Doss, Jr.....	10.00
Mrs. Lou Baker.....	1.50
Carpenter's Chapel.....	14.80
Baker Church.....	21.37
Deerford.....	18.30
Plaquemine.....	14.00
Hammond.....	130.00
Abbeville.....	22.25
Greensburg.....	11.63
Istrouma.....	70.00
Walker.....	24.00
Loranger.....	15.00
R. L. Taylor.....	25.00
Denham Springs.....	30.00
Kentwood.....	20.20
Zachary.....	36.60
Slaughter.....	20.00
Natalbany.....	28.10
Angie.....	10.00
Clinton.....	34.00
Slidell.....	62.40
Maurepas.....	5.00
Meadow's Chapel.....	1.90
St. Francisville.....	10.02
Concord.....	5.00
Lottie.....	5.25
Franklinton.....	85.00
W. L. Duren.....	5.00
Bogalusa.....	107.00
Blackwater.....	42.30
Mrs. N. E. Phillips.....	1.00
Ponchatoula.....	100.00
Jackson.....	65.00
TOTAL.....	\$2,647.40

If there are any mistakes in this report, I wish that you would call them to my attention. I have tried to give credit for every penny which I have received.

J. HENRY BOWDON,
Treasurer of Amite Church Relief.

MOTIVES

There is an old fable about a dog that boasted of his ability as a runner. One day he gave chase to a rabbit and failed to catch it. The other dogs made all manner of fun over him. He retorted, "Remember, the rabbit was running for his life and I was only running for my dinner."

Success in life depends upon the motive. If you are in the race merely for your meal ticket, you will not put the same energy into your running as you will if your ambition is deeper and more serious. Get the right motive and your chances for success will be much greater.—Adapted from Nash Journal.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD A CONSUMING FIRE

By Dr. E. L. Allen

"Our God is a consuming fire." The Epistle to the Hebrews has more to say of the severity of God than any other among the major documents of the New Testament. While its main message is one of encouragement, the writer pauses often to strike a note of warning. Thus he says: "How shall we escape if we neglect so great salvation?" and again: "It is a fearful thing to fall into the hands of the living God." It was a verse from this book which haunted John Bunyan at one stage and drove him almost to despair, so remote did it appear to make any possibility of his finding forgiveness. All this is to be explained in part by the circumstances under which the epistle was written; there was grave danger of apostasy in the circle for which it was intended, and no language would be too stern if it could save the readers from the repudiation of their Master. But we must make allowance also for something in the temperament of the writer: it is significant that he speaks much less often of the grace of God than Paul would have done, and does not even once mention His love. He was the kind of man to whom the sterner aspects of the Godhead appeal.

* * *

No doubt there is a certain over-emphasis in all this. At the same time, we should do wrong to dismiss it out of hand, if only because there is something of the same kind in the Gospels. What more drastic utterance could one find than that with which Jesus warned His contemporaries when they spoke to Him of the pilgrims whom Pilate's soldiers had cut down in the Temple precincts: "I say unto you, that except ye repent ye shall all likewise perish?" He depicted the situation of the Jews as like that of a barren tree on which so much care had been lavished in vain; let one more year's attention be given to it, and after that, "Cut it down, why cumbereth it the ground?" He used often the symbolism of a Day of Judgment, at which men should be called to account, not only for their gross sins, but even for their trifling thoughtlessness. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." So that we must make room in our thoughts for the severity of God, not indeed as something alongside of His goodness—for that would be to divide Him into two halves—but as one aspect under which His goodness appears to us.

* * *

What this means can be illustrated from

a novel which came out some two years ago under the title, "Youth Without God," the author being a young exile from Germany, Odon de Horvath. It is a sad record of the debasement which a whole generation undergoes in an unnamed totalitarian State, when men cease to follow their consciences and take over their moral judgments ready-made from the loud-speaker. The central figure is a schoolmaster, a man of liberal ideas who is threatened with dismissal because in the course of a geography lesson he has dared to tell his class that "negroes are human beings like ourselves." He is saved for the moment by the removal of his class to camp for military training. In the camp a theft takes place and leads on to a murder. Meantime, the schoolmaster has himself been guilty of an act of folly, the confession of which would have prevented the murder; but he keeps silence. At this point a change comes over the story, as a new actor arrives on the scene. The author takes up his pen and writes, in the most matter-of-fact way, "God came into the camp."

* * *

A few days before, the schoolmaster had called on the village priest. During the conversation, the latter had remarked: "God is the most terrible thing there is in the world." The schoolmaster did not understand at the time what that meant, but now he does. For God comes on the scene as a relentless pressure on men's consciences, exposing their brutality and insincerity, forcing them to divulge what they have struggled to keep secret from every eye. The schoolmaster has given evidence at the trial of the lad accused of the murder, and is about to come down from the witness-box and leave the court, when he pauses a moment, turns back, and makes a clean breast of everything. So he goes out an honest man, albeit to public disgrace. The next witness is a young girl of the most abandoned character, and under the same constraint, she makes a full confession, saving the life of an innocent person, even though in so doing she incriminates herself. Finally, when the murderer is detected, his mother, a society lady, moves heaven and earth to prevent the truth from being known—but God comes into her home, and she breaks down, acknowledging before the world her son's shame and her own.

* * *

The meaning of the story is clear. "God is the most terrible thing there is in the world," because He is Truth, and all things are naked and open in the sight of Him with whom we have to do. God is consuming fire because He is a sentence of death on all the pretence and insincerity and cowardice behind which we take refuge from the realities. When men build for themselves a house of lies, God is the hand which tears it down about them; when they wrap themselves up in some elaborate deception, He is the wind which strips them bare. And all this He does, not because He is anger, but because He is love. God is too good to allow us to sin against our own souls and meet with no harm, to allow us to break the laws of His universe and not find our actions recoil upon our heads. That, to be sure, is what men want: since the world began they have been seeking a God who would let them off, who would so order His world that they might sin and their

sin not find them out. But it cannot be; wherever they turn they are met with His challenge.

* * *

It is just because God is like this, because He brings pain into human life at the point at which it is unfaithful to its destiny, that He has such a purifying effect. The crises of history are the hours at which He sits by the refiner's fire, watching men and nations pass through the flame, in the hope that they will come out on the farther side, purged of their dross. To meet purity face to face is to be made ashamed of oneself, as Peter was when he cried, "Depart from me, O Lord, for I am a sinful man"; yet unless one is first made ashamed, can one ever hope to become pure? If we are ever to be saved to the best that is in us, we must be ready for the exposure of our worst; we ask God to take us by some easier way, but in His mercy He answers, "There is none, go on, go through the fire!"

* * *

Let us therefore thank God that He is as absolute as Love, as searching as Purity, and as uncompromising as Truth, because in this is our hope of deliverance. To live in a world in which the counterfeit would pass muster, the lie would stand, and fools could afford to mock at sin—this would be sheer damnation. But to live in a world which cannot endure a falsehood, in which violence is its own destruction, and sooner or later a regime based on fraud must topple into the abyss—this is our salvation. Let us rejoice that God exposes us to such searching tests that He may be able to make us utterly true, that He will not suffer us to find any lasting home till we seek it in truth and justice. God is the Master-workman and we are His apprentices; it is hard, of course, to be sent back to the bench again and again to correct our mistakes. But if He were to treat us less strictly than that, how could we ever hope to acquire some portion of His skill?

* * *

What is true of the world is true also of the individual. The test of whether I am really anxious to be rid of some habit which has clung to me for years or of some fear which lies in ambush for me in the future is simply this: would I go through fire and water to bring this to pass? Am I willing, in one hour of repentance, to say good-bye to my pride and self-esteem, to dismiss all the subterfuges behind which I have sheltered hitherto, and to stand naked before the Eternal Light?—The Christian World.

KEEP THE SKY-LINE STEEPLED

Cannibals versus Christians might conceivably be the title of a weird story told by Bishop Francis J. McConnell. It is about a crew of shipwrecked sailors barely able to keep themselves afloat in strange seas. When daylight reveals land just ahead they should be childishly jubilant, but they are not. They are still terrified at the prospect of being stranded on a cannibal island, until one of them suddenly shouts: "We're safe, men. I see a Church-spire." That story shows that Christianity has been for centuries the hall-mark of civilization. Wherever there is a church, there is justice, mercy, kindness.—Adv., Boston University, in Zions Herald.

"The churches of our land have been and always will be the greatest factor in the development of truly noble character, molded in the Divine pattern."—Thomas J. Watson.

CONFERENCE NEWS AND PERSONALS

Rev. W. J. Dawson sends a good report from Houston, Miss., both as to his Advocate campaign and the interest of his people in the paper.

Miss Bessie S. Madray, according to a request for change of address, has left Concho, Oklahoma, and is now located at Louisville, Miss.

Rev. J. Cude Rousseaux places us in his debt both for a good list from Colfax and his good word concerning the Advocate and its contributors.

Rev. James A. Knight, pastor of the Kinder charge, held his own meeting at Pine Grove church last week, but no report of results has been received as yet.

A card from Rev. A. J. S. Neill, of Athens, La., was received too late for our last issue. He writes that Rev. J. O. Bennett was buried from the Methodist church at Colfax, on Monday, July 1.

Rev. W. D. Milton reports that he and his people are planning a new church building for Jonesboro. They are hoping to begin construction in the near future. The new building is to be of brick.

Mrs. P. O. Lowrey, whose late husband was long a member of the Louisiana Conference, now lives in Mansfield, La., and we sincerely appreciate her message concerning the Advocate.

Robert Baird and Benford Abrams, two young men of Amory, Miss., have recently answered the call to preach. The latter is the eldest son of Bro. W. C. Abrams, of Amory.

Rev. Heaton B. Crammer has been appointed pastor at Pointe-a-la-Hache, in the New Orleans district, Louisiana Conference, according to a card just received from him. He is already on the ground and at work.

Rev. F. J. McCoy, writing from Lecompte, reports some improvements on his church building and plans in process of execution for painting the church. He is happy in his relation to the people who have been cooperative in his work.

Rev. G. A. LaGrange writes that he is in the midst of his revival at Wynn Memorial church, and that Rev. H. M. Wolfe is doing the preaching. Bro. LaGrange is manifestly doing a good work in that splendid charge.

Rev. Martin Hebert, from whose work we have received good reports consistently, writes that he is very busy, but that he has a good outlook for the year at Sulphur, La. We appreciate his invitation to preach for him at our earliest convenience.

Rev. G. H. Corry, pastor at Pelican, La., paid the office an appreciated call on Wednesday of last week. We regret that our absence from the city prevented our seeing him. We hope that he will not forget us when he comes to the city again.

We regret to learn that Mrs. Ledbetter, wife of Rev. H. W. Ledbetter, has been quite ill in the North Louisiana Sanitarium, Shreveport. We are glad to know, however, that she is so improved as to have the prospect of an early return to her home at Merryville, La.

Rev. E. M. Sharp, Hernando, Miss., writes that Dr. Vliet's message at the group conference in Hernando was stirring and in-

spiring, and that his visit did much to help the thinking and the attitude of the people of that section regarding the Benevolent program of the church.

Dr. J. R. Countiss, Starkville, Miss., reports a very happy and successful vacation Bible school held in his church. On last Sunday evening his church was also host for a group quarterly conference, including First Church, Columbus, West Point, Artesia, Louisville and Starkville.

Rev. A. R. Beasley, pastor at Como, Miss., had the assistance of Rev. J. W. Ward, superintendent of the Greenville district, in a meeting which closed last week. Bro. Beasley writes very enthusiastically of the services rendered by Bro. Ward and of the fine interest manifested by his people.

Rev. J. S. Noblin reports that the homecoming service at Collins, Miss., was well attended and that it was a great day of fellowship. Rev. J. W. Moore preached at the morning hour and Rev. W. M. Williams in the afternoon, and at the dinner hour the history of the church was read.

Rev. R. H. Staples writes that his work in New Iberia is making progress and that he believes something is being accomplished by the help of the Lord and the good people there. His people are responding in a splendid way and he expects to be able to dedicate his new education building before very long as it is nearly paid for.

Dr. Franklin N. Parker, whose picture, together with a brief resume of his educational connection, appeared in the Advocate recently, says that he did not graduate from all the institutions which we listed on the front page, but that he did study in all of them. This he writes in the interest of keeping the records straight.

Rev. T. J. Holladay reports that the old parsonage at Lake Arthur has been wrecked and that foundation is being placed for a new five-room house with bath and two screened porches and all conveniences, except air-conditioning. He is having fine co-operation from his folks and payments on his new building are coming in in a very encouraging way.

Rev. H. L. Johns, pastor at First Church, Lake Charles, is carrying forward in the aggressive manner which has always been characteristic of his ministry. When the years of his sojourn in that goodly city shall come to an end we feel sure that he will leave behind worthy monuments of his labor.

Friends of Bishop Hoyt M. Dobbs, now living at the Robert E. Lee Hotel, Jackson, Miss., will be rejoiced to learn that he is manifestly in better health than he has been for a number of years. We paid him a visit last week and were rejoiced to find him looking so well. He dedicated Sexton Memorial Chapel of the educational building, First Church, Shreveport, on July 7.

Rev. D. T. Ridgway, writing from Kingston church, Laurel, sends more than his complete quota, in the securing of which he had the capable assistance of Mrs. Loyd Pearson, and he reports his work as progressing nicely. With reference to his Advocate campaign and the Advocate itself, he says that it was a pleasure to secure the quota for his church, and that the Advo-

cate at present is "the best paper we have ever had."

Dr. Adrian M. Serex writes that he had a letter from his sister who was living in Belgium at the time of the German invasion. She, with her husband and three children, fled first to Dunkirk and from thence they started again and were headed for Tours, on which journey she wrote the letter. During the desperate experience they lost their ten year old boy for about five days, but fortunately they were reunited. Nothing has been heard from the family since that letter, and as Tours was afterward taken by the Germans, of course the anxiety remains. No word has come through from Dr. Serex' father, who was still in Brussels at the time of the German occupation.

NOTICE OF APPOINTMENT CHANGE

Bishop Hoyt M. Dobbs, in charge of the Mississippi Conference, authorizes the change of Rev. A. M. O'Neil, from Taylorsville, to fill the place of Rev. T. C. Cooper at Petal, who was released on account of his health, and Rev. L. M. Reeves, from Bucatunna, to fill the place at Taylorsville. Bishop Dobbs has asked Rev. W. Baylis Alsworth, student at Emory University and son of Rev. W. B. Alsworth, district superintendent, to supply the place at Bucatunna.

REVIVAL AT LEESVILLE, LA.

The revival meeting at the Leesville, La., Methodist church, conducted by Rev. R. H. Staples, of New Iberia, closed June 19, and was characterized by a real spiritual uplift to the membership. Two services were held daily, with afternoon cottage prayer meetings that were well attended in spite of much rain.

Three additions to the church have been received since the revival, with greater interest and increased attendance.

The calm, sincere and deeply spiritual sermons of Bro. Staples, together with his perfect diction, have been continually praised by those who heard him.

Our pastor, Bro. Briscoe Carter, is to be congratulated on securing the services of such an able minister, and for his splendid pre-revival arrangements.

DEDICATION SERVICE, DUMAS, MISSISSIPPI

Sunday, June 30, was a day that will long be remembered by the people of Dumas, Miss., North Mississippi Conference, and the many visitors who attended the dedication services of the Methodist church. The pastor, Rev. T. A. Filgo, had a well prepared program, which the people entered into heartily. The responsive reading was clear and easily understood by those not participating. Bro. Filgo paid a fitting tribute to those who had gone on before, and by whose labors and sacrifices the present building was made possible. After the first part of the program, Rev. W. R. Lott, district superintendent, preached the dedication sermon, taking his text from the fifth chapter of Hebrews. At the conclusion of the sermon, which was a masterpiece, the dedication service was rendered without a

hitch, and the people gladly acclaimed it a great day. Bro. Filgo said it was just another milestone in the history of the Dumas church. A bountiful dinner was served, after which Mr. J. G. Houston, Conference Lay Leader, brought a wonderful message on "Stewardship." We had visitors from many points. J. F. MINCY.

INTERMEDIATE CAMP, LAKE CHARLES DISTRICT

The Intermediate Camp for the Lake Charles District, Rev. Edward R. Haug, Director, will be held at Lake Arthur, Louisiana, July 22-27. The theme, "Follow Thou Me," will be presented as quests led by Mrs. L. L. Harris, Rev. G. W. Pomeroy, Rev. Bill Fraser, Rev. F. A. Matthews, Rev. F. S. Flurry, Miss Ganelle Beadle, Rev. R. E. Walton, Miss Grace Lawson and Mr. Earl Hall. In addition to those mentioned, Mrs. Percy Lambert will be business manager, Rev. Herman Mayo will lead the singing, Mr. Mid Cole will have charge of crafts, Miss Roberta Lawson will have joint responsibility for the recreations, Rev. B. F. Roberts will have charge of the water sports and Mrs. M. S. Burns will be the registered nurse. All campers are urged to send registration with fee of \$1.00, to Miss Grace Lawson, Welsh, La. Cost \$5.50, including registration fee. Required: physician's health certificate, parent's swimming permit. Bring Bible, bed linen, pillow, soap, towels, comfortable clothes, musical instrument, camera.

THIRD ROUND GROUP QUARTERLY CONFERENCES, NEW ORLEANS DISTRICT

First of the group conferences, third round, New Orleans district, will be held at Eighth Street church, Friday evening, July 19, 1940, beginning at 7 o'clock.

The program will consist of devotions, reports from the participating churches, special attention to the New Orleans Christian Advocate campaign, representations of their work by the following members of the district staff: Mrs. Mahaffy, for the Children's Division; Mr. Terry, for the Adult Division; Mrs. Trice, for the Young People's Division; Mrs. Hoff, for the Golden Cross.

Participating charges: Algiers, Aldersgate, Canal Street, Carrollton Avenue, Chalmette, Church of the Redeemer, Eighth Street, Felicity, First Church, Gentilly, McDonoughville, Munholland Memorial, Napoleon Avenue, Parker Memorial, Pointe-a-la-Hache, Rayne Memorial, Reserve, Latcher, Saint Marks, Port Sulphur, Second Church. Twenty in all.

The second group for this round of quarterly conferences will be held Sunday, July 21, 1940, at Berwick, on the Morgan City charge. The district superintendent will preach at eleven a. m., and immediately after the service the group will meet under the giant oaks, in front of the beautiful home of Hon. and Mrs. John Pharr, just north of Berwick. There dinner will be spread and following this the group conference will be held with the same representatives as named above presenting their various causes. Charges participating are: Donaldsonville, Franklin, French Mission, Golden Meadow, Houma, First Church, Houma Heights, Lockport and Morgan City. Eight in all.

The third, and smallest in number of our groups, will meet at Waldheim, on the Covington charge, on Sunday, July 28th, at eleven a. m. There will be a sermon by the

district superintendent at eleven a. m., and immediately following there will be dinner on the grounds. The quarterly conference will be held as soon as dinner is finished.

Following charges participating: Covington, Pearl River and Slidell.

Pastors will be furnished in advance with the questions to be answered, and they are asked to have these ready when they reach the place of meeting of the conference.

At Eighth Street church immediately following the quarterly conference program, Rev. and Mrs. W. H. Bengtson will entertain with an open house. Refreshments will be served, and all members of the conference and visitors will be given an opportunity to become better acquainted with each other and with the parsonage home of the Eighth Street church, where many of them have not yet visited.

Please have all subscriptions to New Orleans Christian Advocate in hand by the time the conference of your group meets.

Drs. Duren and Snelling, together with any other connectional men who may be able to attend any or all of these conferences, will be given an opportunity to present their causes.

ELMER C. GUNN, D. S.

CHURCH-WIDE PASTORS' CONFERENCE, BEGINNING TUESDAY EVENING, AUGUST 6, CLOSING SUNDAY EVENING AUGUST 11, 1940

This program, which is presented by the Board of Education and the Board of Publication of the Methodist Church, is one of the strongest to be presented in the South this summer.

The speakers are all men of nation-wide reputation and are leaders in their respective fields.

Dr. Edgar S. Brightman, Professor of Philosophy in Boston University, is the successor of the late Dr. Borden P. Bowne. Dr. Brightman has made a large place for himself, and his books, particularly the one just being issued, "A Philosophy of Religion," are being read by religious leaders throughout the world. Dr. Brightman will deliver four addresses on the following subjects: "AN AIRPLANE VIEW OF PHILOSOPHY OF RELIGION," "RELIGION AND TOTALITARIANISM," "RELIGION AND INDIVIDUALISM," and "RELIGION AND THE KINGDOM OF GOD."

Dr. Burris Jenkins for thirty years has been pastor of the Community Church, Kansas City, Missouri. He has made a profound impression upon that city, and is in demand as a lecturer and preacher throughout America. His messages to the Pastors' School at Southern Methodist University were highly appreciated. He will deliver four addresses on the following subjects: "BEAUTY OF THE NEW TESTAMENT," "LET'S BUILD A NEW WORLD," "THE

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COMMUNITY CHURCH IDEA," and "COMING EVENTS CAST SHADOWS" (Conference Sermon).

Dr. Arthur W. Hewitt is recognized as the leading authority on the work of the rural church in America. Dr. Hewitt has written two remarkable books, "Steeple Among the Hills," and "Highland Shepherds." These books are being widely read by those interested in the rural problem. Dr. Hewitt will speak on the following topics: "GOD'S BACK PASTURE," "WHAT IS WRONG WITH THE RURAL CHURCH?", "MY HEART'S IN THE HIGHLANDS," and "THE STEEPLE AND THE STARS."

Bishop W. W. Peele, of the Richmond area, will be present during the conference and will preside at several of its sessions. He will deliver an address on "MAJOR OBJECTIVES OF METHODISM," and will bring the closing message of the conference on the evening of Sunday, August 11th.

The music will be conducted by Prof. Walter Vassar, who is Director of Music at Lake Junaluska for the summer.

The worship periods will be conducted by leading ministers of the Methodist Church.

This conference is for preachers and laymen. Open forums will be conducted and all present may have the privilege of participating in these discussions.

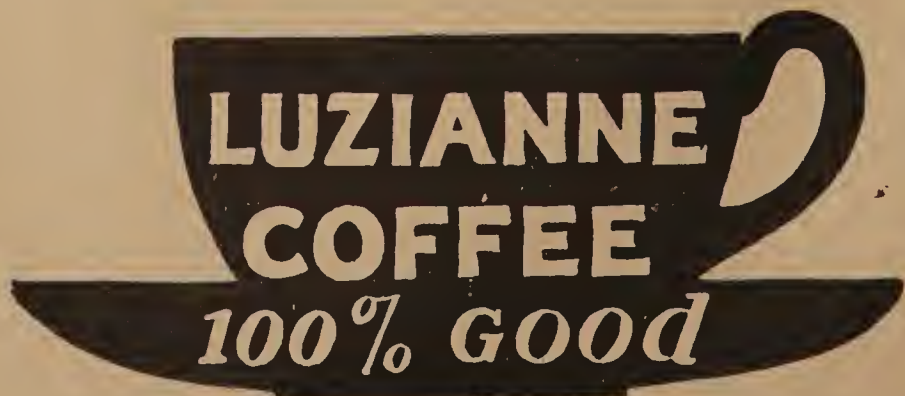
NEWSPAPERS FORGET LOSERS

Genevieve Becker, of Chicago, Ill., tucked \$4,429.80 into her pocketbook the other day, the rewards of having picked a long-shot daily double at the Ak-Sar-Ben horse race meeting in Omaha, Nebr. The story received a heavy play in the local newspapers.

A few days later, another daily double paid \$584.60 to six persons who held lucky \$2 tickets. Again the newspapers of that section devoted much space to the fact—and thousands were exposed to visions of quick money by playing the horses.

The newspapers forgot one thing. What about the "suckers" who lost enough so that these lucky daily double winners could be paid off and yet leave the pari-mutuel machines their regular percentage profit?

At almost the same time, an article appeared justifying pari-mutuels and racing on the grounds that the profits went to a worthy cause. But nothing is ever mentioned about the biggest class of people who attend and patronize the pari-mutuels—the losers.—Supreme Council Bulletin.



1940 YOUTH CRUSADE CARAVAN TRAINING CAMP

The instructors were as follows: Rev. Henry M. Johnson, Emory University, Ga., instructor of worship; Rev. Boyd M. McKeown, Nashville, Tenn., instructor of missions and community service; Rev. Walter Towner, Nashville, Tenn., instructor of personal religion; Miss Eulalie Ginn, Lakeland, Fla., instructor of recreation; Rev. Paul Worley, Nashville, Tenn., dean; Mrs. Paul Worley, Nashville, Tenn., hostess; Miss Ada Fort, Nashville, Tenn., nurse; Bishop Paul B. Kern, Nashville, Tenn., chairman for the whole Church; Miss Lillie Hay, Nashville, Tenn., secretary; Mrs. C. F. Purvin, Manatee Fla., housekeeper.

Our Waveland Camp is one of five such camps to be held in the United States this year. Our camp trained workers for the following States: Alabama, Florida, Georgia, Louisiana and Mississippi. The students in camp were either seniors in college or college graduates. Some have served as missionaries in foreign fields. Some are young ministers. They were recommended by their college, approved by their conference directors of Christian Education, and indorsed by the General Board of Christian Education in Nashville, Tenn., as missionary

teachers of religion. After taking this special training for one week, they will serve seven weeks as teachers of young people over our church without pay. They go five in a caravan, one counselor and four teachers, one each in the special fields above mentioned. They spend a week in a church center and move on to another.

The caravan appointments are as follows:

Alabama: Spurgeon N. Dunnam, Herbert Smith, Helen Clyde Evans, Virginia Fitzgerald, Mary Moore.

North Alabama: H. Clayton Ackley, Philip Royal, Carson Reynolds, Alice May Skellie.

Florida: Durwood Stevenson, Shep Warner, Eleanor Castle, Jean Cleveland, Kileen Stone.

Florida Camping Caravan: Bobby Boggs, Alberta Tucker, Mary Frances Pfost.

Georgia No. 1: Jim Livesay, Roy Mouser, Dorothy Burkhart, Bessie Miller, Edna Karle Reynolds.

Georgia No. 2: Jack Ewing, Bertha Cannon, Eula Hill, Erin Roberts.

Georgia No. 3: Fin Davis Brown, Wilson Canafax, Frances Clements, Lela Mae Hughon, Annie Ruth Hurt.

Louisiana No. 1: Bob Lamb, Clenton Stanfield, Ola Martin, Madelyn Nicholson, Rebecca Raulins.

Louisiana No. 2: Bryan Stephens, Lonnie Sweat, Mrs. Neil Rickey, Elizabeth Whittington.

South Miss. No. 1: Lilla Mills, Jane Crenshaw, Mary Virginia Burdette, Marion Gibbs, Fisher Blanton.

Mississippi No. 2: Raymond Matthis, John L. Inomas, Mary Frances Fairchild, Marguerite Glenn, Emma Laura Johnson.

Mississippi No. 3: Richard Ellis, Robert Walker, Harriett Funkhouser, Robbie Lee Leggett, Helen Strickland.

North Mississippi Caravan: John Ed Rice, John Taylor Wall, Raban Calhoun, Lucille Pierce, Mildred Sicheloff.

To the Texas camp: Gordon Atkinson, Edna Holmes.

I wish to thank all who have joined us of Bay St. Louis and Waveland, and particularly the workers of Diehlman Center for their camp; Mrs. C. C. McDonald, for serving as chairman of the receiving and transportation committee and her workers with cars; Mr. and Mrs. W. D. Bourgeois, Mr. and Mrs.

(Continued on page 16)



For the Southeastern Jurisdiction, held in Diehlman Center, Waveland, Mississippi

READING LEFT TO RIGHT: First Row, all seated: Philip Royal, Baton Rouge, La.; Fisher Blanton, Alto, Texas; Shep Warner, Grenada, Miss.; Winn Davis Brown, Bowling Green, Ky.; Edna Holmes, Johnston, S. C.; Dorothy Burkhart, Corsicana, Texas; Eulalie Ginn, Lakeand, Fla.; Mrs. Paul Worley, Nashville, Tenn.; Dr. Paul Worley, Nashville, Tenn.; Edna Reynolds, Conway, Ark.; Bertha Cannon, Leesburg, Ga.; Lillian Hay, Nashville, Tenn.; Dorris Murphy, Fairfield, Ala.; Roy "Mickey" Mouser, Calhoun, La.; Herbert Smith, Mayfield, Ky.; Bryan Stephens, Gordon, Ark.; Jack Ewing, Olney, Texas; Dr. Henry M. Johnson, Emory University, Ga.; Bob Lamb, Ennis, Texas.

SECOND ROW: Erin Roberts, Mer Rouge, La.; Lela Mae Hughen, Arcadia, La.; Jane Crenshaw, Meadowview, Va.; Kileen Stone, Lineville, Ala.; Harriet Funk-

houser, Plattsburg, Mo.; Bess Miller, Cairo, Ga.; Rabua Calhoun, Lake City, Fla.; Elizabeth Whittington, Sanford, Fla.; Helen Clyde Evans, Scooba, Miss.; Mary Virginia Burdette, Reawell, N. Mexico; Mrs. Nellie Rickey, Couthatta, La.; Alberta Tucker, Shelbyville, Tenn.; Eula Hill, Jackson, Tenn.

THIRD ROW: Jean Cleveland, Fort Meade, Fla.; Raymond (Pos) Matthis, Fort Worth, Texas; Spurgeon N. Dunnam, Iowa Park, Texas; Clifford Wineforder, Gadsden, Ala.; Lonnie Sweat, Blackshear, Ga.; John Taylor Wall, New Iberia, La.; John L. Thomas, Moorefield, W. Va.; Richard Ellis, West Palm Beach, Fla.; Robert Walker, Okolona, Ark.; Marguerite Glenn, Plains, Ga.; Mary Frances Fairchild, Drew, Miss.; Frances Clements, Macon, Ga.; Gordon Atkins, Tuscaloosa, Ala.; Mrs. C. F. Purvin, Manatee, Fla.; Mrs. Velma Maynor, Oneonta, Ala.; Emma Laura Johnson, Nashville,

Tenn.; Jim Livesay, Jackson, Miss.; Durwood Stevenson, Fort Worth, Texas; Dr. Boyd M. McKeown, Nashville, Tenn.; Bobbie Boggs, Lakeland, Fla.

FOURTH ROW: John Ed Rice, Montgomery, Ala.; Wilson Canafax, Fort Worth, Texas; Rebecca Raulins, Ruston, La.; Mary Moore, Biloxi, Miss.; Madelyn Nicholson, Poplarville, Miss.; Eleanor Castle, Crystal Springs, Miss.; Carson McReynolds, Lewisburg, Ky.; Annie Ruth Hart, Horn Lake, Miss.; Virginia Fitzgerald, Okolona, Miss.; Helen Strickland, Douglasville, Ga.; Mildred Sicheloff, Fort Worth, Texas; Ola Martin, Greensboro, Ala.; Mary Frances Pfost, Pineville, La.; Lucile Pierce, Winona, Miss.; Lilla Mills, Carthage, Miss.; Alice Mae Skellie, Long Beach, Miss.; Robbie Lee Leggett, Wesson, Miss.; Marvin Mac Gibbs, Gadsden, Ala.; Ada Fort, Nashville, Tenn.; Dr. Walter Towner Nashville, Tenn.

THE CHURCH PEW

FOR SUCH A TIME

By Mary E. Shannon

In one of the poems of Robert Browning is this line, "Be sure they sleep not whom God needs." Somewhere God has the man or the woman for any task, in any time. Indeed, it seems to me that Methodist womanhood has come to the Kingdom for such a time as this.

Every missionary woman has heard of Pandita Ramabai, that seer of the Hindu Sanskrit scriptures, who, following her conversion, became the hope and helper of child widows. The story of her education is not well known.

Her father was an honored and revered scholar. At the age of some thirty years he married a girl of nine. He wanted to teach her to read the Vedas. But so bitter was the antagonism among the Hindus that he had to leave his home and his people, take his child wife into the jungle, and there, living on whatever they could find, with only a hut of branches for their home, he taught the girl. When their daughter, Rama, was born, they taught her too, giving her such an educational background that later she was honored with the title "Pandita," or teacher.

Widowed herself, she knew the lot of the widow. When she met Jesus Christ and gave her life to Him, she was ready to come to the Kingdom, and in that work she devoted all the rest of her days.

In spite of the handicaps of *purdah* seclusion, child marriage and the other difficulties, God has raised up in India women who have been preparing the Indian womanhood for this new day. And Pandita Ramabai and India are only illustrations.

I know India best, and I have noticed that, whatever women could do, found Christian women ready to do it. After the possibility of teaching girls became an accepted fact, a demand arose, slowly but steadily, for teachers. They were there—Christians.

In America education through years of church work—in the Sunday school, in mission study, on committee—Methodist women have been in preparation for this day of opportunities. Doing the work month by month, getting pretty badly discouraged sometimes when missionary money did not come in, or when the church roof had to be repaired just after they had papered the parsonage, Methodist women have been getting ready for this day in which the world must be rebuilt. Some of them have not noticed that God was bringing them to the Kingdom for such a time as this, making them capable and experienced and understanding.

In such a time as this, let us be sure we sleep not whom God needs. Never more than now shall our help be needed to spread the gospel of God's love—now when the world is so full of hate. Never more than now shall we be needed to bring the leaves of the tree that is for the healing of the nations—now when the world is sick with fear and wavering with uncertainty.

—The Christian Advocate.

Nothing gives one person so much advantage over another as to remain always cool and unruffled under all circumstances.

—Jefferson.

SCHOOL FOR LAYMEN

Something unique will be happening at Lake Junaluska in the Conference and School for Laymen, July 22-26—a "School for Laymen." Two hours of discussion will be given each morning to the work of the Official Board as it is related to the entire program of Lay Activities. This will be invaluable for district and charge lay leaders, pastors and representative laymen on the Official Board. Dr. George Morelock will be the leader of these discussions.

Dr. Morelock will bring to this task unusual equipment: experience as a layman in various relationships in the local church, eighteen years of work as Secretary of the Board of Lay Activities, in which he has spoken to laymen in many groups throughout the entire Church, North and South, and in four mission fields, the background of 245 institutes for stewards and other church officers held within the United States and Brazil, and authorship of a number of pamphlets on Lay Work, and a book, "A Steward in the Methodist Church."

In addition to this, Dr. Morelock was a teacher for seventeen years, and brings to bear on his work the valuable experience gained in the class room.

Those who attend the Conference and School for Laymen at Lake Junaluska, July 22-26, and are present in the Class Period Discussions, will have something of a definite, concrete character to take back and make effective in their local churches.

MRS. CHARLES F. HECKEL— RESOLUTIONS

Whereas, our Heavenly Father, in His infinite wisdom, called from this earth on June 9, 1940, our beloved friend and fellow-worker, Mrs. Charles F. Heckel; and

Whereas, Mrs. Heckel has been active in our church work, and especially in the Missionary Society; and

Whereas, we feel that our church and Missionary Society have suffered a great loss in the passing of this noble Christian character; therefore be it

Resolved, by the Woman's Missionary Society of the Slidell Methodist Church, that we express in this manner our appreciation of the faithful services of Mrs. Heckel in laboring with us in the Master's work; be it further

Resolved, that we do express to her husband, Mr. Charles F. Heckel, our deepest sympathy in this hour of sorrow for him; and

That a copy of this resolution be sent to Mr. Heckel, a copy sent to the New Orleans Christian Advocate, a copy sent to the Slidell News, and a copy placed upon the records of our organization.

Mrs. L. E. Douglas, Mrs. Ernest Innerarity, Mrs. James Levy, Committee.

TRIBUTE TO MRS. LILY H. VAUGHN

Our dearly beloved friend, Mrs. Lily H. Vaughn, wife of Mr. Benjamin Vaughn, of Greenwood, La., passed from this world to the home of the blest, who die in the Lord. She was one of the most devoted of wives and mothers, and an outstanding Christian—always cheerful and full of good works. Her life was spirit-filled, joyous and happy.

She radiated sunshine wherever she went. Her face was beautiful with the light of the Spirit shining through. O, how we loved her, to be where she was, to hear her voice. She was needed so much here.

Such a life as hers blesses the world. We do not understand why she must leave us, but God perhaps had a waiting work in a higher realm that her dear hands could best carry on. We only know that our hearts ache for her absence, and the place she held can never be filled by another. We expect to be with her again when life's little day here is over and the new one begins. Then will our meeting-time endure. The influence of her life in our midst is like a lasting monument. She lives yet in the hearts of her friends. The lines of Lily V. Shively are true and comforting:

"What must it be to fall asleep at night
And wake at dawn in Paradise's fair light?
What must it be to look with wondering eyes
Upon the glory of the heavenly skies?
What must it be in morning's radiant dawn
To greet with rapturous joy our loved ones gone?
And oh! what bliss to feel God's perfect peace,
When earthly cares and pain and sorrows cease,
With heavy hearts, and souls by grief made dull,
We mourn for her whose cup of joy is full.
We miss her dear, dear presence every hour,
Her love was to our hearts like some sweet flower.
Thank God, in Paradise love grows no less,
But fuller in its holier blessedness.
Thank God, that in the everlasting years,
There are no partings and no bitter tears."

EMMA D. PHILLIPS.

FUNCTIONS OF A DENOMINATIONAL WEEKLY

To disseminate the news, relating to personalities and events throughout the churches, which does not normally find a place in the public press.

To promote and sustain throughout the churches the application of Christian ideals in society, particularly in respect of specific reforms.

To expound, to illumine, and to emphasize the great spiritual aims and imperatives of the gospel as they bring challenge to the individual mind and claim expression through the church.—Dr. J. M. M. Gray.

CREATING A SPIRITUAL HOME

There is no other way of reclaiming a neglected child than by bringing it into a true family atmosphere. What it needs is a home; you cannot win it by remanding it to a workhouse and instructing the chaplain to give it weekly lectures on gentleness and affection. The preaching that merely gathers an audience must fail unless it has the spiritual family behind it. The preacher who does not build a church writes his message in water. He has a duty to his own people from which no amount of enthusiasm for the unchurched masses can absolve him. His first task is to prophesy to the dry bones—to the conventional, worldly church members that are his cross; to break his heart over them, to spend upon them some of that passion and persuasiveness he is so ready to pour out upon those who are not of his flock. This duty does not interfere with the wider ministry to which he is equally called; on the contrary, to neglect it is the surest way to hinder that wider ministry.—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The School for Christian Workers held recently at Centenary College was well attended by missionary women from all over the State. The two courses which were particularly interesting to women were "Shifting Populations," taught by Miss Ruby Van Hooser, and "The Enrichment of Home Life," by Mrs. Grace Sloan Overton. Mrs. Overton is well known in Louisiana and greatly appreciated for her helpful and instructive messages. Miss Van Hooser is new to Louisiana women, but all who sat at her feet to learn of the great migrant population of this land were given splendid help to lead mission study classes this fall.

Each afternoon at four, spiritual life group meetings were held under the direction of the Conference Spiritual Life Leader, Mrs. Guy Hicks, and these were indeed most helpful. The following Conference Officers and District Secretaries were in attendance: Mesdames George Sexton, Jr., W. M. Ledbetter, W. H. Martin, H. J. Powers, G. W. Dameron, C. I. Jones, H. V. Dunford, Guy Kinnebrew, Ira Campbell, Guy Hicks and J. B. Pollard.

* * *

Letters of instructions concerning the organization of the Woman's Society of Christian Service have just been sent to all missionary societies by Mrs. J. W. Perry and Mrs. Helen B. Bourne, president and secretary of education and promotion respectively, of the Woman's Missionary Council.

All missionary societies reorganize into Societies of Christian Service at the September meeting. In preparation for this a letter will be sent each pastor asking him to appoint three committees—a study committee, a nominating committee and a publicity committee. The Study Committee is to study all materials and become familiar with the new plans. Two packets will be needed—the organization packet containing The Guide, and other materials, price fifteen cents; the program materials containing a Book of Worship, price ten cents; Investing Our Heritage, price twenty cents; and a world map, price twenty-five cents. Order from Literature Headquarters, Doctors' Bldg., Nashville.

The Nominating Committee's duty will be to present to the charter meeting the list of officers needed and the names of persons qualified to fill these offices.

The duty of the Publicity Committee is to see that every woman in the local church has a personal invitation to attend this organization meeting and to become a charter member of the Society of Christian Service.

A very beautiful service to be used at the September meeting has been prepared and will be available to every local society. Let's make this a sacred and historical occasion in every church.

"It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us, unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men."—James Rowland Angell.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

"Gulfside" School of Missions, August 19-26, 1940

Many of our auxiliaries are cooperating with the Negro women of their community, in planning to send a representative Methodist Negro woman to the School of Missions, to be held at "Gulfside," in Waveland, Miss., August 19-26, 1940.

The theme of the daily program will be: "Investing Our Heritage," and the Leadership Class, to be held in the afternoons, will be the general methods class, for which all women are eligible. The discussion will center about the plans for the new Woman's Society of Christian Service. The new literature will be on hand, and Miss Muriel Day will teach the course, for which credit will be given.

Miss Louise Young, of the faculty of Scarritt College, Nashville, will teach the course on "The Church Serving Shifting Populations," and on Thursday evening, August 22nd, movies of the migrants will be shown.

Mrs. W. Howard Black, of Rayne Memorial Church, New Orleans, will lead the study of "Dangerous Opportunities," dealing with the situation in China today. Many of our women met Mrs. Black during our recent Pastors' School in Biloxi, when she was a member of Mrs. Landrum's class, and appreciate her talent and personality.

Mrs. Paul Arrington, president of the Mississippi Conference, will appear on the program, which will be most interesting and instructive each day.

Special features will include: Welcome Night, August 19th; "China," Mrs. W. Howard Black, Tuesday evening, August 20th; "Talent Night," August 21st; "Migrant Peoples," Miss Louise Young, also movies of migrants, Wednesday evening, August 22nd; dramatic sketches by the classes on migrants and on China, Thursday evening, August 23rd, also a "Lantern Serenade; evening of August 24th, an international banquet; Sunday morning, August 25th, sermon by Bishop A. P. Shaw.

Expenses: Registration, \$1.00. Room and board, \$6.00 for the week (first meal served Monday evening, August 19th). Money for new literature. Transportation from home of delegate to Waveland, Miss.

What delegate should carry: Bible, notebook, pencil, comfortable clothing, sensible shoes, bed linen, towels, rainy-day clothes, bathing suit, flashlight.

Send registration fee and make reservation with Miss Lillian Pugh, Box 103, Waveland, Miss.

We sent 28 Negro women to leadership schools last year—we hope to have at least 35 at "Gulfside" for the school this year. Begin to plan with the local Negro women now.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Alligator Auxiliary C. S. R. Activities

Under the leadership of Mrs. Jim Dunn, the Alligator auxiliary puts on a C. S. Relations program each quarter. During the

past quarter they emphasized interracial work. According to the Program of Work we were asked to make an offering for training Negro rural workers in May, and in June we were asked to make preparation for sending a Negro woman to Holly Springs. Important legislation at Jackson also added interest to interracial work at this time.

As a culmination to the quarter's activities and studies, Mrs. Dunn entertained her group at a tea, where the following program was given:

Prayer—Mrs. P. W. Smith.

Hymn—"Help Somebody."

Talk—"Interracial Cooperation"—Mrs. Jim Dunn.

Paper—"Free Schools for All Alike"—Mrs. Billy Butler.

Skit—"Cast Down Your Bucket Where You Are"—Mrs. R. A. Butler and Mrs. T. Philips.

"What Price Domestic Service"—Mrs. Durham.

"The Church Woman Answers"—Mrs. C. M. Callicott.

* * *

The auxiliaries of Bolivar county are assisting the Bolivar County Health Unit to advertise the Alpha Kappa Alpha Sorority Health Clinics, which are to be held during the month of July.

Dr. Dorothy Boulding-Ferebe, of Washington, D. C., and her staff of trained Colored assistants, including dentist, nurses, dietitians and several clerks, will hold clinics for Colored people for physical examination, paying special attention to nutritional disturbances and giving demonstrations in the preparation of various foods and teaching their value to the maturing body.

Every Methodist housewife can help in this work by telling her servants about this opportunity for free health advice.

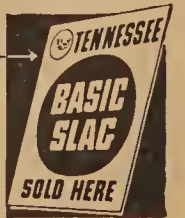
The clinics will be held at the following places: Tuesday, July 9, Mound Bayou, all day, starting at 9 a. m.; Wednesday, July 10, Mount Olive church, West of Shelby, 9 a. m.; Symonds (on Bogue), 1:30 p. m.; Thursday, July 11, Pertshire, 9 a. m.; Deeson, 1:30 p. m.; Friday, July 12, Woodbine, 9 a. m.; Wooten Place, East of Shelby, 2 p. m.; Saturday, July 13, Merigold, all day, starting at 9 a. m.; Sunday, July 14, open for appointments; Monday July 15, Lake Vista (Scott), all day, starting at 9 a. m.; Tuesday, July 16, Pace, all day, starting at 9 a. m.; Wednesday, July 17, Boyle, all day, starting at 9 a. m.; Thursday, July 18, Benoit, all day, starting at 9 a. m.; Friday, July 19, Kuhn School (on Bogue), starting at 9 a. m.; Saturday, July 20, Duncan, all day, starting at 9 a. m.

Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.—George Eliot.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON JULY 14, 1940

By Rev. W. C. Newman

THE VALUE OF FAITH IN THE FUTURE LIFE

Lesson Text: Job 14:13-17; 17:13-16;
19:23-29

Golden Text: As for me I know that my redeemer liveth.—Job 19:25.

These passages from Job are obscure, difficult, and easily made to mean more than was intended by the author. There are many conflicting interpretations given by commentators. Various translations seem to contradict each other.

But the hunger for the life that never ends is not obscure nor difficult to understand. Whoever has known sorrow, whoever has been perplexed, whoever has experienced defeat, whoever has met with disaster—these have felt that intense longing for a new and better life, in a new and better world.

Brave Words

Perhaps the bravest words that were ever spoken are the words "I believe." We recite them each Sunday in our worship. "I believe in God the Father almighty." And in our hearts we go on to say, "Because I believe in God the Father I dare to face the coming days with all their uncertainty."

But that creed reaches its climax in the words "I believe in the resurrection of the dead and the life everlasting." These are not just words in an oft repeated ritual. They are the highest expression of our faith, the courageous challenge to death.

The Necessity of Faith in the Future Life

If necessity is the mother of invention it is also the mother of philosophy. Driven to desperation by intolerable suffering, shaken with fear at some terrifying prospect, overwhelmed by some crushing experience, men almost inevitably try to find the answer to these life-problems, and to frame some satisfying credo that will help them through such experiences.

It must have been so with Job. Unjustly accused by his friends, and suffering fearful tragedies without having committed any sin, he is finally driven to the belief that this sorry life could not be all of life. There are wrongs in this world which can be righted only in some future world. And these wrongs must be righted. Life holds no meaning if they are not righted. A future life is not just a dim possibility, it is an absolute necessity, essential to an intelligent universe.

Life's Incompletions

It seems to be generally doubted by commentators whether Job actually thought of the future life in the same terms as do Christians of today. The idea of the resurrection from the dead had not yet come clearly into being. When he said, "I know that my redeemer liveth," so good commentators tell us, he literally said, "I know that my vindicator liveth."

His friends had accused him of sin which he knew he did not commit. His honor had

been questioned. His integrity had been challenged. His good name had been assailed. So, said Job, there is no way I can justify myself in the eyes of these men, but there will come a day when I shall be vindicated, and all shall know that these accusations are false.

Life in this world holds many incompletions. Tasks nobly planned and bravely begun are cut short by circumstance or death. Perfection of character, eagerly desired and patiently sought, is never realized. Misunderstandings and conflicts arise that can never be fully resolved. Hopes, desires, aspirations that are holy and splendid, never are achieved.

If this were the end of life it would be like an unfinished painting.

Divine Instinct

Yet when all is said and done, there is no way in which the future life can be proved. In the end it must remain a high faith, not a proven fact.

Does this lessen the value of that faith? Rather it may serve to make it more precious. For the finest things of our lives are not so much proved as divined. Not so much known as believed. Not so much seen as felt.

We do not come to the appreciation of beauty in flower or landscape by a process of logic. We do not argue ourselves into love. We do not make syllogisms about the loveliness of a little child.

So we do not prove immortality. It is an inescapable "feeling." It is not knowledge; it is greater than knowledge. It is faith, but not just faith. It is greater than faith. It is hope, but not mere hope. It is anticipation, satisfaction, a superior instinct bringing consciousness of a truth before it becomes a fact.

It is the mind of God breaking through to the mind of man to give him a tiny glimmer of the wonder that is to be of which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man what God hath prepared for them that love Him."

OXFORD-HOLLY SPRINGS YOUNG PEOPLE'S UNION

The Oxford-Holly Springs Young People's Union met Monday, July 1, with about seventy-five present. The young people of the Red Banks and Water Valley unions were guests. The program opened with the singing of the hymn, "Break Thou the Bread of Life," after which the Rev. Sidney White, of Florida, led in prayer. Before Bro. White gave his most helpful devotional on "How God Speaks to Us," we sang "My Faith Looks Up to Thee." After singing "Lord Speak to Us," Miss Ruby Sigman, of Holly Springs, gave a lesson on the book of Jonah. The scripture was taken from Jonah 3:1-10 and 4:10, 11. The comparison was made between the Old Testament time and the present time. God speaks to us as He did to Jonah—to go and preach what He bids us preach. How many of us have the courage to do His bidding? The fields are white unto harvest, but the labor-

ers are few. May this be a challenge to each of us. After the business meeting a picnic lunch was served.

Sincerely,
(Miss) RUBY SIGMAN.

CHRISTIAN LIFE ENCAMPMENT FOR SENIOR YOUTH

The Encampment for Senior youth of the Shreveport District, at Caney Lake, near Minden, enrolled 88 delegates, and is reported to have been one of the most successful camps which the district has held. The morning watch was conducted by Rev. Sam Nader, Miss Virginia Kilpatrick and James Bullock, with the general theme: "Paul and his advancement towards the establishment of the present-day church." Rev. Henry A. Rickey, dean, conducted the vesper services, and A. C. (Cheesy) Voran and Miss Dorothy Frank were leaders in singing and recreation.

The Consecration service led by Dean Rickey was impressive and five persons pledged themselves for "Life Service." A communion hour, led by Rev. Alfred Brown and George Pearce, was the concluding service. Dr. Adrien M. Serex, district superintendent, spoke on "Mastery of Thought." Officers were Clyde Henderson, president; Miss Virginia Kilpatrick, secretary; and Carley Fox, treasurer. Caney Lake has been reserved for the middle of June in 1941, and the camps of the Shreveport District will be held there at that time. Mrs. J. C. Parsley was business manager and dietician.

COUNCIL ON A CHRISTIAN SOCIAL ORDER

The sixth annual meeting of the Council on a Christian Social Order, a voluntary organization of which Dr. W. A. Smart, of Emory University, is chairman, will be held at Lake Junaluska, July 17-21, 1940. Speakers include Dr. Hornell Hart, of Duke University; Dr. James Myers, of the Federal Council of Churches; Mrs. W. A. Newell, of the Woman's Missionary Council; Mr. C. T. Carpenter, an attorney of Marked Tree, Ark.; Mr. Sam Franklin, Delta Cooperative Farms in Mississippi; and Dr. John W. Shackford, of Rock Hill, S. C. The theme of the Council will be "Unchurched Groups, Why They Are Out of the Church, and How They Can Be Reached." The honest skeptic, the industrial worker and the farm tenant will be studied.

NEBUCHADNEZZAR, A PIONEER IN THE BREAKFAST FOOD INDUSTRY

Nebuchadnezzar who, so far as history goes, was the first of the genus homo to eat grass, may not have been as daffy as he was supposed to be. A new food is being manufactured and is labeled "powdered grass." It is to be taken for granted that we can add sugar and cream, luxuries which Nebuchadnezzar did not enjoy, but anyway it seems that we are returning to Nebuchadnezzar's simple diet.

—The Religious Telescope.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE SOUL OF THINGS

Most of life's good things come in wrappings. The ear of corn is in husks; the nutritious nut in a shell; peas in pods; melons in rinds. Silver and gold, gems and jewels, are buried in the bowels of the earth; truth masked in symbols. The Scriptures say, "It is the glory of God to conceal a thing."

There is an outward and an inward which runs all through life; letter and spirit; ceremony and character. The quest of life is a search for the best, a seeking for the permanent amidst the transitory and the temporary. Only the indolent, the careless and the undiscerning are satisfied with the outward, the form, the symbol.

"Man looks upon the outward appearance but God looks upon the heart," is a favorite Biblical quotation. This that we call the body is the tenement of something greater than the body, more lasting, a spark of the Infinite, which may become a bright and shining light. Phillips Brooks had a grand sermon on the theme, "The Spirit of Man is the Candle of the Lord."

Religion may become a matter of outward forms, but so may education, law, politics, marriage, everything. And when this is true something dies. The soul of religion, education, law, politics, wedlock, shrivels, decays and devastation leaves its melancholy mark. A broken arch, a shattered column, a dreary sepulchre, designate the somberness of the scene.

"The duty of a Christian man," declared Zwingli, Swiss reformer and theologian, "is not to talk in a grand way of dogmas, but with God's help to do hard and great things." And one of the mystics has said, "I would fain be to Eternal Goodness what His own hand is to a man."

The essence of Old Testament religion is set forth by Micah, one of the most spiritual of the prophets, to wit: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." The essence of New Testament religion was epitomized by Jesus when He said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind; and thy neighbor as thyself."

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Mr. Absentee—"Did the speaker electrify his audience?"

Mr. There—"No; he merely gassed it."
—Selected.

Now Many Wear

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Mr. Jones

THE NOISE MAKER

By Rev. Vivian T. Pomeroy, D. D.

James Brewster Burns was a very promising child. He was eight years old and as bright as could be. He knew quite a good deal about almost everything; and his father was apt to tell his friends in the train, that at five years old James knew the make of every car in U. S. A.

James was not a silent child. Indeed, I may as well say—from my point of hearing—he was extremely noisy. But everyone knows that the aged are often testy about noise; so I said nothing when James' parents explained that noise was natural, and showed life, and that one should always be suspicious of a quiet child.

At eight James developed a passion for fishing. He spoke of his coming birthday and how he desired all that was necessary to be a fisherman. Needless to say, his parents, being anxious for James to express his entire personality, purchased all that was necessary for the gentle art of fishing. I am not much of a fisherman myself; so I shall not try to describe the presents. But I do know that James spoke incessantly about large fish and also mentioned to whom he would give them. Meanwhile, until vacation came, he continued to talk loudly and shout furiously and whack everything which came in sight. Doors banged, boots thudded, baseball bats clattered—in short, James was the life of the home.

And the vacation came. The family drove off with James bawling about his rod and line and basket, and with James' wire-haired terrier yapping excitedly. His father and mother were talking in sign language the only language possible when James was around.

The first day of the vacation was perfect for fishing—with that still grayness so rare and right for fishing. James rang up three friends—also fishers—and they started for the lake. James' fishing tackle was superior; he admitted that; and they separated a little—James saying that, if the others caught nothing, he could share his fish with them.

For a time James shouted things to the others. They moved farther away. At last they were hidden.

James fished, and he also whistled and kicked up stones to pass the time. Many times he shouted: "Gee! I saw a whale of a fish then." The morning passed. Many times James saw whales of fish gliding by.

At noon three figures came from the silent bushes, showing James some fish. James had caught nothing. Sheer bad luck, alas!

On the way back to lunch he explained that there was something wrong with that place. He accepted three fish—not the largest—from the others.

At lunch he spoke a great deal about the poor place he had chosen, of the huge fish he had seen, of poor luck today and better luck tomorrow.

Grandfather had come to lunch. When James had finished talking, Grandfather said mildly: "I never saw a fish's ears, but I guess they're pretty effective. If you want fish to open their mouths, you keep yours shut. A really bright guy never mistakes a fishpond for a baseball field."

James Brewster Burns looked with pity

at Grandfather—Honestly!—Reprinted by special permission of the author and The Christian Leader.

MARY MORRELL'S TESTIMONY

A young girl named Mary Morrell offered herself as a missionary of the American Board of Commissioners for Foreign Missions. Because she seemed so young and timid and because she had a slight impediment in her speech, the Board hesitated to send her abroad, but it finally did so.

When the Boxer Revolution in China broke out, Mary Morrell and two other missionaries, who had fled to a certain compound, were surrounded there by the Boxers. Chinese troops had been detailed to guard the compound and ostensibly to protect the missionaries, but secretly they had been told to "do nothing." The tumult and threatening increased. Guns were fired and the air was filled with shouts and demands.

Suddenly the great gates of the compound swung open, and Mary Morrell came forth. In a clear voice, speaking in the Chinese language, the girl who had seemed to be too young and timid to be a missionary said, "Why do you come here to kill us? We are your friends; we love you, and we have come from across the seas to show you the way of life. We have no other purpose than to bring you a blessing and to tell you of the good Father who loves you and of Jesus Christ who gave His life for you. Can you not see that we want to help you in every way and bring you the good tidings of great joy?"

That day the Boxers went away amazed by the girl's courage, but the next day they returned and killed Mary Morrell and the others.

To the amazement of the Chinese, the relatives of those murdered missionaries are now following them to China. The old gatekeeper still lives to whom Horace Pitkins, one of the three, intrusted a letter to his son, urging him to come to China and take up his father's work; and in answer to that last message, the son, a graduate of Yale, is now a medical missionary.

But most remarkable of all was the effect of Mary Morrell's heroic testimony upon a young Chinese soldier, who later became General Feng. He was so filled with the Spirit of the Master that the great army of which he became commander was a witness of his Christian zeal. Within a comparatively short time, more than one thousand soldiers were baptized on public confession of faith.—Youth's Companion, in the Wesleyan Methodist.

Remember that labor is necessary to excellence. This is an eternal truth, although vanity cannot be brought to believe it or indolence to heed it.—John Randolph.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

THE BEACON PRESS
25 Beacon Street Boston

COLLINS CHURCH TO HAVE HOMECOMING HISTORY TOLD

The Collins Methodist Church is having a Homecoming on June 30th. All former district superintendents, former pastors and all members of the church are invited to attend.

The Methodist church in Collins, Miss., was organized on February 1, 1900, by the Reverend B. S. Rayner, who at the time resided in Magee, Miss. The first meeting-place was a vacant grocery store building which stood on a spot near where the News Commercial Printing Plant is located. Mr. G. J. Pope was the first person received into the membership of the church. Other charter members are: Mrs. G. J. Pope (then Miss Blount), Miss Amelia Blount, Dr. W. N. Blount, Mr. Sam Coulter and a Mr. Higgins. A few more people were present when the church was organized, but the above mentioned constitute the charter membership. Those who worshipped at evening services were asked to bring lanterns and lamps along to light the building.

At a quarterly conference held in Magee, Miss., in the fall of 1900, the Collins congregation was authorized to erect a church building. The following summer the small membership went to work to raise funds for the building program. In 1901, the first church building was erected, and this building was used until May 24, 1924, when it was destroyed by a cyclone. Immediately Rev. J. W. Thompson led the people in the erection of the present building.

The pastors of the church and their pastorates are as follows:

B. S. Rayner, 1900-3; G. S. Harmon, 1903-7; B. F. Jones, 1907-9; H. L. Norton, 1909-11; J. C. Chambers, 1911-14; J. Y. Bowman, 1914; W. M. Williams, 1915-19; J. M. Lewis, 1919-22; J. W. Thompson, 1922-26; P. H. Grice, 1926-29; J. M. Corley, 1929-31; H. L. Norton, 1931; T. C. Cooper, 1932-35; John M. Moore, 1935; J. D. Slay, 1936; J. S. Noblin, 1937.

The former district superintendents are: T. L. Mellen, A. F. Watkins, M. B. Sharbrough, G. H. Thompson, W. B. Jones, W. W. Graves, R. Selby, J. R. Jones, W. A. Hays, J. T. Leggett, V. G. Clifford. The present district superintendent is Rev. W. B. Alsworth.

The following have served as superintendents of the Church School in Collins church: D. A. McIntosh, R. S. Cross, W. H. L. Carruth, Roy Price, D. A. McIntosh, Jr., Tarver McIntosh, David Livingston, Claude Walker, James Arrington, W. U. Corley, Hugh McIntosh, Jr.

The churches sent two missionaries into foreign fields and one young man into the ministry, viz.: Mrs. Lillian Williams Beanland, Mrs. Hubert Degosserie, Rev. Philip Grice. Mrs. Beanland went from the church as a missionary to Africa in 1918; Mrs. Degosserie went as a missionary to Africa in 1928. It was at the age of 15, and while he was a member of Mrs. D. A. McIntosh's Church School class, that Rev. Philip Grice gave himself for life service at an Epworth League Assembly which met in Hattiesburg, Miss., in 1928.

The church became a station in 1936. The present membership is 198.

LOUISIANA CONFERENCE YOUNG PEOPLE'S ASSEMBLY

The Senior Young People of the Louisiana Conference will hold their annual Assembly at Camp Brewer, Forest Hill, La., August 10-17, 1940. Rev. H. L. Johns, of

Lake Charles, is the Assembly Dean.

The faculty and staff will include the following: Rev. Wm. J. Reid, Rayville, La.; Rev. E. R. Haug, Iowa, La.; Rev. H. E. Pfost, Pineville, La.; Dr. A. B. Bonds, Assistant Dean, Graduate School, Louisiana State University, Baton Rouge, La.; Dr. Hugh Henry Harris, professor at Candler School of Theology, Emory University, Georgia; Rev. George Pearce, Shreveport, La.; Rev. Paul Worley, General Board Representative, Nashville, Tenn.; Mr. Tom E. Hampton, Vocational Guidance Department, Ouachita Parish Schools, Monroe, La.; Dr. Pierce Cline, President Centenary College, Shreveport, La.; Rev. Lea Joiner, pastor and young people's worker, former M. P. Church; Mr. Silvio Silva, student at Vanderbilt University, Nashville, Tenn., from Brazil. Head Counselor for Girls, Mrs. G. W. Dameron, Shreveport, La.; Head Counselor for Boys, Rev. W. H. Bengston, New Orleans, La.; Mrs. J. C. Parsley, Shreveport, La.; Mrs. R. H. Gannaway, Monroe, La.; Prof. A. D. Voran, Centenary College, Shreveport, La.; Miverva Petty, Shreveport, La.; Henry Gilette; Miss Dorothy Franks, Shreveport, La.; Miss Mary Siudy, Oakdale, La.; Rev. Bill Byrd, Farmerville, La.; Mrs. Van Carter, Shreveport, La.; Mrs. W. E. Trice, New Orleans, La.; Rev. B. F. Roberts, Mr. Bill Schuhle, Jr., Miss Opal Joiner, Mrs. J. O. Griffith, Miss Lorena Roberts, Miss Gaynell Beadle, Miss Margaret Infinger and Miss Merle Whitman.

Conference Officers are: Bill Fraser, Many, La., President; Sammy Kohara, Alexandria, Vice-President; Miss Dorothy Van Lue, New Orleans, La., Secretary; Mrs. Sam Peters, Jr., Shreveport, Treasurer; Miss Rubye Irene Miller, Lake Charles, La., Publicity Superintendent; Miss Maude McFarland, Alexandria, La., Conference Director of Young People; Miss Carolyn Gwin, New Orleans, La., Conference Director of Intermediates and Camping.

We will be able to accommodate only 225 delegates at our Camp Brewer Assembly. The quota for each district is as follows: Alexandria, 26; Baton Rouge, 35; Lake Charles, 26; Monroe, 32; New Orleans, 29; Ruston, 34; Shreveport, 43. Pre-registrations should be in to the Registrar, Miss Maude McFarland, 1711 Bryn Mawr St., Alexandria, La., by July 1st. Your quota will be protected until July 15th. After July 15th, the registration will be thrown open, allowing other districts the privilege of adding to their assigned quotas. We are hoping that as many churches will be represented as possible.

Our Assembly theme is: "For Christ—Today." Programs and application blanks have been mailed to all pastors and workers with youth. Everything points toward one of the best Young People's Assemblies the Louisiana Conference has held.

DR. C. K. VLIET AT GROUP CONFERENCES

A group of quarterly conferences of the Sardis-Grenada District, North Mississippi Conference, met in the Hernando church on Thursday, June 27. The charges composing the group conferences were: Horn Lake, Lake Cormorant, Pleasant Hill, Coldwater, Arkabutla and Hernando.

The conferences had the especial good pleasure of hearing Dr. C. K. Vliet, of the General Commission on Benevolences. He brought a most stirring message at the 11 o'clock hour. Dr. Vliet's message stirred up our thinking, our consciences and our determination on the matter of benevolences. The opinion of the entire group was that

Dr. Vliet is doing one of the greatest jobs in the church, and that his work should receive the wholehearted support of the entire church. It was a real privilege to have him for a week in our district, and for a day in our section. We are indebted to our district superintendent, Rev. C. T. Floyd, for staying on the job until he secured such a busy man for the week. We feel confident that our district will show results in the fall too, on the matter of benevolences.

In the afternoon the quarterly conferences were held simultaneously. Expressions from many officials warmly commended the idea of group conference at least once a year. It provides fellowship, a sense of unity with the workers of other charges, sympathy for each other in our common problems, and inspiration on hearing each others reports of progress.

WISE AND OTHERWISE

By Rev. James H. Felts

Brother Sam Thames, of precious memory, was given to saying, "The thinner your mortar the harder you must throw to make it stick." My, how thin my mortar was!

When bird dogs chase rabbits, gospel preachers deliver soap-salvation sermons, and childless couples teach us how to "raise children," there is justified disgust.

The "big leaders" of today remind me of the mud-pie brigade of my childhood days. They think they are thinking when they suspect, abuse, cuss and discuss, and throw mud. All of them are living in glass houses.

The man who "runs over himself" to shake hands with the bishop and kow-tow, is close akin to the autograph hunter. Both are cracked.

A fluid-tongued courtship begins in a bed of roses and ends in a bed of slats. Too much mustard!

Nothing is more healthful, practical and necessary to civilized living than Christian principles.

Did a hornet ever hit you on the left side of the upper lip like a rifle bullet? What an experience! How it inspires respect for the hornet.

According to Mr. Baines, "you can paint a white horse black, but he won't run any faster." Even so. And you can educate a mule, but he won't neigh like a horse.

When a woman thinks she is wearing a hat she is just as happy as though she were wearing one. Let her alone.

When Dr. Paul and Dr. Barnabus had a sharp contention about brother John Mark and brother Silas, each of them got the man of his choice. Neither of them was helped by the contention. Evidently we like to make faces at each other occasionally.

True or false? No man can keep the commandments?

LIFE OF BISHOP HAYGOOD

The Rev. Elam F. Dempsey, of Atlanta, Ga., and former editor and business manager of the Wesleyan Christian Advocate, has completed his biography of Bishop Atticus Green Haygood. Five hundred additional copies will be printed. The author recently received a warm commendation from Bishop Thomas Nicholson concerning the original method of treatment and the just appreciation concerning Bishop Haygood.

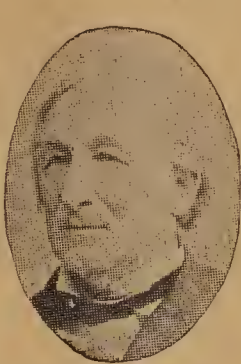
—Christian Advocate (N. Y.)



H. N. McTyeire



C. C. Gillespie



J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



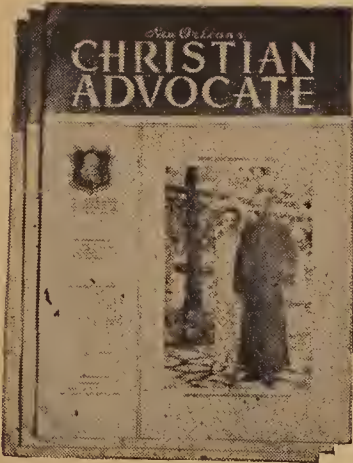
W. C. Black

The New Orleans Christian Advocate

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	14
Haughton—J. J. Davis.....	13	15
Newton—Geo. H. Jones.....	16	18
Inverness—R. T. Hollingsworth.....	13	22
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	47
Gilbert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Okolona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Loranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Bogalusa, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	24
Houston, Miss.—W. J. Dawson.....	14	27
Cotton Valley, La.—J. F. Wilson.....	12	14
Amory, Miss.—E. H. Cunningham.....	38	41
Pioneer, La.—J. C. Price.....	14	14
Hammond, La.—Carl Lueg.....	18	19
Collins, Miss.—J. S. Noblin.....	8	14
Bastrop, La.—M. S. Monk.....	26	35
Winnsboro, La.—O. L. Tucker.....	10	14
Benton, Miss., W. M. Sullivan.....	14	14
Reserve, La.—Don Risinger.....	3	4
Pontotoc, Miss.—G. H. Boyles.....	14	41
Mooringsport, La.—J. F. Dring.....	12	12
Church Point, La.—T. D. Lipscomb.....	6	10
Munholland Mem.—Karl Tooke.....	4	6
Swiftown, Miss.—L. M. James.....	6	6
Columbia, La.—E. P. Drake.....	14	16
Wisner, La.—C. F. Sheppard.....	8	9

After Ninety Years



QUOTA CHURCHES

(Continued)

	Quota	Sub.
Lake Prov., La.—H. N. Brown.....	13	16
Lake Charles, La.—H. L. Johns.....	52	58
Hazlehurst, Miss.—J. B. Cain.....	19	19
Gonzales, La.—Edward Jordan.....	9	10
Natchitoches, La.—R. R. Branton.....	20	20
Como, Miss.—A. R. Beasley.....	8	15
Oak Ridge, La.—A. M. Wynne.....	12	14
Lecompte, La.—F. J. McCoy.....	9	19
Lake Arthur, La.—F. J. Holladay.....	6	10
Bell City, La.—W. R. Corrigan.....	7	10
Rayville, La.—W. J. Reid.....	12	13
Plaquemine, La.—Wm. Schuhle.....	3	6
Shreveport, La.—Jolly B. Harper.....	21	28
Pelican, La.—G. H. Corry.....	12	15
Sulphur, La.—Martin Hebert.....	16	29
New Iberia, La.—R. H. Staples.....	15	23
Ellisville, Miss.—J. D. Slay.....	11	15
Kingston, Laurel—D. T. Ridgway.....	18	18

HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "
Jackson, Miss.....	E. L. Ledbetter, "
Dublin, Miss.....	C. A. Northington, "
Mangham, La.....	S. J. McLean, "
Clinton, La.....	M. D. Fulkerson, "



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

RESOLUTIONS UPON THE DEATH OF MR. CHARLES HENRI THOMPSON

Adopted by the Board of Stewards, Galloway Memorial Church, March 4, 1940

Whereas, on February 3, 1940, death removed Charles Henri Thompson from the associations and activities of this world; and

Whereas, Charlie Thompson, after moving from Crystal Springs to Jackson more than thirty-five years ago, entered into the business life of this city, and with his devoted wife and family became identified with the membership and activities of First Church, now Galloway Memorial; and

Whereas, Charlie Thompson was for more than thirty years an active and efficient member of the Board of Stewards of this church, serving with unchanging fidelity and cheerfulness on whatever committee or to whatever task assigned, being at the time of his death chairman of the Committee of Lay Activities; therefore be it resolved

1. That we give this expression to our sorrow at the loss of our dear friend and brother, whose strong faith, unwavering devotion to the church, brotherly attitude and cordial manner won for him the confidence of all who knew him. We recognize inspiration in his fortitude and stimulus in the regularity of his attendance to the responsibility of church membership.

Though departed, yet he liveth through those who came under the influence of his Christian example, and we, the members of this Board, recognize the blessing of the fellowship had with this brother beloved.

2. That we express to Mrs. Charlie Thompson, talented servant of the church, and to other members of the family, our sincere sympathy and our prayer that they may experience the fullest comfort of the grace of God, and find relief in the midst of this great sorrow by new evidences of hope and assurances through faith.

3. That a copy of these resolutions be spread on our minutes, a copy furnished to the family, and a copy sent to the New Orleans Christian Advocate.

Respectfully submitted by
the committee for the Board:
J. M. Sullivan, Chairman; W.
H. Watkins, J. T. Calhoun.

(Note: These resolutions did not reach us until a few days ago, hence the delay in publication.—Editor.)

AN APPRECIATION OF THEIR MOTHER, MRS. D. S. MIMS

We have lost the most precious gift to earth's children—our Mother.

Yet the warmth of her love will never fail us; the gentleness of her spirit will ever pervade us; the calmness of her life will shield us from our terrors and distractions.

Her smiling forgiveness that soothed the penitence of the small offender; and the persistent charity, that like the rays of the sun reached toward the criminal and the near-criminal, though puzzled, that there could be such, in a world so all-yielding in beauty, grandeur, comfort and hope, will make us ever understand Christ's mission more—that sin in all its hideousness can hide its head in the wounds of the Savior and emerge from their red, bloody depths, white as snow.

Fearless before the battles of life, not like the warrior, but the humble, radiant

champion of all right, and fearless before the transition into life eternal, her mind clear and knowing, challenges our courage and makes us happy to carry on to the end and the beginning.

Her patience, sublime as eternity, will envelop us in its placid depths so that we shall scarcely realize the fitful storms of time.

Her faith in God the Father, Christ the Son, and in the comfort and leadership of the Holy Spirit anchored earth to Heaven, will hold us firm and strong until we, too, shall lift anchorage and sail thence.

Her peace, given not by the world with its falsities and delusions, vainly satisfying the superficial, but that peace that passeth the understanding of the wisest of men will flow ever into our souls.

Buoyant and beautiful, her sweet spirit drawn into the arms of the Savior, calls now and ever to follow.

Life because of her will be upward, upward, and again upward and upward, onward and onward, till time for us will be no more—and then, we find—our Mother.

Her children: Miss Lela Mims, Dr. David D. Mims, Mrs. F. W. Scott, Mrs. Wilton Delafield (her granddaughter), Miss Mary Mims, Sam Mims, Mrs. W. B. Allums, Henry B. Mims.

SHREVEPORT CITY-WIDE UNION

Following is a report of the recent monthly meeting of the Shreveport Senior Methodist Youth City-Wide Union. With the Mangum Memorial Methodist church in the role of church host, the Shreveport senior union met for their monthly meeting June 24, which featured an address by Mr. Waldo Moore, city editor of one of the city newspapers, who spoke to the leaguers present on the theme of: "Christian Youth and Their Place in the Present World Crisis."

Mr. Moore, who is a son of the Rev. Waldo W. Moore, of the Mississippi Conference, urged the youth to live closer to God, to keep their faith, and to continue toward unification as members of the church.

As his slogan in this time of struggle, editor Moore used the quotation of the Bible: "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's."

Following the address a short echo meeting of reports of activities of the District Christian Life Camp was held, in which Miss Virginia Kilpatrick and William Sirman presented summaries of the meeting.

"That representation from all churches of the union be present at Camp Brewer," was urged by Lawrence Koelemay, union president, during the business meeting.

A period of silent prayer and meditation for those in strife and need, was closed by Miss Helen Chadock.

Following the meeting, was a refreshment hour, during which the host group, under the leadership of A. Merlin Kinnon, served ice cream and cookies to the young people.

An invitation for the July meeting of the union to be represented at the official opening of a recently completed Baptist church at Benton, was accepted by vote of the body. The invitation was presented by Arthur Dunnam, president of the Benton Methodist Young People. Date for the meeting was announced as July 29th.

REPORTER.

Many a man thinks he has an open mind when it is only a blank one.—Ezra.

HOME AT LAST

Beyond the setting is the rising sun and coming day. Beyond the darkness is the light. Beyond the storm is the calm. Beyond the earthquake's fiery throb are green fields and smiling skies. The coffin and the shroud are often separated but a little way from the bridal scene with garlands and music. The road may be long and weary, but it has an end; the voyage tedious and anxious, but land is reached at last. All things change; the seal of every mystery shall be broken. All griefs will end, all tears be dried, all sighs shall cease. The weary and sadhearted shall lift up their heads and sing; their hands shall clasp the latch on the eternal door that leads into the sorrowless home. In happy crowds they shall gather on the crystal sea, shining and angel led. I see them today all over the plains of earth; the big, unbidden tears are stealing down the furrowed cheek. Lo, it is the night of sorrow, and all the world is dotted with broken hearts. But the star of hope beckons even these, and they pass on their way. And now they hear the echoes of the trump of jubilee. They have climbed the last hill and are come in sight of the plain along which the King and his retinue shall pass and lead them homeward. In sight of the everlasting doors of the city of gold they give one loud, one long, one lingering shout: Jerusalem, Jerusalem! Lo, they are shut in forever. Home at last, home at last!

—Selected.

1940 YOUTH CRUSADE CARAVAN TRAINING CAMP

(Continued from page 9)

W. R. Cagle, Dr. and Mrs. J. A. Evans, Mr. and Mrs. W. W. James, Mr. and Mrs. C. C. McDonald, Miss Margaret Parker, Mr. and Mrs. P. E. Porter, Mr. and Mrs. T. T. Robin, Mr. and Mrs. Leo W. Seal and Mr. and Mrs. G. R. Rea. For transportation: Mr. Ed P. Ortte, Mr. Chas. J. Moore and Mr. Anthony Benigno, for a boat ride on the Gulf. Mr. Chas. G. Moreau and his staff for publicity in the Sea Coast Echo. For all courtesies shown by the officers in the county court house, and all others who have helped us in a big way, whose names I may have omitted unintentionally.

ANDREW J. BOYLES,
Pastor, Bay St. Louis Meth. Church.

America's future will be determined by its homes and schools. The child becomes largely what it is taught; hence we must watch what we teach it and how we live before it.—Jane Addams.

Percival: "Daddy, do they raise political plums from seeds?"

Daddy: (who never had one): "No, young man. Political plums are more often the result of a bit of clever grafting."

—Pathfinder.

Author—"Well, at long last I've written something that the editor will not alone receive, but welcome with thanks."

Friend—"A real masterpiece!"

Author—"Not exactly that; it's a check for a year's subscription."—Selected.

Mrs. Impatient—"Why should a big, strong man like you be out begging?"

Door Knocker: "Well, lady, it's the only business I know in which a gentleman can address a beautiful woman like you without a formal introduction."—Selected.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Let us never give way to despondency. As once for Jesus, so for us, there lies beyond the vale of despair and doubt the new discovery of God's power which will never leave us nor forsake us.

—E. Maynard Willson.

THE PRAYER-ROOM TODAY

O God of all wisdom, thrust thou me into a lifelong quest of great ideas. Save me from easy contentment with small thoughts that cost little and whose rewards are slight.

Stir within me some inward and holy passion for the mighty thoughts that, costing all, reward the soul with all.

Teach me the thrill and the enlargement that are found in keeping pace with the great minds of the ages.

Cleanse me of small spite, purge my soul of puny hatreds, sweep my heart of paralyzing bitterness—through the ennobling power of great ideas.

In the name of him who is the truth. Amen.

—P. R. Haward.

Oct 140

Rev J B Cain

Life's Stewardship

(Author Unknown)

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song,
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

If heaven's grace has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other hand can heal;
If some great truth the speaking skies to me reveal,
Then, I must go, a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.
God's gifts are like his flowers which show their right to
stay
By giving all of their bloom and fragrance away;
Riches are not in gold or land, estates or marts,
The only wealth worth having is found in human hearts.

—Religious Telescope.



WALLET OF THE WEEK



THE CITY OF PARIS is said to have been spared the ruthless destruction of war because of its rich art treasures and other refinements of civilization, the exemption of Rome is urged upon the ground that it is the seat of the Holy See, and it is being suggested that Palestine be spared upon the ground that it is the sanctuary of three great religions. The whole idea is sickening and disgusting. What about the millions of men, women and children entitled to sanctuary as being created in the image of God, the objects of religion, the creators of art and the builders of civilization?

* * *

BIBLES AND PRAYER BOOKS are said to be in great demand among the soldiers in China and in Europe. Four editions of the Bible like those Oliver Cromwell issued to his Ironsides are said to have been exhausted, and it is impossible to fill the orders for Chinese soldiers. "The Christian Soldier" is the title of a prayer book issued by a Roman Catholic organization of working youth, for distribution among those in active military service in Europe. If the war lords had heeded the Bible message, perhaps the war and its terrors might have been avoided.

* * *

HELGOLAND, the island in the North Sea off the German coast, has a total area of one-fifth square mile. It was once the rendezvous of sea rovers and it is now a mighty German fortress. The shrine of Hertha, at which the Angles came and worshipped, is said to have been located there, and there also St. Willibrod is believed to have preached Christianity. From its better days, it received the name "Heligoland," which means "Holy Land." Today its red cliffs, crowned with a great military fortress, and its border of white sand beach, tell a different story.

* * *

THE ALL-INDIA NATIONALIST CONGRESS at Wardha, through its working committee, is reported to have formally discarded the principle of non-violence in dealing with external aggression and internal disorder. This action, taken in defiance of Mohondas K. Gandhi, means that if an agreement can be reached between the Congress party, the Moslems and the British Government as to India's independence, the whole military effectiveness of the country will be marshalled on the side of England in the war now going on. Gandhi was released from responsibility for the party's new program.

* * *

SOUTHERN BAPTISTS have launched a drive to raise two hundred thousand dollars to finance British Baptist missions which the British Missionary Society can no longer maintain on account of the war in Europe. Dr. George Truett, of Dallas, Texas, is chairman, and the headquarters of the committee is in Atlanta, Georgia. A two-weeks campaign began on July 7, and the money collected will be sent through the Mission Board of the Southern Baptist Convention direct to stations in India, China, Japan, Africa and the Near East. There are four hundred and seven missionaries to be supported.

IT IS ESTIMATED that nine-tenths of the world's two billion people might today, if they choose, read the Bible in their own tongue. Four additional translations have been added, two each for the Philippine Islands and China. The Nwa Lisu New Testament, used in the Yunnan Province, is said to have a decidedly Western flavor. The dialect is printed in Roman characters, the words are set from left to right, and the book is read from front to back, as are our own books.

* * *

ANTI-SEMITIC PERSECUTIONS, according to *The American Hebrew*, are following in the wake of Berlin-Rome conquest. Six hundred Jews are reported to have fled from France to Spain, anti-Jewish decrees have been issued in Denmark, Italy is reported to have joined actively in Jewish persecutions, new decrees are reported in Germany, unspeakable terrors are the lot of Jews in Czechoslovakia, and six hundred Jews were slain, charged with aiding the entry of Soviet troops into Rumania. The number of wounded was not given.

* * *

THE STATE OF PENNSYLVANIA ranks second in population and is thirty-second in area, but its religious interest is not indicated by its area or its population. According to reports, it has more church buildings than any other state in the union. Some years ago the shifting of population in the city of Philadelphia caused many church buildings to be abandoned, and it was not uncommon to come upon a beautiful stone structure which bore the sign: "This church for sale." It had at least gone out of business in that location.

* * *

THE AMERICAN INSTITUTE OF PUBLIC OPINION conducted a survey to determine the willingness of Americans to take British and French refugee children into their homes. The results indicate that five million families might be disposed to take such children and care for them until the war is over. This estimate is subject to many provisions and exceptions which would probably greatly reduce the number that might be actually placed. Recent developments will probably eliminate France from the refugee appeal.

* * *

HERNANDO DE SOTO, Spanish conquistador, explorer, soldier of fortune, son-in-law of the governor of Darien (Panama), and brother-in-law of Balboa, joined the Governor of Darien at nineteen years of age. He participated in the expedition to Nicaragua in 1524, led the flotilla that explored the coasts of Guatemala and Yucatan in 1528, was the leader of three hundred volunteers who assisted Pizarro in the conquest of Peru in 1532, after which he returned to Spain with a fortune of 180,000 ducats. In 1537 he was appointed to the Governorship of Cuba, to which Florida was attached, sailed with 746 Spanish and Portuguese soldiers, 125 horses and 13 pigs, ancestors of the "razorbacks." De Soto left his wife to govern Cuba and landed in Florida in 1539. He traversed in order, Florida, Georgia, South Carolina, Western North Carolina, Tennessee, Alabama, Mississippi, Arkansas and Oklahoma. He died near Arkansas City, Ark., April 21, 1542.

New Orleans

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE FIGHT AGAINST WORLD CHAOS

A few days ago we stumbled upon one of the most thought-provoking statements on the present world situation that we have seen anywhere. It was an editorial note in an inconspicuous corner of the May issue of the **Philippine Magazine**. Dr. Lin Yutang lectured on "The cause of the World Chaos," and the editor of the magazine was one of those chosen to conduct a panel-discussion—to interrogate the speaker and to offer revisions of the argument presented.

It appears that Dr. Lin's main contention was that "totalitarianism" is the cause of the present world chaos. To this statement the editor demurred by saying that "totalitarianism" is really an effort to establish some organization against chaos. He then offered the suggestion that its defect lies in the fact that it is an organization wholly along national lines and for national aims—that it is a competitive rather than a cooperative approach. Leaving out of consideration possible implications or applications of this argument and all consideration of dictatorship, the liquidation of religion and the persecution of minorities, this means that totalitarianism leaves out of account those who must be inevitable partners in any result that may be achieved, and whose interests must enter into any plan that could possibly hope to avert the chaos which seems to impend. It requires no blueprinting or documentation of this idea to make clear that no nation-centered plan can hope to set up the machinery for world peace without which there can be no guarantee against chaos.

The fact that every nation is now, whether it chooses to be or not, part of a great world community can mean but one thing: that international life and relations must be organized upon a community basis. There must be such cooperation as will effect an international harmony, disarm every form of distrust, push ideas of predominance and subordination out of the picture, and recognize a community interest in the resources of the world, not based upon power or conquest, fundamentally emphasizing human needs and human values. That can never be achieved while nations think in terms of their own frontiers, forms of governments, colonial control and trade predominance.

It is possible that the germinal idea of the League of Nations, applied equitably as a world social venture, might have averted the disaster which has devastated Europe in recent months. But, born as it was out of the rancor of a great war whose losers were denied a seat at its council table, no better fate than it has achieved could have been expected. It is probable that no such council could be set up under the strain of feeling and

suffering now existing. Such a cooperative enterprise will never be set up by a group of nations seeking their own interests and no such arrangement can be achieved by a council dominated by international bankers, monarchs of trade and covetous empire builders. Only true, unselfish and courageous representatives of Him who preached the brotherhood of man and the spiritual unity of the world can qualify for that great responsibility.

PEACETIME CONSCRIPTION AND COMPULSORY MILITARY TRAINING

We make no pretense to expert knowledge on matters of national defense and in that confession we are saved from a feeling of inconsolable loneliness by the fact that today America is reported to be practically defenseless in spite of the huge army and navy expenditures over the last eight years. We have already recorded our belief in an adequate defense program and a stern attitude toward under-cover agents of alien governments and ideologies, but we do not favor upsetting the social and economic structure of our national life and reversing our traditional doctrine of freedom by the substitution of peacetime conscription and compulsory military training. To us it means the herding of the manpower of the nation, from 17 to 65 years, under drastic penalties and threats of imprisonment, for the creation of a great war machine.

We are opposed to the measure. 1. We are opposed to war. 2. We do not believe that any such emergency exists as would justify this invasion of American freedom. 3. We do not favor a scheme which would so upset the lives of our young people as to leave them no option but to enlist in the national service or accept the status and the mendicancy of our four million unemployed youth.

We oppose the measure for other equally valid reasons. 1. We believe that it is a measure for capitalizing a hysteria which can serve only militaristic interests and ends. 2. We believe that it is designed to create a formidable war machine rather than to protect and conserve the liberties of a free people. 3. We believe that the measure proposed is based upon the assumption that American youth is flabby and yellow, an assumption which we do not accept. 4. We believe that it would place the lives and the fortunes of our youth in the power of military dictators, and that it tends to implement dictator control of America through the building of an irresistible military establishment.

We are definitely against the passage of this measure for we believe that its passage would mean that democratic government in America is on the way out. We are for preparedness as a **defense** measure, but we are un-

willing to exhaust our national resources under any paroxysm of fear such as now prevails. We feel morally sure that it requires a lower order of courage to sit in marble halls and polish guns and sharpen swords to be stained with the blood of others than that required to resist the insane passion for war which is now laying the civilization of the world in ruins. We are absolutely against every unnecessary encroachment upon American liberty, such as we believe this conscription and compulsory military training proposal to be. We will not support a measure which would crush the nation under a burden of taxes and end in the amalgamation of the young life of the land into a great totalitarian power of the West. This is no temporary expedient which would be abandoned when the emergency passes. It is the verdict of history that power having passed is seldom recalled. We are one hundred per cent against this proposal.

DEATH OF BISHOP W. A. C. HUGHES

The death of Bishop W. A. C. Hughes, elected at the first session of the Central Jurisdictional Conference, on last Friday evening, was a shock to the entire Church. He falls upon the very threshold of what his friends expected to be a constructive leadership of his people. His translation brings a more direct sorrow to this section, since he had been assigned to the New Orleans episcopal area and would have made his home in this city.

The editor of this paper met Bishop Hughes only once, and that at the Gulfside Pastors' Conference seven or eight years ago. We were favorably impressed with him then and we were looking forward to his coming that we might have the opportunity for knowing him better. Alas, our meeting has been postponed to a celestial setting where time does not run.

The episcopal record of Bishop Hughes is that of being the first bishop elected by the United Church, and first in briefness of official tenure and service in the annals of American Methodism. Bishop Henry B. Bascom lived two days less than four months after his election, and Bishop John J. Tigert lived six months and seven days. Bishop Hughes was stricken at the consecration service in St. Louis, on June 23, was removed to John Hopkins Hospital, Baltimore, and there he died on July 12, an episcopal tenure of twenty-two days without even a day of episcopal service.

This Advocate joins with the sorrowing hosts of the Central Jurisdiction for the untimely demise of this newly elected leader, and we extend sympathy to those of his household whose joyous hopes have so soon become as a withered rose. May the Lord of grace and glory give unto those that mourn "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," that He may be glorified.

FINISH THE CAMPAIGN

It is our purpose to publish a charge by charge report on the Advocate campaign next week, and we will publish such a report each week until the final report, which we plan for August 15th issue. At the present time 124 charges in the Louisiana Conference, 146 in the Mississippi, and 117 in the North Mississippi—a total of 387 charges, have reported very little, less than four subscriptions, in the campaign. We hope for a creditable re-

port from every charge in our three Conferences, and that no charge will do less than it did last year. All subscriptions up to August 12, will be counted in campaign report.

Editorial Miscellany

By Dr. H. T. Carley

WEATHER SIGNS

We have read several articles lately in which the prediction is made that in the not distant future the weather experts will be able to forecast the weather for weeks, maybe months, in advance. We wish somebody could have told us two or three months ago what we are having in this neck of the woods right now. There has been nothing like it since 1916, according to the old-timers. Our memory covers a considerably longer period than that—but we don't happen to remember a superabundance of rain in those far-off days.

But we are having it now. Day after day, week after week, the water wagons have rolled back and forth across the skies with their sprinklers wide open. The shut-off valves must be either lost or out of order. We are having a first-class wet spell.

All our usual signs have failed completely. A good many people believe that a change of the moon brings a change in the weather. Well, we've had several changes in the moon—but it keeps raining. Little whirlwinds all over the fields have been a good sign in the past of dry weather—but it keeps raining. When the buzzards fly high we have been accustomed to say, "We are in for a dry spell"—but this time it has kept on raining. It has cleared off at night—and rained before noon the next day. It has cleared off in the morning—and rained before night. It has cleared off in the afternoon—and rained before sunup. All the signs have failed—it rained twice today.

The trouble with wet weather is not that crops won't grow—they do; but the grass grows too, and the ground is so soft and wet that you can't kill it. As "Baldy" says, we haven't "swang" a hoe in two weeks. To plow is out of the question. So there you are.

But there is still hope. We have a feeling that it will not rain forever. Some day, when all the signs point to an extra-heavy deluge, the clouds will begin to thin out, the sun will peep through a few cracks in the sky, the wind will shift its direction a little—and the first thing we know we'll be hollering for a shower. And maybe we'll get it at exactly the right time.

The weather is a kind of parable of life. Sometimes the outlook is apparently hopeless. There's nothing to live for—and nothing to live on. But all the signs fail. A ray of light appears here and there. The gloom begins to melt away. And the sun will shine again.

" If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late
Will pierce the gloom: I shall emerge one day."

—Browning: Paracelsus.

KEEP AMERICA OUT OF WAR

An Immediate, Sacrificial Program for Peace

By Dr. Daniel A. Poling

The overwhelming majority of the American people desire and are determined to remain out of this war. But while the overwhelming majority of the American people desire and are determined to remain out of this war, equally true it is that the overwhelming majority are not neutral in thought. They are against dictators, liquidators of religion, persecutors of minorities, destroyers of democratic institutions.

How can these opposites be reconciled? An immediate, dynamic, sacrificial program for peace is the only answer.

It must be a program for peace, not for war. But such a program is for nations at war, and would be for America, **should war come to us**, the only peace which does not contain seeds of the next conflict.

It must be immediate, for when any peace or armistice is reached through a military decision, the powerful neutral that has not suffered will be despised.

It must be sacrificial. For a neutral to speak on any other than a sacrificial basis to nations whose sons are dying, would be a gratuitous insult.

It must be dynamic. War is dynamic. The peace also must march.

As to the defenses of the nation, the overwhelming majority of the American people are impatient of delays. They are appalled by the fact that, after spending more than six billion dollars on the Army and Navy in less than eight years, if accredited authorities are correct, this nation is still practically defenseless. The argument that neutrality is a defense has been exploded by bombs over Scandinavian countries, by mass murder along the highways of Belgium and France. Neither honor nor weakness is sacred now. The American people are prepared to make all necessary sacrifices to protect the American continent and American democracy from the ruthlessness that has despoiled the free peoples of Europe. They are immediately concerned for the status of Greenland, all islands of the North and Middle Pacific, and that there should be understanding between the United States, Canada, Mexico and South American republics. They would increase the flood of supplies and equipment to England and France.

But, at the most and best, a program of defense is not enough. An immediate, sacrificial, dynamic program for peace remains as the imperative of this fateful hour. We believe that such a program should include the following:

A Seven-Point Program for Peace

(1) America's support of a world agency for the administration of world affairs. This without interference with purely internal affairs.

Note: In other words, the application of the federal principle internationally. International relations are now administered by treaty and by secret treaty, by notes, by balance of power agreements, through secret alliances, and with intrigue. America may be able to stay out of this war, but she is in the world and cannot escape, nor should she escape, world affairs. Our Government serves notice on the belligerents that freighters in Norwegian ports must be assured safe conduct to their home harbors. The State Department notifies Japan that the status quo must be preserved in the Dutch East Indies.

(2) America's support of police power for such an administration of world affairs.

Note: So long as we recognize this principle for community security, for the protection of personal property and individual life, must we not come to accept the same principle to make safe ocean lanes of travel, and to maintain international security?

(3) America's support of open economic frontiers with free access to raw materials and natural resources, and with reciprocal trade agreements.

Note: So long as there is economic control by the "haves" against the "have-nots," the economic causes for armed conflict remain.

(4) America's support of collective responsibility for the administration of all colonies and mandates.

Note: Collective responsibility should everywhere be substituted for national ownership. So-called backward peoples should be the responsibility of all free and favored peoples, and this responsibility should be

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana

Alexandria District.....	186
Baton Rouge District.....	276½
Lake Charles District.....	279½
Monroe District.....	250
New Orleans District.....	87½
Ruston District.....	136
Shreveport District.....	199½

Mississippi

Brookhaven District.....	87½
Hattiesburg District.....	187
Jackson District.....	168
Meridian District.....	84
Seashore District.....	59
Vicksburg District.....	77

North Mississippi

Aberdeen District.....	184
Columbus District.....	131
Corinth District.....	134
Greenville District.....	123
Greenwood District.....	120
Sardis-Grenada District.....	118

administered primarily in the interests of the backward peoples.

(5) America's support of the principle that higher levels of life and democratic institutions cannot eventually be maintained anywhere unless with their blessings they are made available everywhere.

Note: One man cannot hold another down without staying with him. The principle is universal. Also, it is the Christian ethic. I am my brother's keeper.

(6) America's support of a coalition peace commission representing all political faiths, named by the President, and working with him to create and present this nation's sacrificial program for peace.

(7) Finally: for such a program and with such a program, America's cancellation of war debts.

Note: Cancel war debts to help pay the price of peace. To win wars, nations have given sons and treasure to the point of physical, economic and social bankruptcy. Peace also has a price.

Do you say—"This is sheer idealism?" Very well, but idealism, some such idealism, must become realism or we shall face again and again, and yet again, the reality of war. As never before since the federal idea of government was first born and then applied on the North American Continent, our freedom is challenged.

For this nation, there are presently but two alternatives: participation in armed conflict or that which is infinitely more to be desired—the presentation of a program for peace that represents our maximum and sacrificial offering. For this we have waited too long. There are those who insist that it is now too late. But such a program will remain as the ultimate and only answer to war. We have tried all other ways. Once more they have led the world to a catastrophe, a catastrophe that may wreck civilization and twentieth-century culture for a hundred years.

The United States, with an immediate, sacrificial program for peace, even now, could arrest the attention of the world. Very soon it may be too late.

To support such a program as this, the public opinion of the nation must be aroused and organized. One movement of the Christian Church—the Christian Endeavor Society, which meets for its next international convention in Atlantic City, in July, 1941—has already launched a campaign to enroll a hundred thousand youths and to enlist them in support of such a peace program. This is only the beginning. But it is a worthy beginning. It is a Christian beginning.

The world rocks!

American freedom for the next hundred years is in the balance.

The time is now.

NOTE: On May 25, the Northern Baptist Convention, convening in Atlantic City, unanimously adopted these seven points "in principle" and referred them to the General Council "to discuss and implement."

On May 28, the Board of Trustees of the International Society of Christian Endeavor, unanimously adopted these seven points and made them the enlistment and registration program for the Atlantic City International Christian Endeavor Convention, July, 1941.

LAMBUTH MEMORIAL SERVICE

The annual Lambuth Day and Memorial Service will be held in the Pearl River church, on the Madison charge, Thursday, August 1. The service will begin at 11 o'clock and run through the noon hour closing about 2.30 p. m. A basket lunch will be spread on the grounds at noon. The baskets will be brought by all who attend the service and will be spread together.

Pearl River church is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble finding the way. The markers will start at the right turn-off highway No. 51, about one-fourth mile north of Madison.

This is the church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery adjoining the church. All of the descendants of the Lambuths are urgently requested to attend this service and bring any relics or anything of a historic nature concerning the Lambuths.

The program for this service, which has been arranged by the committee, is as follows:

11 a. m.—Sermon by Dr. M. L. Smith, President of Millsaps College, Jackson, Miss.

12 noon—Basket lunch spread on the grounds.

1:30 p. m.—Short talks will be made by different ones of a personal and historical nature.

2:30 p. m.—Doxology and benediction.

C. W. WESLEY,

For the committee.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

"FIFTH COLUMN" CHRISTIANS

A SERMON

By John Madison Younginer

(The hand of him that betrayeth me is with me on the table.—Luke 22:21.)

That "fifth column!" There is no area of life immune to its treacherous and invading march!

The term is generally used in military language today and is said to have originated during the Spanish civil war when Franco's General Emilio Moila laid siege to Madrid. With four columns at his command, the general was asked by newspaper men which of these would finally take the capital. His reply was, "The fifth column!" and referred to the Franco sympathizers and organizers operating within the Loyalist lines.

Within the Loyalist lines!

Recent weeks have shown the deadly effect with which this "column" can work within neutral and peace-loving countries opening doors to ruthless invasion.

That "fifth column" is not a new weapon. It has long been used with telling effect in many areas of human life.

It was through "fifth column" activities that the enemies of Jesus accomplished the crucifixion and thus wrote the darkest page in all the long annals of human history. The work began within the ranks of the Master's chosen apostles—twelve of them. "And one of you is a devil."

It was Judas who lacked sympathy, lacked love, lacked appreciation for spiritual values. It was Judas who "went his way, and communed with the chief priests and captains, how he might betray Him unto them."

The blitzkrieg came!

Just as Jesus was emerging from a prayer garden beyond the gentle brook Cedron, outside the Jerusalem wall, the traitor came rushing in with "a band of men and officers" bearing lanterns and torches and weapons. The destruction of Jesus was the sole objective of this violent operation and, swiftly posing through courts of mockery and injustice, His enemies accomplished the planned blitzkrieg.

There are several ways in which these "fifth column" Christians may be detected in an enrolled Christian body. Three are outstanding:

First, there is the sign of indignation. "Fifth column" Christians show indignation toward acts of loving and unselfish sacrifice performed by true followers in behalf of the Christ. Judas showed this plainly one

day when a penitent and thankful woman came to Jesus pouring on His head an alabaster box of very precious ointment. Judas was not in sympathy with such sacrificial devotion, and a growing alien attitude toward the Christ flared his indignation. "This ointment might have been sold for much, and given to the poor!" he yelled resentfully.

Another sign which distinctly places some Christians in the "fifth column" is a lack of sympathy with the true mission of the Christ. While it must be said that all the disciples were looking for a temporal kingdom which would be set up at Jerusalem, Judas more than any other seemed to conceive of it in the most fantastic material terms. Then as he constantly saw his material dreams fade before him he became increasingly sour, embittered and disappointed. His carrying the money-bag perhaps weighted him more and more with a spirit of avarice. He was growing more mercenary than merciful, and his increasing concern for material things made him entirely out of harmony with the spirit and mission of the Master, whose aim was to establish a spiritual kingdom with the emphasis on spiritual values. "No man can serve two masters . . . Ye cannot serve God and mammon." Judas was aware of that warning. It makes the parting of the ways. Any man who loves money more than he loves Christ, who places material values above spiritual values, is a "fifth column" Christian even though he finds himself enrolled among the disciples of Christ.

The final mark which distinctly places some Christians in a "fifth column" is their careless method of opening wide the doors of passion and hate and lust so that the enemies of Jesus may set upon Him in blitzkrieg fashion. Judas acted passionately, thoughtlessly, carelessly, never fully realizing at the time what the final fatal outcome would be. "Whomsoever I shall kiss," he whispered to the soldiers, "that same is He." Then the kiss! And then—the kill!

Never was the demand for genuine Christian living greater than it is today. "He that is not with Me is against Me," Christ still warns, "and he that gathereth not with Me scattereth abroad." The Christian must stand strong for Christ in the area of Christian thought and conduct. Every effort must be made to hold fast the doors of truth and love and spiritual devotion against enemy forces of falsehood and hatred and lust. To compromise is to betray. To be indifferent is to forsake Him!

In the final analysis, one's own heart becomes the terrific battleground. It is here that the "columns" of hate, and lust, and wrong desire surge for the mastery. It is in the heart that one must give the Christ complete reign, thus to insure inward peace and calm and happiness. Surely every Christian can make the prayer of Charles Wesley his own for today—and every day:

I want a principle within
Of watchful, godly fear,
A sensibility of sin,
A pain to feel it near.
Help me the first approach to feel
Of pride or wrong desire;
To catch the wandering of my will,
And quench the kindling fire.

—Zions Herald.

THE PURPOSE OF TEMPTATION

One main purpose of temptation is to reveal our real selves. It is surely better for the fire to show how much ore there is in the nugget than that the miner should be buoyed up by false hopes and quit the goldfields too soon; better for Gideon to know before the fight how large a proportion of his followers are craven cowards than discover it when a panic has broken out among them in face of a foe; better for us to know how much character we really possess than to awake on the shores of eternity to the shrinkage to almost nothing of what we had spent our lifetime in accumulating.

The foundation of true nobility is self-knowledge. We must know that we are wretched, miserable, blind, and naked, before we shall be prepared to welcome the heavenly Merchantman, who visits us as a peddler the cottages of the poor.

But we have little chance to know ourselves. The world either flatters or misunderstands us; we compare our best qualities with the worst of other people, much to our own credit; we seldom care to institute a very searching examination into the state of our souls. There is probably, therefore, no way in which we can be led to know ourselves except by temptation, when Satan is allowed to winnow us and discriminate between the chaff of self-assertion and the grain of genuine godliness.—F. B. Meyer.

EFFECTIVE PREACHING.

One month ago I received a letter from a man thirty years of age, which not only thrilled me and caused me to thank God, but which also led me into an analysis of the sermon which turned the man from sin to Christ.

Here is a part of his letter, "I was sitting in my home with a bottle of whiskey by my side when, just for fun, I turned on the radio. You were preaching your morning sermon. I couldn't turn it off. When you had finished something came over me. I do not know what it was. I poured the whiskey down the sink and have started a new life by the grace of God. Excessive drinking has depleted my wardrobe and caused much suffering in my home. Just as soon as I can appear presentable I shall come down to your church."

The gentleman has come to the church and is now preparing for membership. How different his life! How different his home!

I looked up my text for that morning and found that I had preached on I John 4:19, "We love Him because He first loved us," taking as my subject, "The Birth of Christian Love." God had had a chance to speak to that man.

Ten years ago a man of high position and valuable talents lay at home reading his Sunday newspaper. His wife had turned on the radio and was listening to our morning sermon. Many a Sunday he had been in that position, never hearing a word. But this morning we quoted certain sentences showing how God was calling for every man to meet his responsibility. He dropped his newspaper and said to his wife, "I think he must be speaking to me." That gentleman has become our head usher. God spoke to that man that morning.

Effective preaching is that which accomplishes its purpose.

Just recently a fine Christian said to me, "I love to hear the Rev. Mr. Blank preach because he just opens the Bible and explains to us some passage of Scripture."

—The American Lutheran.

CONFERENCE NEWS AND PERSONALS

Rev. W. H. Wallace, Jr., of First Church, New Orleans, is slated to assist Bro. W. H. Giles in a meeting at Homer, La., beginning August 4.

Rev. W. H. Giles is doing an effective and thorough piece of work in his pastorate at Homer, La., where no item of the church program is passed unnoticed.

An excellent Vacation Bible School of a week's duration was held at Durant, Miss., recently. Fifty were enrolled with an average attendance of forty. Rev. E. S. Lewis is the pastor.

Mrs. E. J. Mullet is now located at 6507 Vicksburg Street, New Orleans. It is encouraging to know that there are those who seek to make sure that no issue of the Advocate is missed.

Rev. R. M. Matheny, pastor of Hattiesburg, Miss., circuit, was one of the preachers of the Mississippi Conference who attended the Junaluska Conference on Evangelism recently.

Rev. Lastie N. Hoffpauir never fails to have good things to say for his people at Many, La., and along with that a word of appreciation for the Advocate, for which we make grateful acknowledgment.

Rev. Ralph Johnson, of Nashville, Tenn., has just concluded two successful revival meetings in the Columbus District. One was at West Point and the other at Kosciusko. There were a number of additions to the church in the two meetings.

A group quarterly conference for Kosciusko, Kosciusko circuit, Sallis and Durant charges was held at Kosciusko on the afternoon of July 7. Dr. L. P. Wasson, district superintendent, preached at the morning hour in Kosciusko.

Chaplain J. H. Brooks, of the United States Navy and a member of the North Mississippi Conference, is now located at Pearl Harbor, the Hawaiian Islands. Those desiring to communicate with him may do so by addressing him at Pearl Harbor, T. H.

Mrs. E. A. Ennis, who has been sojourning for a time at Monroe, La., is now located at Rt. 1, Box 166, Gulfport, Miss., where she will receive the news of the churches through the columns of the Christian Advocate.

Rev. Otho M. Brantley reports the work of the Fannin charge, Mississippi Conference, as progressing satisfactorily. One revival has been held and he expects to be in revivals and training schools every week during the summer.

Mrs. Alford, whose late husband, Rev. E. L. Alford, was long a member of the Mississippi Conference, is now located at 308 South Washington Street, Natchez, Miss. We appreciate her interest in the Advocate which she describes as a necessity.

Mrs. E. B. Foust, whose late husband was a member of the Louisiana Conference, is now located in Houston, Texas, where she looks forward with interest and appreciation to the coming of the New Orleans Christian Advocate.

Rev. C. D. Atkinson writes us that Dr. Harper was present for the third quarterly conference of the Opelousas charge on Sunday, July 7, and that his message and

visit were a great inspiration to the congregation.

Bishop A. Frank Smith was the preacher for the camp meeting at Des Plaines, Ill., last week. This camp meeting is promoted and supported by the Chicago Preachers meeting and has been held regularly for the past eighty years.

Representatives from the North Mississippi Conference at the Conference on Evangelism held at Lake Junaluska, include the following: W. D. Stokes, R. E. Wasson, W. M. Young, J. L. Nabors, Jr., and M. J. Peden. Report of the conference by the group appears elsewhere in this issue.

Rev. L. W. Cain, who though retired is serving the Lottie, La., charge, had the misfortune recently of an accident which resulted in a broken shoulder. In addition to the discomfort and pain it has made his pastoral work quite difficult, as might be expected.

Rev. Frank A. Matthews is having good success at Vinton, La., where he followed that veteran soldier, Rev. Alonzo Early. His services are well attended, progress is being made on the educational annex, and the revival is to start soon with Rev. Louis Hoffpauir, of Haynesville, doing the preaching.

Rev. S. W. Hemphill is happy in his work on the Prairie, Strong and Hamilton charge in the North Mississippi Conference. He has had a ten per cent increase in the membership of his churches since Conference, and has held only one revival meeting as yet. There has also been a good increase in church school attendance.

Rev. G. W. Dameron, executive secretary of the Board of Education of the Louisiana Conference, is actively engaged in pressing the duties of his office, but still finds time to share the labors of his brethren in the pastorate, as is indicated by the fact that he is to preach at Opelousas, La., on July 21.

Dr. B. L. Sutherland, pastor of Galloway Memorial church, Jackson, paid the Advocate office a very much appreciated call on last Friday. He is a member of the new Board of Publication of the church, and is earnestly seeking to make helpful contribution to that very important enterprise of our Methodism.

Dr. W. C. Lovett, once editor of the Wesleyan Christian Advocate, and the oldest member of the South Georgia Conference, died in Atlanta, Ga., on Monday, July 1. Dr. Lovett was a grandson of Bishop J. O. Andrew. He had been a member of the Conference for sixty-six years, rendered fifty-two years of active service, and had been in retirement for the past fourteen years.

Miss Mollie Clark passed to her reward a few days ago. For many years she had been a leading member of the Methodist church at Pickens, Miss., and her father and mother were prominently identified with Whitworth College, where she herself taught. She was Conference treasurer of the North Mississippi Home Missionary Society in the days of that organization.

Friends of Dr. Dana Dawson, pastor at First Church, Shreveport, will regret to learn that he has been somewhat indis-

posed on account of the strain of work incident to the construction of the new educational building of that church. He was not able to be present at the dedication exercises on last Sunday, but it is expected that a little rest will completely restore his health.

Rev. M. S. Robertson, formerly of Louisiana, but now stationed at Redan, in the North Georgia Conference, in connection with his work in Candler School of Theology, writes that he is half through with his work and hopes to get back to the Louisiana Conference at the end of the next conference year. Along with his acquisition of knowledge he has acquired a new member of his household, James Wallace, born on February 19.

Some inquiries have reached us concerning omissions in the list of contributors to the relief fund for the Amite Methodist Church which appeared in this paper last week. We are not authorized to make explanation but we feel reasonably sure that Bro. Bowdon was reporting only the monies which passed through his hands, and that contributions sent direct to the pastor or the church at Amite were not included in his report.

Rev. G. A. LaGrange, pastor at Wynn Memorial Church, Shreveport, has just closed a two-weeks revival in which he had the assistance of Rev. H. M. Wolfe, Director of Evangelism. Nine were received into the membership of the church, four on profession of faith. Bro. LaGrange commends Bro. Wolfe to any needing evangelistic assistance or help in the program of the church. At the close of the meeting the congregation of Wynn Memorial voted to purchase a parsonage to cost \$2,900. Sixty-seven members have been received into the church since Conference.

REV. J. D. NESOM CLAIMED BY DEATH

A telegram received from Dr. W. L. Doss, Jr., on last Friday morning, announces the death of Rev. J. D. Nesom following a stroke. Bro. Nesom was stricken on Monday morning and died on Wednesday morning in Rayville, La. Funeral was held at Mer Rouge on Friday, with interment in the Oak Ridge cemetery. Bro. Nesom had been in poor health for a number of years and he was a retired member of the Louisiana Conference.

THE PARKER FUND IN THE BROOKHAVEN DISTRICT

It seems fair enough to give some statement of the method by which the Brookhaven District reached its quota early in May. The following facts indicate how it was done:

1. Presentation of the matter at three district meetings.
2. Whole-hearted support of the district superintendent, Rev. R. H. Clegg.
3. A fair and equitable distribution of our quota, \$800, to the pastors of the district.
4. Active effort on the part of the members of the committee, Revs. T. E. Nicholson, M. L. McCormick, J. H. Jolly and J. L. Carter.
5. Unusual cooperation on the part of the pastors in the district.

6. Subscriptions from twenty pastors and the district superintendent.

Total subscriptions, 21; largest subscription, \$100; smallest subscription, \$5; average subscription, \$38; total amount subscribed, \$800.

Sincerely,

J. B. CAIN,

District Director.

CONFERENCE ON EVANGELISM, NORTH MISSISSIPPI DELEGATION

On June 24th, over one hundred of the younger ministers of the Southeastern Jurisdiction assembled at Junaluska, for what proved to be the greatest evangelistic campaign ever conducted by the Methodist Church—the Conference on Evangelism led by Dr. Harry Denman, with simultaneous revivals going on in forty-four churches. Among the other ministers were five from the North Mississippi Conference. We were there for the first assembly and we remained for the last breakfast conference together. Others will report the details of the conference. We wish to tell something of what it did for us:

First, we were impressed and helped by the combination of classes and field work. We studied about evangelistic preaching, personal work, the conduct of revivals, and at the same time we were doing those things. This made it of immense practical value.

Second, we were impressed by the stress placed upon the authority of God's Word. There can be no doubt but that many of us, confused by certain tendencies within the Church, have forgotten that the Church has as part of the central things of its faith the authoritative book.

Third, we were interested in the emphasis given to the prayer-life of the preacher. Here, too, is a fact that cannot be doubted—we have talked much about prayer but we have actually prayed very little. Three years as a pastor has given this writer convincing evidence that the average church member does practically no praying, and at the same time has convinced us that the average minister, aside from public prayers, does almost as little. But we who were privileged to attend the Conference on Evangelism cannot now so easily forget our need of prayer nor the example of those who led the conference.

Again, we felt the weight of Dr. Denman's emphasis upon the need of a common platform for all Methodists. When we meet a Christian Scientist it is easy to find out what he stands for; when we are associated with a Roman Catholic, we can quickly find the objectives of his church; but we are forced to admit that our Methodism seems lacking in a common objective. Once the distinguishing feature of Methodism was that it stood for the absolute necessity of a definite religious experience. That feature must be regained.

Some accomplishments of the conference need to be noted. First, there was actually a revival in the churches in which we worked. People were saved in the services and Christians were revived. On Sunday, June 30th, it was estimated that at least ten thousand people attended the services, and two hundred were definitely converted.

Second, we received many practical helps on how to conduct revivals and lead men to Christ. We were not only told what to do but shown how to do it.

Not least in its results was the bringing of some of the preachers for the first time

into a vital experience with Christ. We were thrilled by the testimony of one young man, who said that although he had grown up in a Methodist church, attended a Methodist college and seminary, and spent several years in the Methodist ministry, he now knew what it was to be born again.

But to many of us it gave a renewed evangelistic passion. The need of men for God is before us as never before. The value of the souls of men has oppressed us with its weight. We can feel the necessity of winning those souls for whom Christ died.

Someone has said that America is filled with discouraged ministers. One of the most discouraged groups, although it has not often been recognized, has been our younger preachers. In one of the groups of eight, into which we were divided, we found three who were ready to quit the ministry, discouraged by our lack of aggressiveness. But each went out determined to work harder than ever for the salvation of men.

We were encouraged. We were strengthened in our Christian faith. We love Christ and our fellowmen more. We love Methodism more. And we believe as never before that Methodism has before it the possibility of the greatest revival that has been seen in a century.

MILTON J. PEDEN, for the group.

A WONDERFUL CAMPAIGN

Dr. W. L. Duren,
Editor, New Orleans Christian
Advocate.

Sending seventy-seven subscriptions, one for every Methodist home on my charge. Please list this week. Personally guarantee remittance. Many men in Alexandria District say campaign should end as last year, August fifteenth, giving advantage of pay day August first. Could you make this extension? Wire me immediately at Rochelle.

DON L. HARWELL.

(O. K. We will make any concession for such a campaigner.—Editor.)

OUR SAINTED DEAD—J. W. THOMPSON

"God buries His workmen, but carries on His work." With this we agree. It is as it should be, but with a longer look we might more correctly say, "God carries on His work upon earth, but receives His workmen, one by one, unto Himself."

Death is a common thing upon earth, and oftentimes we take so little notice of it. Upon the death of a friend, oftentimes we pause with awesome silence, breathe a prayer of thankfulness that "the foundation of God standeth sure: the Lord knoweth them that are His," only soon to become too engrossed again in the routine of life.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

Our Mississippi Conference has lost three of its faithful servants thus far this year, J. W. Thompson, L. L. Roberts and M. M. Black, while a fourth one has had to give up his work, the spirit being willing but the flesh being weak. It seems that we have said too little in the church press about the translation of these good men. These men were appreciated and still are, because of who they were, what they did, and what they stood for. We need to express our appreciation more. Personally, I had wholesome contact with each of these men in specific ways, but space makes it necessary to speak only of the first of these three who were called away. Perhaps other ministers will follow with words of tribute concerning the others.

James William Thompson was reared in Beezer community in Smith county, and told me that he was converted "at a hog pen on the branch." Thus he had something in common with the prodigal, and he threw himself into the anxious arms of his loving Heavenly Father, where he has remained ever since.

Thirty-eight years he gave to the pastorate in the Mississippi Conference, including two as a supply. Five charges he served for full quadrenniums, and one charge for five successive years. During these five years I was on a neighboring charge and came in contact with him in many ways, and I never enjoyed a neighboring pastor more.

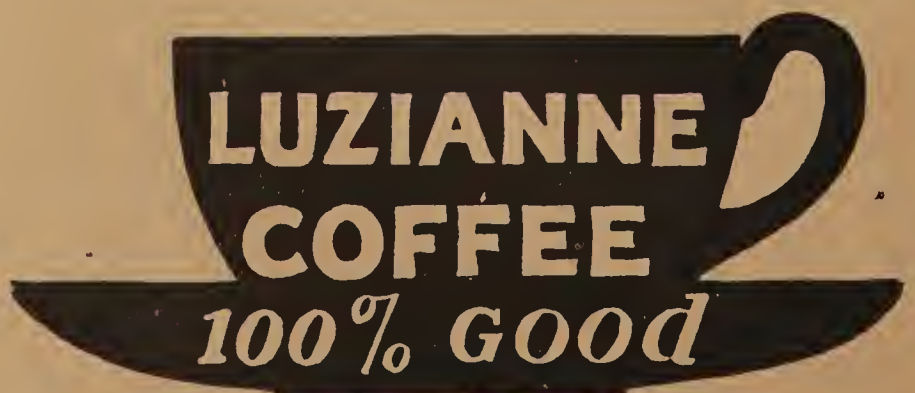
During his career he organized three churches, built eight church buildings, including Collins and Broad Street, Hattiesburg, remodeled or added to three more churches, and remodeled or materially improved five parsonages.

Four of our ministers were either converted, called to preach, or joined the Conference during his pastorates. Who can measure the influence and the lengthened shadow of this good man?

During his latter pastorates he suffered more than his people knew, but he remained faithful to his work, maintained his strong faith in God and his indomitable courage, kept up his wholesome sense of humor, and exercised a fine influence upon his fellowman.

With a tired body he superannuated, and in loneliness because of the failure of his brother ministers to visit him, he suffered the weariness of the flesh for thirteen months before God called him home.

GEO. H. JONES.

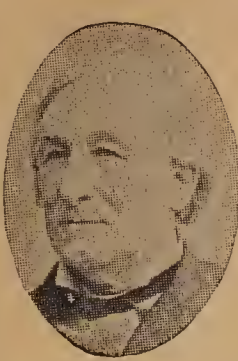




H. N. McTyeire



C. C. Gillespie



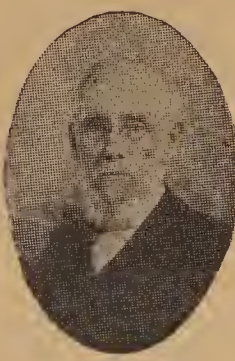
J. C. Keener



Linus Parker



C. B. Galloway



C. W. Carter



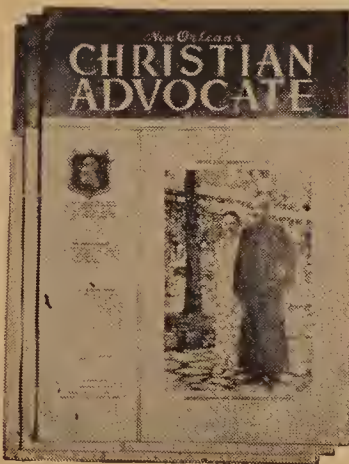
W. C. Black

The New Orleans Christian Advocate

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham.....	14	21
Senatobia—J. W. Robertson.....	12	16
Ponchatoula—A. T. Law.....	17	20
Indianola—W. C. Newman.....	21	26
Gueydan—J. P. Bonnacarrere.....	9	14
Ripley—W. N. Dodds.....	13	29
Iuka—W. H. Mounger.....	12	14
Haughton—J. J. Davis.....	13	15
Newton—Geo. H. Jones.....	16	18
Inverness—R. T. Hollingsworth.....	18	22
Artesia—J. R. Murff.....	12	12
Jackson, Grace—E. L. Ledbetter.....	32	47
Gilbert, La.—Ira W. Flowers.....	16	16
Baker, La.—J. L. Beasley.....	24	24
Okolona, Miss.—A. Y. Brown.....	13	15
Dublin, Miss.—C. A. Northington.....	5	25
Loranger, La.—Ruth Nuttall.....	3	3
Clinton, La.—M. D. Fulkerson.....	14	15
Bogalusa, La.—J. B. Grambling.....	21	22
Zachary, La.—J. E. Hearn.....	14	24
Houston, Miss.—W. J. Dawson.....	14	27
Cotton Valley, La.—J. F. Wilson.....	12	14
Amory, Miss.—E. H. Cunningham.....	38	41
Pioneer, La.—J. C. Price.....	14	14
Hammond, La.—Carl Lueg.....	18	19
Collins, Miss.—J. S. Noblin.....	8	14
Bastrop, La.—M. S. Monk.....	26	35
Winnsboro, La.—O. L. Tucker.....	10	14
Benton, Miss.—W. M. Sullivan.....	14	14
Reserve, La.—Don Risinger.....	3	9
Pontotoc, Miss.—G. H. Boyles.....	14	41
Mooringsport, La.—J. F. Dring.....	12	12
Church Point, La.—T. D. Lipscomb.....	6	10
Munholland Mem.—Karl Tooke.....	4	6
Swiftown, Miss.—L. M. James.....	6	6
Columbia, La.—E. P. Drake.....	14	16
Wisner, La.—C. F. Sheppard.....	8	9
Lake Prov., La.—H. N. Brown.....	13	16
Lake Charles, La.—H. L. Johns.....	52	60
Hazlehurst, Miss.—J. B. Cain.....	19	22
Gonzales, La.—Edward Jordan.....	9	10
Natchitoches, La.—R. R. Branton.....	20	20
Como, Miss.—A. R. Beasley.....	8	15

After Ninety Years



QUOTA CHURCHES

(Continued)

	Quota	Sub.
Oak Ridge, La.—A. M. Wynne.....	12	14
Lecompte, La.—F. J. McCoy.....	9	19
Lake Arthur, La.—F. J. Holladay.....	6	10
Bell City, La.—W. R. Corrigan.....	7	10
Rayville, La.—W. J. Reid.....	12	13
Plaquemine, La.—Wm. Schuhle.....	3	6
Shreveport, La.—Jolly B. Harper.....	21	28
Pelican, La.—G. H. Corry.....	12	15
Sulphur, La.—Martin Hebert.....	16	29
New Iberia, La.—R. H. Staples.....	15	23
Ellisville, Miss.—J. D. Slay.....	11	15
Sterlington, La.—J. W. Lee.....	6	7
Wynn Memorial, Shreveport, La.—G. A. LaGrange.....	13	14½
Ebenezer, La.—R. E. Walton.....	8	12
Crowley, La.—G. W. Pomeroy.....	20	20
Vaiden, Miss.—E. C. Driskell.....	15	16
Mangham, La.—S. J. McLean.....	14	15
Many, La.—L. N. Hoffpauir.....	9	14
Franklinton, La.—E. B. Chaney.....	16	16
Bunkie, La.—R. M. Bentley.....	14	18
Donaldsonville, La.—W. W. Perry.....	4	9
Kingston, Laurel—D. T. Ridgway.....	18	18
Rochelle-Tullos—Don L. Harwell.....	8	77
Greenwood, La.—F. C. Collins.....	13	16

HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....	W. J. Cunningham, Pastor
Zachary, La.....	J. E. Hearn, "
Merryville, La.....	H. W. Ledbetter, "
Tallulah, La.....	D. W. Poole, "
Grand Cane, La.....	W. C. Barham, "
Indianola, Miss.....	W. C. Newman, "
Ripley, Miss.....	W. N. Dodds, "
Gueydan, La.....	J. P. Bonnacarrere, "
Blackwater Church, La.....	W. A. Cross, "
Wisner, La.....	C. F. Sheppard, "
Baker, La.....	J. L. Beasley, "
Jackson, Miss.....	E. L. Ledbetter, "
Dublin, Miss.....	C. A. Northington, "
Mangham, La.....	S. J. McLean, "
Clinton, La.....	M. D. Fulkerson, "
Ebenezer, La.....	R. E. Walton, "
Estherwood, La.....	R. E. Walton, "
Rochelle-Tullos.....	Don L. Harwell, "



J. W. Boswell



R. A. Meek



H. T. Carley



R. H. Harper



J. L. Decell



D. B. Raulins



W. L. Duren

THE CHURCH PEW

SHALL THE CHURCH TAKE A VACATION?

By A. C. Claspill

About the first of September last year I came back from a five-year absence and took over the superintendency of our church school. I found our three departments headed by efficient superintendents and most of the classes under better than average teachers, all working in harmony together.

All seemed to be as it should, except one thing. In proportion to our church membership our enrollment was too small. With a few minor exceptions the work has moved along smoothly with splendid cooperation in all departments.

As spring came on one teacher asked to be relieved, then another secured employment that made it impossible for him to keep up his work. Then, a little later, another came to me saying she had worked faithfully for nine months and now was going to take a three-months' vacation. She had been doing good work with a class of teen-age girls. I asked: "What about the class?" Had she arranged for a substitute? With a shrug of the shoulders and a wave of her hands she placed that responsibility squarely on my shoulders. She had done her share and now was taking a vacation.

Later one of our department superintendents stepped out to take over a class whose teacher had left town. In a short time she, too, will leave to attend summer school.

From information I have been able to gather we find that this same condition, with varying details, can be found in thousands of church schools all over America today.

Are we making our Christian work a matter of convenience instead of the great responsibility and privilege that it should be? Have we, as Christians, reached the place where we think that, after nine months' faithful work, we can lay aside our Christian duties and then on September 1 take them up again?

Are we willing to turn our young folks out for three months without any Christian church influence, while during these same months the saloon, the roadhouse, the lowest type of dance halls and all other forms of evil influence increase their activities?

If we as a church are to make the Christian advance our bishops have planned, and are expecting us to make, we must be so consecrated to our work that we will not be willing to be absent for one day without leaving some competent person in our place.

The united Methodist Church can mold the destinies of the world, if we, as individual members, will catch the vision and be willing to make the necessary sacrifice. The opportunity and the responsibility are ours. Shall we continue to mark time? Or shall we carry forward the message of the Risen Christ twelve months in the year and go about it with such zeal that all with whom we come in contact will be attracted by our enthusiasm and brought to the light as it is in Christ Jesus?—Christian Advocate.

We do not need philosophizing about the nature of force, but we do need a clearcut distinction between right and wrong use of force.—Christian Leader.

EDGAR T. WELCH SPEAKS

One of the interesting personalities to appear on the program of the Laymen's Conference and School to be held at Lake Junaluska, N. C., July 22-26, is Edgar T. Welch, of Westfield, New York. Mr. Welch was Chairman of the Commission on Men's work of the Methodist Episcopal Church, and at the present time is Lay Leader of the Erie Conference and Chairman of the Joint Committee on Cooperation for Lay Activities. One of the truly great Christian laymen of united Methodism, Mr. Welch will make an unusual contribution to the program of the Laymen's Conference. He will speak each day on Christian Stewardship. He lives what he preaches. Those who hear him will be fortunate indeed. His coming to Lake Junaluska will have added significance, however, for he is one of the outstanding Northern laymen who have stood and worked for an Autonomous Board of Lay Activities for the new Church. The Southeastern Jurisdiction will give him a cordial welcome to Lake Junaluska in "the land of the sky."

Open Forum Discussions

One of the most interesting features of the program in the Conference and School for Laymen to be held at Lake Junaluska this summer, July 22-26, will be the Open Forum Discussions conducted each afternoon. In the Laymen's Conference held there last summer these began with one hour's session, but the laymen became so interested they voted to make it two hours! No questions on the life and work of the Church are barred. Speakers on the general program participate in these discussions.

WISE AND OTHERWISE

By Rev. James H. Felts

When hospitality is turned into drunken conviviality something fine is exchanged for vulgar familiarity.

Bob Burns says his uncle, Thomas Edison Hink, invented a tail light for pajamas worn by sleep walkers. Now if he would invent a headlight for lightning bugs all would be well.

You gave him a piece of your mind, eh! Well, neighbor, you probably didn't give him much, nor did it bless him or yourself.

It takes such a big man to really forgive in the Christian sense that few there be who attain such size.

Mrs. Baines says, "If she were my daughter, I would turn her over my knee and spank her, if she is eighteen years old." Not bad, Mother Baines, but it is generally the other woman's daughter who needs it. See?

A man may be wrong many times in life, but if he is known to be ruggedly honest he wins the respect of men. This is said to have been particularly characteristic of the late Senator Borah.

The amount of time taken to deliver a sermon is not so important as the amount of sermon delivered during the time.

Much of the dancing seen on the screen and heard over the radio reminds me of a small boy fighting yellow jackets in his shirt tail. Some shuffling!

If "Oh Johnnie" would get off the air for another long rest, and "challenge" would take a "snooze" away from our church press and pulpit, I am of the opinion that

"a long suffering public" might also get some needed rest.

Will some young Solomon tell us 'why manual labor is considered "a loss of prestige" by so many college men? Skilled hands are just as honorable and necessary as trained brains.

True or false? Criticising the other fellow's sins mitigates my own sins?

EXAMINATIONS TO BE HELD FOR THE NAVY CHAPLAINCY

Ministers of the following denominations who may desire to apply for appointment to the Chaplains' Corps of the Navy should communicate at once with the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C., for the necessary ecclesiastical endorsement. Such endorsement must be secured through the Committee prior to the date of the examinations, scheduled to be held by the Navy Department in Washington, on August 21 and 22, 1940.

Baptist
Congregational-Christian
Methodist
Presbyterian

Eligibility to compete in the examinations will be confined to candidates who are, at the time of examination: male citizens of the United States; not less than 24 nor more than 34 years of age on the date of appointment; fully ordained ministers (Methodist ministers must be ordained elders); graduates of four-year college and three-year theological seminary courses from accredited institutions; not less than 5 feet, 6 inches in height, with a minimum weight of 132 pounds for this height; without physical defects which might impair continuous service in the Navy; endorsed through the General Committee by the official authority of the denomination represented.

Application for endorsement should be made to the General Committee not later than July 31st. No exceptions are made to the above requirements.

Navy application blanks should be secured from Chaplain R. D. Workman, Chaplains' Division, Bureau of Navigation, Navy Department, Washington, D. C.

LOST

"Lost" means to have missed something or to be missed. The sinner misses the joy of salvation and the bliss of eternal life. The church misses his service and fellowship on earth, and loved ones are disappointed at the gates of pearl.—Selected.

HE LIVED TOO SOON

If Samson were here now couldn't he get a fancy sum for testimonial to the merits of some brand of beer or cigarettes or breakfast food that could be acclaimed as the secret of his amazing strength? Of course he would have to acknowledge that the story he told Delilah, and then getting his hair cut while taking a nap was all a joke.—Selected.

The material goods of life are such that one man's gain is another's loss! they perish with use; they are strictly limited; they may be detached from their owner without his consent. But the goods of the spirit have exactly the opposite qualities. They are increased rather than decreased by sharing; they are absolutely unlimited; they do not perish with us; and they so belong to the spirit of their possessor that he cannot lose them except by his own consent.—W. R. Inge.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

An instructive and "newsy" letter has just been sent to all auxiliary presidents. It is as follows:

Shreveport, La.,
June 28, 1940.

Dear Missionary President:

We are sending with this letter a letter from Mrs. Perry and Mrs. Bourne, in regard to reorganization plans. You will note that the actual reorganization of local societies is to be effected in September, though our finances will be handled as heretofore until the close of our fiscal year, December 31st. The Conference Society of Church Service will be organized in October, and the Jurisdictional Society in December.

The new guides or handbooks are ready for distribution and included in the organization packet you are asked to order for your society. Study the guides carefully and be ready to lead your Methodist women into this larger united program. For the first time in history, all Methodist women are to be challenged for service in one organization, the Woman's Division of Christian Service of the Board of Missions and Church Extension.

You will regret to know that Mrs. Eicher has resigned as Secretary of Children's work. She has been a splendid secretary and has enjoyed the work, but feels she cannot give it, just now, the time that it should have. At a called meeting of the Executive Committee during the Pastors' School, her resignation was accepted with regret, and Mrs. Ed Conger, of Arcadia, was elected to the office. She will assume the duties July first. We are indeed fortunate to have a woman as well informed and as capable as Mrs. Conger to take over this responsibility.

Mrs. Cunningham and Mrs. Hyams announced that the splendid Conference number of the Louisiana News would be the last that they would issue, but we may feel the need of a Conference page of some sort in the new set-up. The editors of the News have rendered a real service, under difficulties, and we do appreciate all they have done to stimulate missionary interest and zeal throughout the state.

You will be interested to know that Louisiana has two young women at Scarritt for the summer session, Mrs. G. W. Pomeroy, of Crowley is taking special work in the Christian Social Relations Department, and Miss Phyllis Rhodes, of Shreveport, a June graduate of Centenary College, was one of the ten young women selected by the Candidate Committee for special training in local church service. Several Conference women are planning to be at Sequoyah July 12-23, where discussions will be held on plans for the new organization. It would be fine if you could arrange to go.

Let us know if we can be of help this summer as you plan a forward step in work for the kingdom.

Lovingly Yours,

MRS. GEORGE SEXTON, JR.,
President.

MRS. W. M. LEDBETTER,
Conference Secretary,

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th Street, Meridian, Miss.

At a recent meeting of the auxiliary of the Jefferson Street Church, Natchez, Miss., Miss Sarah Bennett, consecrated for foreign service and assigned to Brazil, was the guest of honor. She spoke to an appreciative group of women from a number of visiting auxiliaries: Fayette, Washington and Natchez, who will follow her with their prayers as she goes to her work. During the social hour, Miss Bennett was showered with lovely gifts.

* * *

Miss Mary Cameron writes that she has begun her work at Vashti School, Thomasville, Ga., and is most pleasantly situated. That "there are many beautiful trees on the campus and the squirrels play all over it." That the buildings are arranged on a circular drive and present an attractive picture. She says: "I received my copy of the conference journal and appreciate the honor of sharing the dedication with Sarah Bennett. You women have been perfect during my two years of training, and you can not know how much I love you, and just how much it has meant to know that such a group was back of me in this great undertaking—working toward the coming of the Kingdom of God. I shall strive to live and work in such a manner that you may never regret anything which you have done for me."

* * *

Mrs. D. L. St. John has returned from Chapel Hill, North Carolina, where, as a member of the Council committee, she attended a seminar on International Relations and World Peace, at the University of North Carolina. This seminar was under the joint auspices of the University and the American Service Committee. Following the theme "America's Responsibility In a World at War," Elbert Russell, dean of the School of Religion, Duke University, spoke on "Spiritual and Religious Aspects of the World Crisis"; A. W. Gottschall, of the National Conference of Christians and Jews, on "Americans Must Live Together"; E. W. Zimmermann, Kenan Professor of Economics, University of North Carolina, on "World Economics In Transition"; Wallace McClure, of the Department of State, Washington, on "The Cultural Basis of Peace"; Enrique S. de Lozada, Professor of Political Science, Williams College, on "Latin American Relationships."

Two of the most interesting speakers were: Anne Seesholtz, of Washington, formerly with the Y. W. C. A. in China, who has recently returned from the Far East, speaking on "The Situation In the Orient," and E. Raymond Wilson, recently returned from Europe, who spoke on "Observations of the War In Europe."

Mrs. St. John will be glad to help those who wish to make studies along these lines in securing materials. Copies of the July "Adult Student" should be saved and suggestion for programs used. On page 363 of the July "Church School Magazine" will be found a splendid list of peace materials.

"It is more important to have a thousand dollars in the bank than to have change for a quarter in your pocket."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Vacation Schools

This summer it has been my privilege to assist in vacation church schools in the North Mississippi Conference. These schools have been in churches where they have not had one for several years or have never had a school.

The first school was at Crawford, with Rev. and Mrs. N. N. Maxey. The work they had done in securing the interest of the parents and children contributed toward the success of this, their first school. The 29 children who were enrolled enjoyed the activities and classes and asked for another school next year. Having the school the same week of the revival seemed to increase rather than decrease interest.

The second school was at Sallis, with Miss Tryphena Rogers. Here we tried a night meeting for the intermediate-young people's group. This seemed advisable because this group worked together in the league and because some of the boys and girls had work during the morning hour. The children in the morning school had as their special project the beautification of the church lawn. As the children profited from cooperation as they worked, I am sure the church profited through the beauty which they created.

The next week was a school at Senatobia, with Mrs. R. R. Meacham heading the staff of well-equipped teachers. The Senatobia church had in previous years been cooperating with the Baptist church in a school. They were especially anxious that this first attempt on their own would be a success. The entire church cooperated with the workers in the venture, and they had a fine group of 51 children. The success was not doubted when on Sunday resolutions were presented asking for another school next year.

At Holcomb, Rev. and Mrs. A. W. Bailey were anxious that the children have a Vacation Church School because they had never had one in the community. After the first day the children started arriving at seven o'clock—the starting time was eight. When planting flowers beside the church was mentioned, sixteen boys and girls came in the afternoon with rakes and hoes to help. We felt the school was fortunate in having two girls who had just graduated from M. S. C. W., and two public school teachers on the staff.

I am looking forward to other schools scheduled for the summer. Each school is different but everywhere the children are interested. I believe that they, along with me, would say "Thank you" to those who make vacation schools possible.

MAVIS SHINN,
Rural Worker.

Louisville Auxiliary

We are responding to our goals and objectives splendidly. We definitely feel that there is a spiritual impetus in our church life as well as in our own individual attitudes. This, we feel, comes from the fact that we have a Spiritual Life Group in each of our five circles.

This quarter we have presented one "Life Membership," and have sent in the names of fifteen Scarritt Associates.

We hope not to be disappointed in our achievements at the close of this conference year. MRS. JAMIE CLARK,
Supt. of Publicity.

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 21, 1940

By Rev. W. C. Newman

JOB'S REPENTANCE AND RESTORATION

Lesson Text: Job 42:1-13

Golden Text: The Lord turned the captivity of Job, when he prayed for his friends.—Job 42:10.

Sometimes on Sunday afternoons I listen to a radio program that comes over one of the large networks. In the words of the announcer this program is an "invitation to learning." It consists of a discussion on some selected subject by men chosen for their superior knowledge in various fields. The discussion is couched in academic language, and fairly bristles with erudite allusions to history, literature and philosophy. First one learned gentleman and then another speaks with exaggerated solemnity, and one would need a dictionary, a flock of encyclopaedias, and a classic library in order to follow the discussion with any understanding.

Fruitless Theology

Such a discussion was that which took place between Job and his friends as they argued one with the other about the problem of human suffering, the character and conduct of God, and other such matters quite beyond the understanding of finite minds.

Not that they ever settled the question, or reached some indisputable conclusion for all succeeding generations to enjoy. The argument ended just where it began. Like all theological disputes, each disputant wound up with the same opinions with which he began, and no one, not even the readers of the book, was any the wiser.

Job summed up the situation with his sarcastic words to his three friends: "No doubt but that ye are the people, and wisdom shall die with you."

When God Has A Chance to Speak

It was only when the argument was ended and the contenders, worn out with the intensity of their much speaking, had at last subsided into angry silence, that God, Himself, entered the fray. In words as graphic and pungent as any to be found in all literature, sacred or profane, the poet causes God to speak first to Job, and then to the "miserable comforters," squelching them all with his question: "Where wast thou

when I laid the foundations of the earth?"
When Men Really See God

So, in the end, was God able to break through Job's complaining and the contentious self-satisfaction of Elihu, Eliphaz, Bildad and Zophar, to reveal Himself to men who had imagined that they knew so much. Nothing in the entire book, it seems to me, is of more spiritual value than the words of Job which form the concluding verses of the poetry section of the book:

I have heard of Thee by the hearing of the ear:

But now mine eye seeth Thee;
Wherefore I abhor myself,
And repent in dust and ashes.

It was ever so when men really see God. Beside His greatness they are horrified at their own littleness; beside His goodness they are shocked at their own wickedness. Then comes true repentance and spiritual growth and restoration.

This is the great need of us all—to stand humbly and still, while we look upon God and see our desperate inadequacy.

God Does Not Guarantee Prosperity— Security

The rest of the book, the last eleven verses, is an anti-climax. It is an obvious effort to bring the story to a happy ending—an ending which we are not justified in expecting. The author of these verses strains himself to make it all come out just right. He gives Job exactly the same number of sons and daughters as he had before his first children were killed in the storm. He gives Job exactly twice as many sheep, camels, oxen and asses as he had before his first possessions were destroyed.

As Satan so aptly said to the Lord in the beginning of the book, "Doth Job fear God for naught?" Where is the man who wouldn't serve God faithfully if he knew that the inevitable result of his service would bring him double prosperity? More beautiful daughters?

But if you imagine that the lesson of this great book undertakes to guarantee prosperity and security to every Christian, you will have missed its marvelous truth. This epilogue in the last eleven verses, with its implied material reward for religion, confuses the casual reader.

For Job is the dramatic and thrilling story of the courage and faithfulness of a man who could say truthfully "Though He slay me, yet will I trust Him."

MISS DAISY DAVIES IN MEETING

Miss Daisy Davies, Chairman of Spiritual Life and Message Committee of the Woman's Missionary Society, will hold a revival meeting in North Louisiana through the first week in September. She will have an open date immediately following, and if any pastor would like to take advantage of this opportunity to have a real spiritual revival in your church, write her right away for a date after September 8th. Her address is: Miss Daisy Davies, 1066 Spring St., Atlanta, Georgia.

REV. FRANK C. COLLINS.

TIDINGS FROM BYHALIA, MISS.

The most successful Vacation Bible School ever held under my pastorate was held the first two weeks here in June, and put on by consecrated local workers. Sixty children were enrolled.

Our revival was held the last week in June, and we were assisted by our two sons, Huntley Lewis, Victoria, Miss., and Donald Lewis, Irvington, Ky. It was a busy and profitable week, as we carried on as many as five services a day. We are still hearing echoes of the good done. Twelve children and young people were added to the church.

One of the five group quarterly conferences our district superintendent held over the district was held here. Red Banks, Olive Branch, Mount Pleasant, Cockrum and Byhalia charges met together. Dr. Vliet's message stirred the hearts and minds of all. Bro. Floyd conducted the business session of the five quarterly conferences in a masterful way. All who attended were well pleased with the program of the day.

As District Missionary Secretary, your scribe has been showing slides and giving addresses for the past week on our mission work in China. We have carried the message to Red Banks, Cockrum, Olive Branch, Mount Pleasant, Byhalia and Emory churches. Very favorable comments have been received, and we feel that a deeper interest in our mission work is being created.

If our plans carry out, Revs. R. G. Moore, W. L. Pearson and myself will attend the school of missions at Mount Sequoyah, July 16-23. Along with the school of missions will be held conferences with district missionary secretaries and conference missionary secretaries. These conferences will be conducted by Dr. H. P. Myers, of the General Board of Missions.

H. P. LEWIS, Pastor.

INSTRUCTORS COMMENDED

In appreciation of the services rendered in the Daily Vacation Bible School at Aldersgate Methodist Church we, pastor, parents and children wish to commend the services of Mrs. Cecil Mahaffey, Mrs. Leo C. Terry and daughter, Miss Phyllis Terry, pianist, as rendering a most delightful and instructive course to the community and church life of our people.

An excellent program was carried out each day with increasing interest and attendance.

We heartily commend them to anyone who may be fortunate enough to secure their helpful service, and for ourselves shall hope to have them with us another year.

W. B. VAN VALKENBURGH
AND COMMITTEE.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

EXPANDING HORIZONS

Dean Willard L. Sperry, of Harvard Divinity School, tells us of an experience which came to him early in his ministry, when he was an assistant to a grand old preacher in an industrial city parish.

Once each year the older clergyman preached a sermon on the discoveries in astronomy which had taken place in the previous twelve months. The sermon was long, learned, and technical, taxing the patience of his hearers.

On a Monday morning, after such a sermon, Sperry went into the old preacher's study to register a protest: "Here in this city, where everybody is busy selling cotton cloth, I can't see the use of your yearly sermon on astronomy."

The venerable minister smiled benignly and replied: "My dear boy, of course it is of no use at all, but it greatly enlarges my idea of God."

The reply pleased Dr. Sperry, who, commenting on the incident, said: "From that day to this I have known that greatly enlarged ideas of God are supremely necessary to religion, and that in the long run you cannot make good cotton cloth or sell it honestly in want of such ideas."

Most of us need to enlarge our ideas of God. The thing that gave the Hebrew prophets their supreme place in their day was the large and ever enlarging idea of God they mediated to the people. To think the thoughts of Isaiah, Jeremiah and Micah about God, is to be emancipated from the petty, the provincial and the denominational.

Yet, and more is the pity, I have heard of human beings so small of vision, "they look at stars and think they are 'denominational,'" which is worse than mistaking the Chesapeake Bay for the Atlantic Ocean.

Said the Psalmist, "The Lord is a great God." True spiritual worship means expanding horizons of the soul.



Mr. Jones

Lydia had a splendid piece of bright red silk. She sat on the floor. She had a large sharp pair of scissors, needles and spools of silk. The red dress was to be all cut in one. You doubled the silk over, cut a round for the neck, and then cut two pieces like this) (at the sides, sewed the sides up, and then did something to the neck and the bottom of the skirt to make it neat. (I cannot quite remember if you hem or seam a neck; but perhaps you know.) And then you put a sash round the waist to give it the fashionable look, and also make a flare round the bottom—and there you are!

Well, Lydia doubled her silk, seized her scissors. Snip. Snip. Snip. There was the neck. Snip. Snip. Snip. Snip. Two sides. The bottom of the skirt level.

Lydia put down her scissors, picked up the dress and started to sew—the sides, the neck, the bottom of the skirt. It took a good time, for small stitches are awfully hard to make. At last it was done.

Lydia held it up, seized hold of Dinah, the doll, and tried on the new dress. Perfect! Scarlet suited Dinah. She was arosy brunette.

And then—oh dear! oh dear! There, right in front of the dress, just below the neck, was a round hole. It was too dreadful to be true, but there it was. Somehow the scissors had slipped and snicked a nasty little hole just where it showed most. If only it had been in the flared skirt or under the arm! But no! There it was, staring—staring. The new dress was ruined.

Lydia was furious. She was going to fling Dinah, the dress and all, clean across the room, when the door opened and mother came in. In a second mother saw what had happened, and she knew that in another second Lydia was going to burst.

Mother said quickly: "Oh! But I see a way out. The dress is really too severe. You must embroider a yellow daisy on the front, and the hole can be worked over into the perfect center of the daisy. Why! It is just as well it happened. The daisy will be the very making of that dress, and I have exactly the silk to do it."

Lydia looked, stared at Dinah, and then took off the dress. The pink in Lydia's cheeks grew even pinker. But she worked at the daisy—quite an easy flower to draw, as even I know, and easy to embroider, as perhaps you know.

And—do you believe it?—all that Lydia was going to put into a great and furious temper she put into that daisy; and you never saw a better daisy. It really looked like a real daisy. Its petals stood out, its stem curved strongly, and it had two sturdy green leaves. A most marvelous job!

Dinah's dress was a very fine affair; and at the party everybody admired the embroidered daisy.

Lydia's mother said: "Lydia did every stitch herself."

Father looked at it and said: "Well, I call that a spirited daisy. There is life in it."

And mother, being the nicest kind of mother, never said a word about what was once a hole being now the heart of a yellow flower. But mother and Lydia looked at one another, and they laughed; for they both knew what fun it is to turn a loss into a gain.—Reprinted by special permission of the author and the Christian Leader.

THEY BELONG TO DIFFERENT WORLDS

A young woman accepted an invitation to what was designated as a banquet. She was a Christian, having been brought up in a home of piety and having also made her confession of and dedication to Christ. The atmosphere of the banquet was quite a contrast to the gatherings she had been in the habit of attending. It was worldly, completely so, with cigarette smoke filling the air, the smell of liquor, and then the dance. Her gentleman friend, noting her thoughtfulness and seeming detachment from her surroundings, asked her if she would join him in the dance. At the very suggestion she seemed to shrink from the entire procedure with a sense of humiliation. She politely refused and then, as if answering the surprised and questioning look in the countenance of her friend, she added: "I oughtn't to have come here." Adding further, by way of explanation, she said: "This is a world to which I don't belong. I should have stayed in my own." And that suggests the difference between the true Christian and the unbeliever. They belong to different worlds. It is more than a difference in social or financial standing, more than a difference in clothes or intellectual tastes. It is a difference of heart-life, of ideals, of aspirations, of values—a difference in life itself. And the Christian cannot feel at ease in the world of the worldling. If he can, there's something wrong. He needs a readjustment to his own world.

—The Religious Telescope.

PINE HILL HOMECOMING

Pine Hill homecoming, June 30, was a red letter day for old members and friends of old Pine Hill church. In spite of the threatening weather, this old church, built in 1856, was filled at 11 a. m., to hear the message by Rev. R. H. Harper, and what a stirring message it was, a challenge and a help to all. One old-timer was emphatic in his statement, "That's the best sermon I ever heard him preach, and I have heard him often." It was full of gospel power. There was inspiration in the fact that his father was at one time presiding elder and preached in the old church. The Sicily Island High School band led the singing and furnished music. At noon the crowd partook of a dinner on the grounds. The quarterly conference was held and a meeting of the Cemetery Board was held. An hour of reminiscence followed and it was a happy time. The hardships that the old folks went through to attend preaching puts us all to shame. Their way of getting to the church in the hills was by walking, riding horseback, muleback, oxcart, and a few by horse and buggy. God and the Church were first in their lives.

The day will long be remembered by the crowd that attended. The ladies of Sicily Island were wonderful in willing labor to help Mrs. Reed carry out plans for the dinner and program.

C. FENWICK REED.

The Christian does not fly to pieces under trouble or misunderstanding. He knows how to give forgiveness when wronged—the central characteristic of the Christian—and he knows how to make apology when he wrongs another.—Canadian Churchman.

"There has not been a single day since the world began when the sun was not shining. The trouble has been with our vision."

—Exchange.

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DAISY FLY KILLER

A LEGEND OF THE GULF COAST

There is a legend about a consecrated Father who gave his entire life to the Indians and colonists of the Gulf Coast. Once Father Davion became lost and wandered nearly all night among forests, bayous and swamps. Stumbling along in the dark he saw a light at last. It was a hunting party of friendly Indians who took him in.

After a prayer for God to lead him home to the fort, he dreamed that the heavens were filled with lovely white flowers coming down to earth in a snowy shaft. And looking up, he saw the Master's Crown of Thorns.

In the morning a wide path of the same blossoms, growing, led him into the forest. As he walked on, the plants sprang up ahead of him. When he approached a bayou, the tiny tendrils caught hands to form the strongest bridge for him to pass. At the fort at last, he gave the white flower the lovely name it will always bear.

The following poem is based upon this legend.

FAITH

By Sarah Field Batson

How softly on the wide, white, lonely shore
One Father Davion knelt. "To Sycamore
Restore his health. He lies near death with-

in
The pine-log fort. Kind Father, help him
win.

Now I remember. Yes, it was a rare
And potent herb, the squaw said, growing
where

The giant oak trees meet, four miles from
here.

And, God, Thy sun looks longingly, I fear,
Upon the Gulf of Mexico, its bed.
But I will go the faster being led

By Thee." . . . Two pines . . . And shell-
pink laurel . . . Praise

Be to God! The herb is found. The sun now
lays

Its long, dim fingers on the grass. A snake!
Upon the bayou bank . . . Sharp thorn, don't
take

The robe I need . . . So dark! . . . Which
way? . . . Who knows

What flaming eyes are those, a bear's? . . .
He goes

Upon his knees. "Lead on, oh God." . . . A
light!

He, tattered, bleeding, stumbled at the
sight.

The friendly Cherokee Indians, hunting,
took

Him in for the night. His tired body shook
As he prayed the Lord for guidance. The
heavens were filled

With fragile, white blossoms. At dawn he
was thrilled

By a path of white blooms to lead him . . .
Now!

What's this? The fort in sight!

"And how to thank Thee? Yes, I'll name this
bloom

The Cherokee Rose for Indian warriors
whom

Thou sent. And it shall tell with buds un-
furled,

'And lo, I am with you alway, even to the
end of the world.'

State College, Miss.

"Pay your taxes, with a smile," advised
Mrs. Gotrocks.

"I should love to," said Miss Comely,
"but they insist on cash."—Selected.

THE SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference met at Cedar Grove, June 18, 1940. The Rev. J. B. Harper was pastor-host. Dr. A. M. Serex, district superintendent, presided. Rev. R. M. Brown conducted the devotional. Rev. L. W. Smart was elected secretary. Reports from the pastors showed that there had been 717 additions to the church membership, a net gain of 381 since Annual Conference. These reports showed that 90% of the salaries had been paid, and all other objects, Benevolences, Golden Cross, Memorial Mercy Home, Church School Day, and amounts raised on building enterprises had been well taken care of. These reports show a steady growth in the district.

Among the visitors to the conference were: Rev. and Mrs. A. A. Collins, from the North Texas Conference; Dr. W. L. Duren, Editor of the New Orleans Christian Advocate; Dr. J. G. Snelling, Superintendent, Memorial Mercy Home, New Orleans; Rev. Conklin, from Shawnee, Okla., who was helping in a revival at Pelican; Rev. C. B. White, Superintendent of the Louisiana Methodist Orphanage, at Ruston; and Rev. R. W. Vaughan, Superintendent Emeritus of the Louisiana Methodist Orphanage.

In the afternoon the various committees reported. The Rev. W. C. Barham, pastor of the Grand Cane charge, was recommended to the Annual Conference for Admission on Trial. The licenses of all the local preachers were renewed. An optimistic spirit prevailed through the entire session of the conference.

Respectfully,

L. W. SMART,

Secretary.

LETTER FROM LORANGER, LA.

Dear Dr. Duren: The Tangipahoa Ministerial Association held its June meeting at Wesley Chapel with three visitors present: Mrs. Clayton, Mrs. Martin and Rev. J. Henry Bowdon. Bro. Martin conducted the devotional, and Bro. Clayton completed the review of the book, *The Epic of the Mormons*. Owing to crowded summer schedules, it was decided that there would be no further meeting of the Association until September, when it will meet at Ponchartroula. The ladies of the Wesley Chapel Missionary Society served luncheon after the meeting adjourned.

Our church work here is progressing nicely as we fit ourselves more and more into the work of the Louisiana Conference. Since this was a Methodist Episcopal church, several adjustments have had to be made.

For the first time we observed Layman's Day with one of our trustees presiding, and the two principal talks made by two of our stewards. Other church members participated, and all felt that this service was a profitable one. During the pastor's vacation, the services will be cared for by the Intermediate League, the Senior League, and the Woman's Missionary Society, each of which will be responsible for one Sunday service.

Owing to the fact that our people are very widely scattered geographically, we have held three Vacation Church Schools to try to reach as many of our children as possible. The total attendance was 72, with 42 attending three or more days, a very good record because all our schools were held during the present rainy season and some children walked from two to three

miles to attend. In these schools the pastor was assisted by the teachers of the Primary class in the Church School, and by a young man of the church.

Sincerely yours,

RUTH NUTTALL.

BROAD STREET, HATTIESBURG, MISSISSIPPI

Broad Street Methodist Church is working at the task of helping bring in the kingdom both in the hearts of the members and in the local and world community. For personal development of the young and mature, the Church School is well housed and well organized according to the educational plan of our denomination. The general school, each division and each department, has a competent, consecrated superintendent. The Junior department has week-day activities and an extra session Sunday afternoon. The Intermediates, seniors and young people, each have an Epworth League session Sunday evening.

For nearly two years the Wesley Fellowship of Young Adults has gone forward with the first Fellowship organized in the Mississippi Conference. This group, in addition to a monthly social meeting, takes special courses in home-making, evangelism and self-culture. They have as their church project the beautification of the large church lot which has been converted into a formal garden where outdoor picnics and games may be enjoyed. The rockfire place will be a thing of beauty and utility when completed. It decorates one corner of the garden.

To develop Christian stewardship the Board of Stewards is organized with each steward having a co-worker or class leader. They hope to develop Christian character, consecration and liberality in each member. The budget is six thousand dollars, and provides for the retirement of about twelve hundred dollars of the indebtedness each year. The total debt, which just a few years ago was thirty-six thousand dollars, has been reduced to about five thousand dollars. Two thousand dollars was paid on debts and interest last year.

The local church Woman's Society of Christian Service and the local church Council of Missions and Church Extension are promoting mission study, local and connectional missions and church extension work.

The School of Missions was well attended, and the revival under the direction of the Council, which is also the Committee on Evangelism, was also successful.

The Council secured Bro. J. H. Morrow, our pastor at Forest, Miss., to lead us in the revival. He did a most excellent and abiding piece of work. His preaching is sound, fervent and effective.

Forty persons have been received into the church this year and several babies have been baptized. Seventy-five families use The Upper Room, and have some form of family worship.

This church conducts from three to five prayer meetings each week. One of these is held each Sunday afternoon at the county jail, where there have been a number of conversions.

Broad Street is honored with one superannuate, three local elders and deacons, and three young men preparing for the ministry and two serving as supply pastors. It places one hundred dollars in the budget for the pastor of the Hattiesburg circuit, and has this year raised over five hundred dollars to assist these young preachers in

college and theological school, and also two of our young women preparing for full-time church work.

G. F. WINFIELD, Pastor.

WYNN MEMORIAL CHURCH

At the conclusion of a two-weeks revival conducted by Rev. H. M. Wolfe, Executive Secretary of the Department of Evangelism and Stewardship of the Louisiana Methodist Conference, a church conference was called at the evening service, July 7, 1940.

At the above mentioned church conference Bro. Wolfe presented a plan whereby the church could purchase a parsonage. He explained that there were several ways by which a church could purchase a parsonage: That the F. H. A. did not sell directly to a church; that to purchase a lot and then buy the material for a new parsonage would mean that the church would have to have around \$2,000 to start, and that was impossible under the circumstances; and that the church was now paying \$25.00 a month, and that it would soon pay for a parsonage and yet not own it by renting.

He pointed out the fact that the present house used as a parsonage by the pastor, and for which use the church was paying the sum of \$25.00 a month, was ideal in location, being just across the street from the church building.

He stated that he had talked with the owner of the house and that the church could purchase the house on the following terms:

(1) The back rent be paid up to date (three months rent, \$75.00). (2) The price of the house to be \$2,950.00, plus 6% interest. (3) The church to pay \$100.00 down on the house. (4) Deed to the house to be given the church when the sum of \$300.00 has been paid on the house. (5) The payments on the house to be \$25.00 per month, which is the amount of the present rent. (6) That the church be given three months grace on payment, which means that should the church fail to pay three monthly payments of \$25.00, each consecutively, the property would revert back to the owner.

Bro. Wolfe then stated that he would give a tenth of whatever he was given for his services during the revival toward the necessary \$100.00, to make the down payment to purchase the house for a parsonage. He then presented a proposition to the church in conference which follows:

That the pastor, stewards, trustees, quarterly conference, district superintendent, etc., be legally authorized to purchase the said house on the above mentioned terms when and if the necessary \$100.00 had been raised; that the pastor and chairman of the Board of Stewards be authorized to appoint a committee to raise the \$100.00, and that when the \$100.00 had been raised to then complete the purchasing of the house.

Bro. Wolfe asked all members of the church present favoring the proposition to stand, and all members present stood, and there was not a single vote against the motion.

Bro. Wolfe then gave the first \$5.00, which was a tenth of the offering to him for his services in the revival. Rev. G. A. LaGrange stated that he too would contribute \$5.00, and there were others who told the pastor before they left the church building that they would gladly contribute.

THE PASTOR.

Animals and birds in earthquake zones sense an approaching disturbance two and sometimes three days before it occurs.

YOUNG PEOPLE'S CAMP, LAKE CHARLES DISTRICT

Rev. Virgil D. Morris, Director, announces the Young People's Camp for Lake Charles District at Lake Arthur, La., for July 29 to August 3. The theme will be, "Methodist Youth Advances," and the six courses to be presented will be in charge of the following ministers: E. R. Haug, W. R. Corrigan, G. W. Pomeroy, E. B. Emmerich, O. W. Spinks and C. B. Krumnow. In addition to the courses offered, Interest Groups will include: music, games, social usage, journalism, fly fishing, paper work, dramatics, aviation and leather craft. The total cost will be \$5.50, including registration fee. A physician's health certificate and parents swimming permit will be required. Campers should come provided with Bible, bed linen, pillow, soap and towels, comfortable clothes, musical instrument and camera. Send registration with fee of \$1.00 to Miss Grace Lawson, Welsh, La., at once.

YOUTH REVIVAL AT GALLMAN

The Clara Chrisman Young People's Union, of the Brookhaven District, sponsored a Youth Revival for the churches in Copiah county. This revival was held at the Gallman Methodist Church, June 30-July 4. Attendance upon the services was reduced by incessant rain and by the lateness of the vegetable shipping season, which set a new record by extending until near the middle of July.

Rev. T. E. Nicholson, of Utica, did the preaching during the meeting. In a practical but heart-searching manner he presented the simple truths of the gospel with special appropriateness to youth, and impressed all who heard him with the earnestness of his manner and the helpfulness of his message.

Rev. Frank E. Dement, pastor of the host church, led the song services, while Rev. E. F. Graser, pastor of the Gallman Baptist church, and Mrs. F. E. Thompson, of Weston, counselor for the Clara Chrisman Union, alternated at the piano.

J. B. CAIN.

SARDIS-GRENADA DISTRICT GROUP CONFERENCE

The second of the Group Quarterly Conferences of the Sardis-Grenada District met at Batesville on June 26, with pastors and lay members present from Sardis circuit, Sardis station, Batesville, Lambert, Marks and Shuford. Rev. C. T. Floyd, district superintendent, had arranged an interesting program for the day.

The feature of the morning session was the address on benevolences by Dr. C. K. Vliet, of Nashville. The address was one of the great occasions in the district program this year. It was a fine piece of churchmanship exercised by Bro. C. T. Floyd, in bringing to a large number of laymen in the district the enthusiastic message by the General Secretary of the Commission on Benevolences. By a majority vote the group went on record to petition the Church to have Dr. Vliet's office continued.

Bro. P. F. Luter and his people were most gracious in receiving the visitors and entertaining them at lunch. The fellowship of the hour was delightful.

The principle item of the afternoon was the business session. Good reports of the year's work thus far were made especially by Bro. Luter and Bro. Carl Wasson. Of particular interest was the report by Bro. H. L. Beasley, of the Sardis circuit. He has done laudable work in improving the build-

ings on his charge. He has had his churches wired for electricity and has repaired the heating facilities. He has organized church schools and young people's groups in difficult places. In one church, it was reported, he has an attendance of sixty at the prayer meeting. The entire business session moved along with both speed and interest, every detail having been planned in advance by Bro. Floyd.

Hon. E. E. Arnold, a layman of the Sardis circuit and a leading member of the State Legislature, closed the meeting with an inspirational address. He said he believed the church would soon face better days. With more men like him, the church would.

It was a day well spent. There was practically unanimous sentiment that the group would enjoy a joint quarterly conference once again next year.

W. J. CUNNINGHAM,
Reporter.

BISHOP EDWIN F. LEE ON JUNALUSKA PROGRAM

Bishop Edwin F. Lee, D.D. LL.D., in charge of Methodist interests in Malaysia and the Philippines, will appear on the program of the Missionary Conference at Lake Junaluska, N. C., on Sunday, August 4.

Bishop Lee, who is a new bishop to the Southern area of the Methodist Church, will discuss work in a field also new to this area—in the Malay Peninsula, Borneo, Sumatra, and the Philippine archipelago. Here the former Methodist Episcopal Church has a number of schools and churches.

Bishop Lee is a native of Iowa and was educated in Upper Iowa University, Northwestern University, Garrett Biblical Institute, and the University of Chicago. Prior to going as a missionary to Java in 1911, he served pastorates in Illinois. During the first World War he served as chaplain in the army and was decorated by the French Government for war services, and by the Government of Servia for his relief work in which he engaged after the close of the war. He afterwards served as associate secretary of the Methodist Board of Foreign Missions, and then returned to the Orient as superintendent of the Singapore district. He was selected a bishop of the Church in 1928.

CHRISTIAN RURAL FELLOWSHIP ESSAY CONTEST

You May Enter It

The Christian Rural Fellowship, New York, has organized an essay contest on the subject: "What Are the Characteristics of a Christian Rural Community?" Three prizes are offered of \$100.00, \$50.00 and \$25.00. The contest is open to any interested person. This includes not only professional religious workers, but laymen and laywomen. The closing date of the contest is November 15, 1940. Complete details outlining the scope of the subject and the conditions of the contest may be had by writing to the Christian Rural Fellowship, 156 Fifth Avenue, New York, New York.

The Christian Rural Fellowship is an un-denominational organization whose purpose is to promote Christian ideals for agriculture and rural life; to interpret the spiritual and religious values which inhere in the processes of agriculture and the relationships of rural life; to magnify and dignify the rural church; to provide a means of fellowship and cooperation among rural agencies: Toward a Christian Rural Civilization.

STATEMENT ON THE WAR BY BISHOP CANNON

On May 18th, I gave to the press an Open Letter to Secretary Hull, urging him to use his influence upon Congress to declare war against Germany. In only one paper was the statement published in full. In most of the secular papers there were brief statements from the Associated Press which did not give any of the reasons for my appeal to Secretary Hull. Since these statements from the Associated Press were printed I have received very many requests asking for my reasons for such an appeal. It is entirely too burdensome to attempt to reply personally to all these letters. I must, therefore, ask the privilege of making a condensed statement of my letter to Secretary Hull.

First. There is a clear-cut distinction between rights and duties. Our Constitution and our Church believe in "Freedom of conscience, freedom of speech, freedom of the press, in the right to life, liberty and the pursuit of happiness." All these are positively denied and attacked by Hitler and his colleagues, who oppress, persecute and kill those who claim such freedom, without which life is not worth living. Austria, Czechoslovakia, Poland, Norway, Denmark, Holland, Belgium, Luxembourg have all been attacked without provocation, and are now denied these precious rights. Now Hitler has conquered France and is endeavoring to conquer Great Britain. If he does, all the precious rights which have been won by the preaching of the Gospel, and the growth of the Christian and democratic spirit will be denied by Hitler, Stalin and Mussolini over all of Europe. These are rights which our forefathers fought to secure in 1776, and which have been fundamental principles of our national life. Were our forefathers justified in fighting to secure these rights in 1776? Is our nation justified in fighting to retain these rights in 1940?

Second. Duties, obligations and responsibilities are different from rights, but are closely tied to rights. A pacifist may personally decline to defend by force any of his precious personal rights, but the question of duty, obligation and responsibility is different. Can a pacifist be so callous as to refuse to protect a weak, helpless woman against an assault of a ruffian, or an attack by organized criminals against innocent people? A community of citizens is under obligation to have organized protection—police protection—against crime—the prevention of assault, robbery, burglary and murder. The State as an organized community is under obligation to put down riots, attempts at mob law and organized crime. The nation is under obligation to protect itself by the army and navy from the efforts of aggressors upon the rights of its citizens to the free enjoyment of their rights and of their property.

These are duties, responsibilities, obligations. It is the positive duty of the State to protect any citizen, or group of citizens, from persecution or oppression.

(The issue must be squarely faced as to how far the duty of a great country requires it to protect and defend those who are acknowledgedly victims of persecution and oppression. Our country went to war with Spain on account of the cruelties perpetrated upon the Cubans. It went to war with Germany because of the ruthless murder of our citizens on the high seas. I think it was right in both cases. I think it was wrong when our fleet, although in full sight, failed to prevent the massacre of the

Armenians and Greeks at Smyrna. The world has become so small today that isolationism is impossible.)

What are our duties, our obligations and our responsibilities to the world? I abhor war as much as any man can, but there are things worse than war. Persecution, oppression, slavery, concentration camps, firing squads, injustice and cruelty are worse than war. There are some things more precious than peace. Justice and righteousness must be the basis of any permanent peace. I wrote that I believed it was the duty of the United States to join with the Allies in the war against Germany to protect and defend the rights of the persecuted and the oppressed. I wrote that I thought the United States is responsible for Hitler by her failure to join the League of Nations and become a stabilizing influence in the world for peace. By the vote of the United States Senate in 1920 for selfish isolation, she is responsible for the present situation.

In my letter to Secretary Hull, I stated: "It does not necessarily follow that our infantry would be required to cross the seas. That might not be necessary." But I said that the United States should add to the Allies all possible resources—ships, aircraft, munitions, all kinds of war supplies, including food.

Since my letter to Secretary Hull was written groups of prominent citizens have made appeals to the Government. One group, to defend the United States by help to the Allies, urging that munitions of all kinds, airplanes, food and supplies, including money, be given to the Allies by the Government was signed by hundreds of American citizens. To me a more significant appeal, signed by 100 outstanding Protestant clergymen and laymen, has been made, urging "that the United States immediately enlist its moral and material resources in support of the Allied nations—proffering wealth and supplies to the nations struggling desperately to stem the tide." This last appeal is signed by such outstanding church leaders as Mott, Speer, Coffin, Eddy, Hough, Brown, St. George Tucker, Parsons, Scarlett, Charles P. Taft and others. The Church Peace Union, which has always opposed armament and war, also called for all possible aid to the Allies.

I am in hearty sympathy with all these appeals, but I can not understand how anybody can insist upon such help to the Allies without agreeing that this is war against Germany. To me this position is utterly illogical. These appeals call for exactly what I wanted to secure by a declaration of war against Germany. How is it possible for the United States to take the position of giving all possible aid to the enemies of Germany, short of sending an Expeditionary force without agreeing that in fact it amounts to a declaration of war against Germany? Certainly this method will not deceive Hitler. "All possible help to the Allies" can and does mean nothing but war against Germany. The only difference between myself and these other church leaders is whether it is better to try to fight Hitler, to try to defend the rights of freedom and conscience, of religion, of speech, of the press, and to protect the persecuted and the oppressed by a "declared" or an "undeclared" war. I personally thought on May 18th that a "declared" war, without an Expeditionary force, would produce better results than the "undeclared" war advocated by so many leaders of education and religion. I believe it would have kept Italy out of the war, that it would have weakened the morale of the German people, and would greatly have strengthened the morale of the Allied na-

tions who, whether we like to admit it or not, are "the first line of defense" of the United States, not from an invasion of armed forces, but from an economic strangulation of American commerce and industry, which would certainly destroy the present standard of wages and of living in our country, and might result in social class war, verging on bloody revolution.

In conclusion, I reiterate that I abhor war, but that any permanent peace must be based upon justice and righteousness and goodwill as proclaimed by the prophets, the apostles and our Lord. I believe that the United States will have far greater influence in bringing about such permanent peace if she is active in endeavoring to protect and defend the present oppressed, persecuted people of Europe from totalitarian rule.

JAMES CANNON, JR.

Richmond, Va.

LIZZIE TARLPEY WAFER

Lizzie Tarlpey Wafer was born near Hico, La., in Claiborne parish, December 28, 1880. She joined Harmony Chapel Methodist church at the age of ten, and was married to J. A. Wafer, August 8, 1900. To this union there were six children born: Clyde, of Yslete, Tex.; Abbie Lee, of El Paso, Tex.; Tom D., of Sterlington, La.; Elliotte, of Coushatta, La.; Mrs. Eloise Jones and Mrs. Ina Holman, of Coushatta, La. She departed this life March 21, 1940, after an illness of three months. Her death occurred in the Natchitoches Sanitarium, Natchitoches, La.

The writer has been in her home many times, and can say with sincerity that he has never witnessed a more Christ-like character than was hers. No husband ever had a more faithful companion, and no children a more truly Christian mother. When she realized that she had fought a losing battle and the end was very near, she called her family to her bedside and told them she must go, but she wanted each of them to promise to meet her in heaven. With this promise secured, her face lighted up with the light of heaven, and she said: "I am the happiest woman in the world." A few hours later she went home to receive her reward. She had lived triumphantly. She died as she had lived.

OTIS SPINKS, Pastor.

NORTH MISSISSIPPI W. M. S.

(Continued from page 11)

Literature for Woman's Society of Christian Service

Literature Headquarters—Nashville, Tennessee, Doctor's Building.

Book of Worship—10 cents.

Program Material—20 cents.

World Map—25 cents.

The Guide—10 cents.

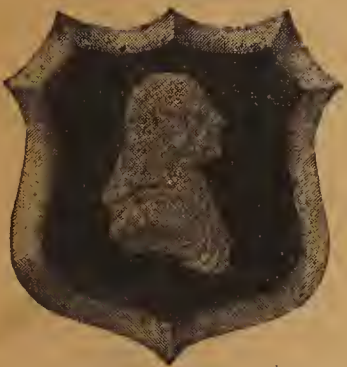
The above list contains the materials that every auxiliary president should now have in her hands for close study before the new set-up in the fall. Especially is this true of "The Guide," which is the name of the little book we used to call the Handbook.

* * *

Today's mail brought the news of the arrival of a fine baby girl in the home of Mr. and Mrs. E. L. Jacks. Mrs. Jacks will be remembered as Miss Marjorie Haggard, rural worker. Already we are counting on her as Conference material.

A decent and manly examination of the acts of government should be not only tolerated, but encouraged.—William H. Harrison.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates:
This is alone Life, Joy, Empire, and Victory.

—Percy Bysshe Shelley.

THE PRAYER-ROOM TODAY

"Most Holy, Blessed Father, I worship Thee in Thine Only Son, Thy Life, Thy Image. Help me to keep it before me, as my aim and end, to be an image of Thy Image, to be a little son in the Life of Thy Son. Amen."

—John Pulsford.

The Christian Home

The distinguishing quality of a Christian home is that Jesus Christ is the center, and all its members seek to obey His law of self-denying love. It is the parents' supreme privilege to lead the children to Jesus Christ.

It cannot be too strongly urged that regular corporate family worship be practiced as a fundamental part of home life. The family worshipping together receives enduring blessing for itself and is a powerful witness for God in the community.

A home whose way of life is that of Jesus Christ would naturally demonstrate the enduring values of home life held precious by all nations. It would be:

A community where all members form a spiritual fellowship founded on loyalty and love;

A place of physical well-being where essential needs are supplied and where order, cleanliness, and simple beauty prevail;

A haven of peace, security, and refreshment for body, mind and spirit where God's loving care is daily demonstrated;

A school where Christian habits and attitudes are exemplified by the older members of the family and lovingly taught to the children from their earliest years, where parents co-operate in the discipline and teaching, and receive in turn what the children have to give;

A working fellowship of equal privilege for both sexes, affording an atmosphere in which each member, old and young, may grow, and in which his best contribution can be made, and in which concerns affecting one and all are shared by all;

A refuge where the personality of each has freedom to develop and where a desire for privacy is respected and understood;

A place of vision where widening social and world horizons open out before each member of the family, its guests, and those who serve within it, so that the home becomes a Christian leaven in the community.—From the Report of the Madras Meeting of the International Missionary Council.



WALLET OF THE WEEK



THE SEDIMENTARY ROCKS are believed to furnish the oldest and the most dependable weather record of the earth. The layers of clay, like the rings in tree growth, register rainy and dry seasons. A scientist, who has made the study of rocks a life work, claims that these rock strata forecast for the next fifty years what may be America's worst drouth in twenty centuries. He bases his opinion upon the evidence that a drouth cycle has already begun. He suggested wholesale migrations from the "Dust Bowl" instead of relief measures.

* * *

WARS OF THE TWENTIETH CENTURY have reached a total eight times greater than all the wars of the preceding centuries, according to a statement credited to Prof. Pitirim A. Sorokin, chief sociologist of Harvard. An analysis of nine hundred and two wars and sixteen hundred and fifteen internal disturbances of the last twenty-five hundred years, he claims, shows that the man of the thirteenth century had six thousand five hundred more chances to die peacefully in bed than has the man of the twentieth century.

* * *

MR. WENDELL L. WILLKIE, Republican nominee for the Presidency, according to **Pathfinder**, grew up in a small Indiana town, both parents were lawyers, and in his home there was a library of six thousand books. In that atmosphere he naturally acquired a taste for reading and that explains in part his wide information and his remarkable ability as a lawyer and as an industrial administrator. In college he took whatever job was offered him even to driving a bakery truck. That all seems like a romance in the story of a man who has arrived, but the world has not changed. No one wins renown by attending a candy-pullin'.

* * *

MRS. BETSY ROSS, designer of the American flag, was of a Quaker family who disinherited her when she married John Ross, a strict Episcopalian. John Ross was a flag maker for the British colonies before the Revolution. He was injured by a British shell and died. Betsy refused the forgiveness of her Quaker family and assumed responsibility for her husband's business. Later she married Captain Joseph Ashburn, whose ship was captured by the British and he was sent to Mill Prison in England, where he became ill and died. Betsy's third marriage was to John Claypoole, a friend of her second husband.

* * *

MISS HELEN KELLER celebrated her sixtieth birthday on June 27, and that event recalls the amazing fact that her "The Story of My Life" was first published thirty-seven years ago—when she was twenty-three years old. It is amazing that at such an age there should have been enough in the life of a blind, deaf and dumb girl to make a story of such interest. After conquering her triple affliction, her life has been filled with interest and activities, and she says that she owes much to the influence of Bishop Phillips Brooks, who in early girlhood taught her that the "key to heaven" is the religion of love.

THE NATIONAL ASSOCIATION OF INSURANCE COMMISSIONERS, meeting in Hartford, Connecticut, recently, is reported to have adopted a report recommending a war risk exclusion clause in all new life insurance policies. Under the proposed exclusion clause, the beneficiaries would receive only the amount paid in on the policy, not the full death benefit, except by a payment of an extra premium. Thus another great group joins the potential civilian soldiery in the effort to outlaw war.

* * *

THE DISTILLED SPIRITS INSTITUTE, one purpose of whose organization was alleged to be to make the liquor business "respectable," seems to be on the brink of dissolution due to internal combustion. Dr. W. A. Sturges, the Yale Law School professor who took over the position of executive director in October, 1938, is reported to have submitted his resignation to become effective in ninety days. This incident has been described as the "worst headache" in the experience of an Institute which has been as full of headaches as some of its members products.

* * *

THE TELESCOPE ON MT. PALOMAR, California, which is well on the way to completion, has set the scientific world agog as to what it may discover in the hitherto unpenetrated depths of space. According to Dr. Edwin Hubble, there are eight quadrillion stars within the range of the great telescope of the Mt. Wilson Observatory, and it is expected that, with the new telescope on Mt. Palomar, astronomers will be able to see three times as far into space. This means that the number of visible stars may be infinitely expanded and that we may gain an intimate knowledge of the nearer planets.

* * *

LEONARDO DA VINCI, best known as a Florentine artist, was one of the most inventive men the world has produced, as is revealed in the exhibition of his models in the Museum of Science and Industry at Rockefeller Center, New York. Four hundred years ago he conceived the airplane, a horse-drawn tank with knives rotating on shafts which could mow down an army, a twelve-barrel machine gun fired by steam, the roller bearing so widely used in machinery today, and a hand-powered automobile with differential gears. The two hundred models in the Museum were made after drawings and instructions in Leonardo's notebooks.

* * *

BOSTON UNIVERSITY COLLEGE OF LIBERAL ARTS will ultimately receive one hundred and fifty thousand dollars under reciprocal wills of Mr. and Mrs. Frank A. Bayard, if Mrs. Bayard carries out the agreement entered into with her late husband, a condition which she has expressed the purpose to fulfill. Mr. Bayard was the editor and publisher of the Malden **Evening News**. The sum indicated is to establish and maintain a Breed-Bayard chair of American literature. This same will includes New England Hospital for twenty-five thousand dollars, and an annual allowance for the maintenance and improvement of Maplewood Methodist church and parsonage.

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W. L. DUREN, D.D., Editor-Manager

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C. MILTON CHALMERS, Publisher

EDITORIAL

SHOCK-ABSORBER TWADDLE

Too much of our preaching and writing today ends in a question mark rather than an affirmation. In some instances it seems to trail off into the mists of uncertainty, or halfway admitting its lack of importance. Sometimes one is made to wonder if Christian testimony may not have been supplanted by intellectual gymnastics. This lack of assurance is not admitted, but is sheathed in irrelevances—speculative subjects, or an apologetic attitude. Many years ago an older minister offered us counsel out of his own pastoral experience. He said that when he preached a close sermon on some sinful practice and his people became angered, he made it a rule to follow the next Sunday with a sermon on "Heavenly Recognition." This was his method of soothing the irritated feelings of his congregation, but we have a doubt as to whether it added to the authority of his ministry. The practice seemed to us to be an indirect apology for a message which caused offence.

One of the striking characteristics of the old Hebrew prophet was his uncompromising assurance. He was certain that God was speaking through him. No informed person could be made to believe that Elisha was in any way apologetic when he delivered his ultimatum to the leprous Naaman. Who could imagine that Nathan introduced the parable of the ewe lamb, in his remonstrance with the guilty but self-righteous David, by a sympathetic preamble? There is nowhere an intimation that the rugged herdsman of Tekoa softened his arraignment of the Israelites, living in elegance and at ease in Zion, by proposing an option for the demand that they prepare to meet their God. They were all certain of their message.

The lack of the spirit of militancy, which results from deep conviction, cannot be atoned for by making "a diversion." Trifling, irrelevant, or speculative themes which have no bearing upon life and its immediate problems create insensibility to sin by under-cutting Gospel urgency. Such a performance may be made to fill an hour in the sanctuary or fit into an empty column, but it will prove futile if it fails to meet the one and only end of such a deliverance. An exhibition of theological calisthenics can offer little for an empty life, but the need of a hungry heart cries unceasingly like some Lazarus at the gate, ministered to by the dogs of the street. To send people away hungry is no more permissible now than when Jesus commanded his disciples to feed the multitude. Pulpit and press need to get down to business; to utter fearlessly the whole counsel of God touching the desperate wickedness of our day. Irrelevant speculations may interest the curious, but they will never effect a change in the sinful heart. The content of preaching can-

not be adjusted to itching ears without defeating its end, and it cannot bend, because of the anger of those whose lives make them resentful, without surrendering its authority.

CHURCH CHESTS

It is said that the homes in which the early Christians met for nearly three hundred years became the depositories of early literature and the records of the Christian church in those centuries. At first they arranged "church chests," in which the scrolls of the Scriptures and other documents were placed for safekeeping during the week when the rooms in which the Christians worshipped on Sunday were used for other purposes. In times of persecution, it is probable that they were used to guard the secrets of Christian worship.

In course of time these "church chests" became the archives of the records of worship, suffering and inspiration of the local churches. It was from these depositories in the Pauline churches that the letters of Paul were collected for publication by an Asian long after the martyrdom of the great missionary. The study of these letters in the light of this discovery seems to indicate that they were written, not as general epistles, such as they are now conceived to be, but as intimate personal letters dealing with problems perfectly understood by Paul and by the church addressed, but not always clear to us. This does not discredit their inspiration, but, as Dr. Goodspeed points out, it indicates that the highest order of inspiration may be wholly unconscious to the medium through whom the message is delivered. It was said of Moses, he "wist not that the skin of his face shone" after he talked with God in the mount. These simple and intimate letters of Paul, the missionary, fed the devotional life of the churches which he founded for more than a century and a half before the Gospels were published.

So every little church and chapel has its chest of sacred memories—records of the saints who have adorned the life of the local congregation. These simple and artless records may never be published abroad, but God will not forget and their names and their deeds will be mentioned in the day when His "book of remembrance" shall be brought forth from His casket of jewels.

WEARING BLINKERS

We once heard the late Dr. Jowett describe some people as going through life wearing blinkers—they see neither to the right hand nor to the left, but only the spot immediately before them, which constitutes for them their whole universe of interest and thought. As a method of thought concentration such an attitude is not with-

out its value, but as a fixed habit it can be very monotonous and even irritating to those who may be its victims. We recall that Mr. Wesley's father had a curate whose one message was, "Pay your debts." A good subject it was, but not the whole of the gospel. Very naturally, too, it irked the good Susanna who had vivid recollections of how the father of her nineteen children had played hide and seek with the jail—all on account of his debts. We have one friend who is always hankering for a fight and another who insists upon a one-man sit-down strike, even if it should be in a bumblebee's nest. This wide variation would be funny if it were not for the inevitable flare-backs.

Some people seem to exhaust an arsenal of deadly convictions on an army of straw men. They fight from morning till night, but to what purpose? They are absolutely sure that they are giving a perfect exhibition of self-sacrifice and heroism, even that they are winning immortality, but oftener than not it is the solo performance of a one-track mind. Sometimes, if results mean anything, it is little more than a Punch and Judy show. For a little while the audience watches the little "derby" with a degree of amusement, but soon you hear them shriek, "Go downstairs," and the show is over. The straw men may be a little the worse for the fray, but after all they were only men of straw.

Too many people want to set the bounds for what others may think, say and do—to require them to be their straw men. Such leaders are of a muzzle-loading or the sausage stuffer type. They may do a good job, but when they have finished it is only "Bologna." Leadership is no push-over, no beating straw men with a flail of words and personal prejudices. It is in seeing life in the large. It is building palaces of thought and creating towers of strength in sentient souls by the artistry of love and the witchery of worthy thinking.

ON THE SHADOWY EDGE

"On the shadowy edge" is a phrase which was used to describe the island home of an eighty-year-old pirate chief of a generation ago. The old sea rover had had his day, but civilization had forced him and his pirate allies from the lanes of ocean commerce and from following the black flag. The aged chief, with a thousand guilty memories, went to make his home beside the sluggish tide of a muddy island river and there he lived out, unrepentant, the remnant of his unworthy life. The dash and fire which he had shown in his desperate exploits had died, but on the shady edge of a shadowy life, he resisted to the end the efforts of those who sought to turn his heart to peace and nobler living.

The world has many people even now who, like that ancient pirate chief, nurse their scars and their unhappy memories "on the shadowy edge" of a barren life. They defend, if only by their silence, deeds which conscience long suppressed dare not open to the judgment of eternal truth. With the cunning of pirate ways, they fend against the Spirit's wooing, the holy urge to accept the way of purity and the path of peace. Somehow living "on the shadowy edge" develops chronic resistance to the beautiful and the lovely in life. The shadows conceal the hideousness of sin and belie the poverty of the sinning heart, and all too oft life comes to its close in a zone of moral shadows.

THE PARKER RECOGNITION FUND

The latest report from the General Chairman in charge of the Parker Recognition Fund campaign shows that a little more than seventy-one per cent of the one hundred thousand dollars sought has been paid or subscribed. In the territory covered by this paper the progress made is better than the average. Four districts of the Mississippi Conference have raised their quotas, and the Jackson District, under the leadership of Rev. C. W. Wesley, exceeded the quota by eighteen per cent. Four districts of the North Mississippi Conference have raised their quotas and the Conference lacks only three hundred dollars of its goal. In Louisiana, the sum of three thousand seven hundred and thirty-seven dollars has been reported and the appeal continues.

Editorial Miscellany

By Dr. H. T. Carley

ROSES AND RELIGION

As I sit by the window this morning I look out on the small rose garden that we have planted eastward in the yard. There are not many bushes—and not many flowers. To be exact—I have just counted them—there are eleven bushes and fifteen roses. The bushes are not as vigorous as they might be—they have not fully recovered from the sub-zero weather last winter, and a rain beat upon them last night. But the roses are fresh-looking, and I can almost see them smiling as they gently wave to me as I sit by the window.

And I think I can almost hear them talking to me as I sit by the window and smile back at them. Who knows?—flowers may have voices that our ears are not sensitive enough to hear. Some animals can hear sounds that are inaudible to human ears. I read an advertisement in a reputable magazine yesterday of a dog-whistle that can be used in training dogs without disturbing people who may be only a few yards away. It may be only a fancy that hummingbirds carry on conversations with the flowers they so daintily caress—but it may be a fact.

If I can't hear, though, I can see their beauty. I can't see everything, for my eyes have their limitations as my ears have. As beautiful as our world is, it may be that the unseen beauty of the universe is infinitely greater than our mortal eyes can behold. What a radiant day that will be when we no longer have to see "through a glass, darkly!"

And the fragrance of the roses comes to me as I sit by the window. Even so, I know the poorest of all my senses misses the perfume soother than those that make Araby the land of the blest.

So the roses minister to me as I sit by the window and rejoice in their beauty and fragrance, and imagine that they are whispering a message to me that my soul hungers to hear.

I think God was moving about in the rose garden this morning.

"LET ME NOT OUTLIVE MY USEFULNESS"

By Bascom Anthony

When night comes I am a bit tired. I suspect I am fixing up to get old. I am 81 on July 14. I have enough sense to know I must check out before long, but I can't make my feelings square up with my head. I feel like I am a fixture and yet I know I am a transient and I know that I am glad of it. I think I'll feel as much at home on the other side as I am on this because nearly everybody I knew and loved fifty and sixty years ago has moved over there.

Of that body of men who admitted me into the South Georgia Conference only Dr. W. C. Lovett is left, and he is too deaf for me to talk to him. (Dr. Lovett died on July 1, after this article was written.) Fortunately I know and love more people now than I knew and loved then. This evens it up so that I am all right whether I stay long or move soon. It's fine on either side so long as I can serve folks, for that is all that there is to life anyhow. All else is dust and ashes. I join with John Wesley when he said, "Lord, let me not outlive my usefulness." When usefulness ends on this side, I'd prefer to move out and see about things over there.

I know that from one angle death is an enemy because it tears up our homes. Nobody but a fool will make light of it. From another angle death is a blessing. What a world it would be if Hitler were permanent. Several of his sort have been here before this, but now they are only a memory, and not a very pleasant one at that. He, too, will pass, and the world will breathe easier because of it.

It's well for us old people to die. Our views, like our bones, lose elasticity. When we become as much devoted to old methods as we are to eternal principles, it is time to pass on lest we hinder progress as much as those do who ignore basic principles in order to meet a transient need. This, with failing strength, was why I asked to be allowed to retire at 70, and why I retired from all boards and committees at 75, and why I made my last speech on the conference floor at 80. From now on I will say my say in the papers so those concerned will have time to think it over and see if it is based upon abiding truth or is the up-rising of vapors from the stagnant pools of the past.

I hope you won't regard it as conceit when I remind you that our hospital is about the only major opposition you ever voted me down on that time hasn't proven my position to be correct. As nearly every town had one or more hospitals I thought it wiser to patronize them than to spend our money on hospitals in other lands. Maybe I was wrong. Time will tell.

If all the ancients were still here and in fair bodily health, Adam would want us all to turn out and help him find at least a side gate to Eden's garden. Noah would be certain to try to build another Ark if we expected to save seed for the future. Elijah would think it was time for another drought and falling fire. John the Baptist would seek a camel's coat of hair preparatory to an evangelistic tour. Luther would settle the whole matter by cutting out from among the orthodox all these psychologists and social workers who propose to fix the world by tinkering with its head and stomach instead of its heart. Each of these would be trying to straighten a crooked and perverse generation by the methods of his day and thus each would prove that at

its center the world remained substantially the same. Its ailment is moral just as it always has been. We change medicines and swap hospitals and nurses, but it's the same old disease.

It's well for us old people to pass on and that each new generation attend to its own affairs. One generation takes up where the other left off in building a spiritual habitation to shelter humanity. The quality of the work is important but the vital thing is that they all build on the one and only cornerstone that has any promise of permanence. Right now it looks like all the churches and schools have done is in vain. Our civilization seems to be only skin deep. It gives a thin veneering of decency and learning through which the devil of selfishness and greed has broken once more to drown in blood all human rights.

Once more the earth is shaken that shakeable things may be removed and that the abiding things may be revealed. Science, chemistry, wealth, and all our boasted progress have become the servants of destruction. The one bright spot is that there is enough religious sense left for all normal people to resent it. Love of fair play abides and on this must be built a better world in which raging selfishness, resentment and wrath will be locked out and not allowed to wreck humanity. We will have to work no less on the head but more on the heart. If our character is equal to our knowledge we could fix things right away.

I may live to see the end of this war, but my grandchildren will not live long enough to see the damage undone that is being wrought daily in the modern and material worlds. I wish I were young enough to do my part in healing its hurt, but as I am not strong enough for that I shall keep my possessions that are worth moving packed up, ready to go on in quest of a world whose people know and love even as they are known and loved. I have a little understanding of Paul's feeling when he said, "I am in a strait between two great loves and don't know which to line up with—whether to stay here and help heal the hurt of the world or to move over on the other side and dwell with the immortals." In His own way, God will attend to this also.

—Wesleyan Christian Advocate.

LITTLE RED RIDING HOOD AND THE BOTTLE!

By Ethel Hubler

Once upon a time . . . those are the memorable words with which all fairy tales used to begin . . . there lived in a certain village a little country girl, the prettiest creature that ever was seen. Her mother was very fond of her, and her grandmother loved her still more. This good woman made for her a little red riding hood, which became the girl so well that everybody called her Little Red Riding Hood.

Our version of this little story as we are giving it is as it was first collected in 1696 by Charles Perrault. But, to continue with the story—

One day, her mother, having made some custards, said to her, "Go, my dear, and see how your grandmother does, for I hear she has been very ill; carry her a custard and this little pot of butter." Little Red Riding Hood set out immediately to go to her grandmother's, who lived in another village.

This is the 1696 version of the famous story of the little Miss. But what about today's version!

Before us is a large picture book in bright

colors with Little Red Riding Hood and the big bad wolf on the cover, with a basket over the little girl's arm, and from the end of the basket protrudes a large liquor bottle. This is on the cover page.

We turn to the first inside page and we read: "Once upon a time there was a little girl. She was called Little Red Riding Hood because she always wore a hood her mother made for her out of bright red velvet. Everyone loved her because she was so pretty, so happy and gay. One day her mother was baking, she put some of the nice, freshly baked cakes into a basket, and covered them neatly with a white napkin. She tucked in a bottle of wine, too." And so forth, and so on. The bottle of wine is mentioned several times in the little illustrated story, and is very much in evidence in the various pictures. In this 14-page children's book, we find the grandmother and the hunter on the last page, sitting at a table drinking. The liquor bottle is gone from the basket.

The original story of 1696 says that the basket had in it a "custard and a little pot of butter." Nothing is said about any wine or liquor bottle being in the basket. Whose fertile imagination added the booze, we wonder?

This seems to be going pretty far. But is it not typical of the liquor trade, which is doing everything in its power to create the appetite in the American youth? Why not, you see, plant a little subtle propaganda in this age old fairy story, so beloved by the children?

And all this is going on, while some dry folks sit idly by, saying, "Let's wait awhile until things get worse before we put on an active campaign."

We are thankful that thousands of temperance and church groups have joined the fighting, crusading army, to put down this traffic which is destroying our homes.

WISE AND OTHERWISE

By Rev. James H. Felts

Nothing parents leave their children is quite so valuable as a good name. See to it!

A painted stove may look hot but it gives out no heat. It takes fire to heat a stove. And forget not that it takes more than looks to make a church.

God is the architect, man the builder. When the plan of the architect is fully carried out a magnificent structure results.

When you listen to Mr. and Mrs. They-Say, you get a hat full of fertile imagination right off the griddle. Too much unsweetened hot air!

And now is advertised "that at home feeling" in full dress, including a plug hat. The human being that feels at home in such togs must have some home!

The stupidity of parents is often responsible for the worthlessness of children.

A Paris, Tennessee, hunter "aimed his gun" in the direction of a brush-pile. Out came a Negro woman, doing fancy running. "The wicked flee when no man pursues."

Blessed is the man who turns a good impulse into a kindly deed.

Gambling will die the day and hour that desire for something for nothing dies. And something for nothing is the fool's paradise.

True or false? Criticising others is a sign of holiness?

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

CHRIST'S DIFFERENT VIEW OF DEATH

By Bishop Ernest G. Richardson

The Memorial Address at the First North-eastern Jurisdictional Conference

A few words from the Fifteenth Chapter of St. Paul's First Letter to the Corinthians: "Now if we preach that Christ rose from the dead, how can certain individuals among you assert that there is no such thing as a resurrection of the dead? If there is no such thing as a resurrection from the dead, then even Christ did not rise. Then our preaching has gone for nothing and your faith has gone for nothing also. Besides, we are detected bearing false witness to God, by affirming of Him that He raised Christ whom He did not raise, if after all dead men never rise. For if dead men never rise, Christ did not rise, either, and if Christ did not rise, your faith is futile. You are still in your sins. More than that, those who have slept the sleep of death in Christ have perished, after all. If in this life we have nothing but a mere hope in Christ we are of all men most to be pitied."

As we read the life of our Master over and over again, we see how differently Christ viewed things from the way in which His disciples viewed them. Death is one of these places where there is a great difference between Christ's aspect and attitude toward it and that of the disciples.

You remember that when our Lord began to talk to His disciples about His death, they revolted at the thought. It seemed to them impossible to believe that Christ should die. And when He began to talk to them about death as being the culmination of His life, that was utterly incomprehensible to them. One of them voiced the thought of them all when he said, "This shall not be; we won't let it happen." And Jesus had to tell His disciples that in their attitude, they were looking at death, not from a God-like viewpoint, but from a devilish viewpoint.

The reason why there was this great difference in the attitude toward death of Jesus and His disciples was because they considered death so differently. To the disciples, death was defeat. One who died was defeated in his purposes. To Jesus, death was victory; not defeat. To the disciples on the Emmaus Road who were sad, and who showed their sadness in their appearance, Jesus said, "You remember, ought not these things to have happened and Christ to enter into His glory?"

If the disciples had had their way, Christ would have not gone to the Cross and I suppose would have lived to be a very old man, eventually dying from old age or something of that kind. Jesus saw that that which would seem to be the victory of His enemies was victory for Him. And because He could view death as victory and not as defeat, He approached it bravely and without the thought of disappointment that was in the hearts of the disciples.

To the disciples, the death of Jesus was disaster. It was the prevention of the things that He had come to do. To Jesus, death upon the Cross was an accomplishment. He spoke to them of the death that He was going to accomplish in Jerusalem. No thought of disaster, but a thought of moving right straight on to the final accomplishment of the purpose for which He had come into the world.

If you and I look at death as the disciples did, we too will think of it as defeat and disaster, but if we learn to view things as Christ viewed them, trying to have the God-like attitude, then we will see that death is not disaster and defeat, but it is accomplishment and victory.

The reason why the disciples looked at death so differently and why we have a disposition to do it also, is because to them and to us, there is a tendency to consider death as an enemy. Even in the Scripture you read, "The last enemy to be overcome is death."

The fact is that death is not an enemy at all. Death is a friend! These bodies of ours are remarkable machines. This is a machine age and the ingenuity of man has been able to produce many wonderful machines, but man's mind has never been able to invent a machine as marvelous as this human body of ours. Nevertheless, these bodies, marvelous as they are, are machines. They are not meant to last forever. They are meant to wear out. These hearts that are in our bodies go on performing their work, second after second, over a period of forty, fifty, sixty, seventy, ninety years without one moment of rest; marvelous machines. But they cannot go on forever and they are not intended to go on forever.

Our digestive apparatus serves us more or less well, but it not intended to serve us always. Our minds eventually wear out. In my pastoral experience, I have seen men of remarkable mentality who have come to feeble-mindedness. These machines are meant to wear out.

Suppose love, as we call it, had its way. We never come to the place where we are ready to let our friends go away from us. We are always asking God to save them from sickness and death, but what would happen if we did have an affirmative answer to those prayers? Just imagine now, having our loved ones around, two or three hundred years old, with these bodies and minds and digestions going to pieces. That is what death saves us from. It is not an enemy, it is a friend; it is meant to be a friend. It may have an unprepossessing appearance, but it is the friend who is opening the door into the larger life and saying to us, "Come upstairs, where you can see further and more clearly." Jesus knew that, His disciples did not; we many times do not.

The disciples looked upon death again as

an end. It was the termination. To Jesus it was not a termination, it was a beginning. It was the introduction to the larger life. He had emptied Himself of the glory which He had with the Father from before the beginning of time, and now He was to reassume that power. "I have said unto you that I am going away and because I have said it, sorrow hath filled your hearts, but if you understood, you would rejoice because I am going to My Father."

There was no terminus in death so far as Jesus was concerned. It was just a beginning, and so it is with those who look at things from the viewpoint of Jesus. We do reach the end of some things. We reach the end of evil and shortcoming and failure. We reach the beginning of everything that is wonderful and desirable and good.

Suppose we could come to look upon death that way. We would approach it with a calm thought, both for ourselves and our friends. There is not one of us here this morning but who, at sometime or other, has not gone down to the trainshed or the pier or dock and seen his friends embark and sail away or be drawn away. Sometimes they are going away for months and sometimes for years, and under such circumstances, naturally, there is something of sadness in our hearts. We don't like to be separated from our friends, even though we know it is for a short time. We react against separation, even though we know it is for their larger good; and so it is natural that when our friends go from us, there should be a little feeling of disappointment, a little feeling of sorrow; but let there be no feeling whatever of disaster or defeat.

These brothers of ours who have gone from us, think of them, going on to a marvelous life, led by the Great Ruler of the universe, learning lessons impossible for them to have learned under the conditions of this life.

There is a hymn in our hymn book which gives us this message:

It singeth low in every heart,
We hear it each and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore,
The kind, the true, the brave, the sweet,
Who walk with us no more.

More home-like seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God for evermore.

—The Methodist Protestant-Recorder.

THESE HAVE ACTUALLY HAPPENED

Have you heard of:

The tenor who sang "Now I Lay Me Down to Sleep," just before the sermon?

The minister who preached on "Can You Face the Music," just before announcing the special organ selections?

The minister whose subject was "Promptness, a Christian Virtue," and the choir sang "I Waited for the Lord?"

The quartet which sang, "Steal Away," when the sermon was on "The Honest Christian?"—Lorenz's Choir Courier.

Important principles may and must be flexible . . . Why should there not be a patient confidence in the ultimate justice of the people?—Abraham Lincoln.

CONFERENCE NEWS AND PERSONALS

Rev. V. C. Curtis, pastor at Louisville, Miss., held a revival in his church beginning July 7. Rev. J. A. George did the preaching.

Rev. Seamon Rhea is scheduled to hold a union revival at Abbeville and another at Lamar, Miss., in the near future.

Bro. L. T. Fickling, who has been sojourning in Texas, writes us that he is now back at Saucier, Miss., where he can be reached by his friends.

Rev. J. E. Gray has practically completed a program of improvement at Port Gibson, Miss., a program which costs about \$2,000, of all which is paid for.

The Youth Caravan team spent the first week in July in Corinth, Miss., where Dr. R. L. Hunt taught a class in materials and their use along with the youth program.

Mrs. Charles Higgins, Star Route, Woodville, Miss., adds a word of enthusiastic commendation to a business note, for which we say "thank you," and all good wishes.

Rev. E. M. Allen, pastor at Potts Camp, Miss., had the assistance of Dr. A. T. McIlwain for a meeting in that church recently.

Mrs. W. C. Harris, whose late husband was long a member of the North Mississippi Conference, has returned to Texas from California, and her address is Rt. 2, Box 47, Forney, Texas.

Mr. James Bullock reports plans in process of maturing for various young people's activities in the Shreveport district, fuller report to be made when the details have been fully worked out.

Rev. H. N. McKibben writes that the Duck Hill, Miss., charge, has had much sorrow recently on account of the passing of a number of loyal members of his congregation.

Bishop Edgar Blake, who retired at the recent session of the North Central Jurisdictional Conference, will make his home at Coral Gables, Florida. His address will be 1242 South Greenway Drive.

Rev. R. R. Scott, pastor at New Albany, Miss., has assisted his brethren in revivals at Ackerman, Baldwin, Snowdown church, Iuka circuit, Ashland, Chesterville, Ecu and Ingomar, writes Rev. W. R. Lott.

Mr. W. R. McCormack, district lay leader of Corinth, reports that more laymen's day services have been held this year than in any previous year in the history of laymen's work in that district.

The editor makes acknowledgment of a generous expression of editorial commendation from Rev. James A. Knight, pastor at Kinder. We appreciate his thoughtfulness in this regard.

Rev. G. H. Ledbetter, pastor of the Booneville-Wheeler charge, is undertaking the unusual this summer. He plans to do his own preaching in the revivals of his seven churches.

Dr. W. A. Tyson, pastor at Tupelo, Miss., is again enrolled as a student at Harvard University during July and August. The assistant pastor will have charge of the work at Tupelo during his absence.

Rev. L. S. Gaddy reports a very successful revival at 34th Avenue church, Meridian,

in which Rev. J. W. Ramsey did the preaching. The church has raised already more money for all purposes than in any previous year of its history.

The Advocate gratefully acknowledges a card from Miss M. L. Ledbetter, Crawford, Miss. She says: "Really I am more pleased all the time with the Advocate. You are indeed on the way up and you do not let your readers down."

The editor acknowledges with sincere appreciation the remembrance of Mrs. John Brasher, whom he had the pleasure of knowing as one of his faithful parishioners at First Church, Columbus, a quarter of a century ago.

Rev. C. K. Smith, pastor at West Monroe, La., is sojourning for a brief vacation at his cottage in Long Beach, Miss. He and his family were visitors in New Orleans on last Thursday, when Bro. Smith paid the Advocate office an appreciated call.

The Oxford camp ground revival early next month will have as preachers: Rev. M. E. Scott, of Tchula, and Rev. Seamon Rhea, of Holly Springs. Rev. J. A. George and Rev. M. J. Peden, pastors at Oxford-University church and Abbeville, respectively, will have joint supervision.

Rev. J. W. Faulk, pastor at Plain Dealing, La., reports a good meeting in which he had the assistance of Rev. V. D. Morris. Rev. I. W. Flowers was the song leader. Bro. Faulk speaks in high praise of the work of these two splendid young men. Eight members were received into the church.

Rev. Alvin P. Smith, pastor at Bossier City, La., is spending his vacation in New Orleans, where he and his family are enjoying a visit with their relatives and friends. We appreciate Bro. Smith's visit to the Advocate office and his loyalty to the Advocate cause.

Miss Vivian E. Terrell, writing from Boyce, La., says: "This is to assure you that I feel so deeply the need of the Advocate that I cannot even think of closing the door to the blessed fellowship each issue brings." Messages like that make the task of editing the paper a real joy.

Beginning August 1, Rev. G. H. McBride will assist Rev. L. T. Brantley, of Jackson, in a ten-day tent revival at Pleasant Ridge church, on the Moselle charge. Rev. H. B. Hilburn assisted him in the revival services at Moselle church, where good congregations attended.

The Youths' Christian Life encampment for the Vicksburg district was held at Chamberlain-Hunt Academy, Port Gibson, Miss. Revs. A. W. Wilson, J. A. McRaney, Wesley Ezell, Wm. Fulgham and J. B. Vardaman, with the assistance of a number of elect women, constituted the staff of workers.

A camp for intermediate boys and girls held at Pickwick, near Corinth, Miss., enrolled 125, the largest enrollment in its history. Rev. J. E. Stephens, pastor at Clarksdale, has devoted time to this work for the past ten years, and the camp, along with Bro. Stephens, has come to be one of the fixtures in that section.

Rev. T. B. Thrower and his son, of Grenada, Miss., paid the Advocate office a call

on last Friday. They had been spending a time over at Biloxi, where Bro. Thrower left his wife for a few days in order that she might recuperate further from a little attack which she had some time ago. We are glad to know that she is on the upgrade and we hope that she may soon be entirely recovered.

Rev. Tinsley B. Thrower writes that the membership of Grenada church, Grenada, Miss., has passed the 700 mark, and that he is still taking in members. Bro. Thrower assisted in a union meeting at Mayhew, Miss., recently. He says also that Dr. R. A. Clanton made a good talk for the Advocate at his church on a recent Sunday, for which we thank both Dr. Clanton and Bro. Thrower.

Rev. H. B. Varner is having a delightful year at St. Francisville, La. People are attending church well, a good revival was in progress at New Hope church where he was doing his own preaching, and Dr. J. Richard Spann is to assist him in a revival at St. Francisville the latter part of August. Bro. Varner and his wife will spend their vacation at Atlanta, Ga., in connection with the completion of his work for the B. D. degree at Candler School of Theology.

Rev. Wm. D. Gray, pastor at Alco and Simpson, in the Louisiana Conference, reports the organization of a new church at Rosepine with thirty-five members. These people are mainly from Kansas, Texas and Oklahoma, and a number of them were converted and received into the church at a recent meeting. On the first night of the meeting twelve adults came forward for church membership. The new church is located near DeRidder, La.

Rev. E. W. Day, pastor at Morgan City, La., who for years past has done consistently good work for the Advocate, sends in a list of 23 subscriptions, making a total of 25 for the campaign, and 20 of this list are new subscribers. Bro. Day says: "This took only a part of two evenings. I contacted eleven people and sold eleven. I hope every district goes over the top." That report and his letter are characteristic of the man and his work.

The bulletin issued by Rev. Roy A. Grisham, Secretary of the Board of Education of the North Mississippi Conference, reports remarkable activity and success in the work under his supervision. The Young People's Assembly, held at Wood Junior College, in June, had a total enrollment of 138, representing 69 churches; 14 Daily Vacation Bible schools are reported and others still to be heard from; and the Conference-wide Training School was also a great success, enrolling 137 people, with 106 credits issued.

Rev. R. V. Fulton reports a very successful revival at Wesley's Chapel, on the Greensburg charge, in which he had the assistance of Rev. J. E. Hearn. The heavy rains interfered greatly with the meeting, but not with the high spiritual tide which came to the congregation. At Day's church he had the assistance of Rev. J. A. McCormack, a former pastor of the congregation. At the close of the service seven fine young people of intermediate age were received into the church. He is now in a meeting at Greensburg, where Rev. M. D. Fulkerson is doing the preaching.

REVIVAL AT LOGANSFORT

Our 12-day evangelistic services, July 1-12, resulted in a revival. Although we did not receive any members on profession of faith, it was said by many to have been the best revival at Logansport in years.

Rev. Jas. B. Grambling, of Bogalusa, La., did the preaching. The singing was led by his son Bob. Bro. Grambling is a fearless and forceful preacher. He does not compromise with sin in or out of the church.

On the last night of the meeting there was not even standing room at the altar for those who came for a consecration service.

This is a fine people and our prayers are that we may be able to lead them into a deeper spiritual life. They have responded to every call this year in carrying out the program of the church.

The remainder of this month I will assist Bro. Coody in his revivals at Bethel, Longstreet and Shilo. I will be pushing the Advocate campaign at each place as well as at Logansport.

W. O. LYNCH, Pastor.

PONCHATOULA IN SORROW

Dear Dr. Duren: In recent weeks three of our members, James Settoon, Bro. E. P. Kinchen and Mrs. A. J. Coburn, finished their work here and were called to their eternal home.

James Settoon, a splendid Christian boy of sixteen, full of life and the joy of his widowed mother's heart, met a tragic death, being killed by a train here at Ponchatoula, while passing the track in an automobile. James was a great-nephew of the late Rev. A. W. Turner, who served our church so faithfully in Louisiana.

Bro. E. P. Kinchen, formerly of New Orleans, and for many years a resident of Ponchatoula, had been a member of our official board for a great length of time, and whose counsel and good judgment was greatly valued by our church, was a fine Christian gentleman and a successful business man. He was always faithful to his church and to his Lord. He was a true home and family man, and his passing was a great sorrow to his beloved wife. Two sons and two daughters, all of whom are married, and his grandchildren will also greatly miss him. He left a host of friends who will miss his kindly smile and good humor.

Mrs. A. J. Coburn, well known by many of the older preachers and their wives of this Conference, was stricken suddenly at her home and never regained consciousness during the week that followed before her death. One of the greatest blessings that has come to me as a minister has been to have had this truly good woman sit in our congregations for nearly four years, knowing that many times she was praying for me, and any success we may have had here as pastor was due partly to her, and we know she has entered into her great reward reserved for her in heaven. She loved all her pastors and helped them more than any of us will ever know in this world. She taught a magnificent class of women, every one of whom loved her very dearly, and she was very active in the Woman's Division of Christian Service. She was chairman of the Golden Cross Society, and helpful in every way she could be.

I could write many more good things about these good Christians, but it is not necessary, and too, our Lord has said every one shall receive his just reward.

Sincerely,

ASHLEY T. LAW.

EXPERIMENTAL SANCTIFICATION

By Rev. James M. Lewis

All the theories of sanctification I have ever read were not entirely satisfactory to me. They were all good, but, I suppose, it was because I was dumb, that I could not see through it all. It may be that I hadn't had the experience in my heart.

But there is a vast difference between a theory and the fact of sanctification. When one is really sanctified in Christ Jesus by the operation and power of the Holy Ghost, everybody knows it, though he need not say a word. Something has entered into his daily life which has changed his attitude towards life. He might have been a stern, positive Christian before, asserting his individual rights, judging and condemning people who didn't live up to his ideas of Christianity; finding fault with preachers, district superintendents and other Christians, hard-headed, with a "rule or ruin" disposition, whining and complaining because he wasn't being treated right, high-strung and stubborn, causing friction in the church, self-centered and a "big I and a little you."

Well, all that is changed, after he is sanctified. He dies to self, to his individual rights and dispositions, and he becomes a sweet-spirited, gentle, loving character, filled with the Holy Ghost. He knows his own faults, acknowledges them, is ashamed of them, and strives by the help of God to overcome them, but he never rebukes others for their faults any more. He strives gently to help them overcome them. He becomes a help to all he comes in contact with. He is a saint of God, living for the glory of God. We need more of them.

McComb, Mississippi.

GROUP CONFERENCES HEAR DR. VLIET

A group of quarterly conferences of the Sardis-Grenada District, North Mississippi Conference, met in the Byhalia church, on Friday, June 28. Over one hundred members attended from the following charges: Olive Branch, Red Banks, Victoria, Byhalia, Cockrum and Mount Pleasant.

Dr. C. K. Vliet, Chairman of the General Commission on Benevolences, delivered a very forceful and inspiring message on "Benevolences and Their Place In the Church Program." His thoughts stimulated the thinking of the members of the conference and increased the determination "to ask, to seek and to find," in order that the great cause of Christ might be accomplished. Some high points of his message that challenge each of us are as follows: "A church not interested in benevolences is not in-

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

terested in Christ . . . A church not interested in missions is not interested in Christ . . . A church without a vision is a church with difficulties . . . The benevolences are not money as everyone thinks, but the grand obsession of your Christ and mine . . . There isn't a church in Methodism that has the vision that could not pay everything."

In the afternoon the quarterly conferences were held. The reports were unusually good. Such a conference proved to be very helpful in every way. It brought to us a clearer vision of the many opportunities that we have to bring about God's great kingdom on earth. Every one seemed to have a real zest for living the more abundant life.

We are grateful to Rev. C. T. Floyd for bringing Dr. Vliet into our district, and we are very happy to know that he will be with us again next year. The hospitality of Rev. and Mrs. H. P. Lewis, and their loyal group of Christian people, will be remembered.

MRS. GEORGE CURTIS.

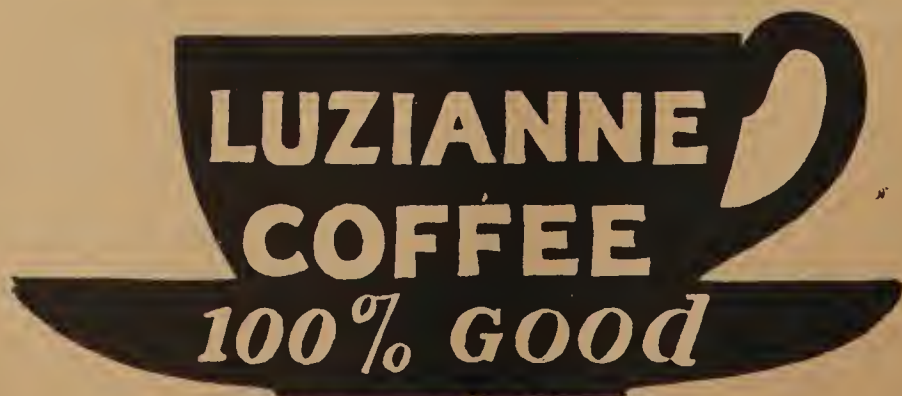
"BY WAY OF REMEMBRANCE"

"For about twenty-five centuries no one dreamt of doubting that Isaiah, the son of Amoz, was the author of the book that goes under his name; and those who still maintain the unity of authorship are accustomed to point with satisfaction to the unanimity of the Christian church on the matter, until a few German scholars arose, about a century ago, and called in question the unity of the book.

"In 1870-80, the celebrated Leipzig professor, Franz Delitzsch, who for years previous had defended the genuineness of the entire book, finally yielded to the modern critical position.

"Modern objections to the book of Daniel were started by German scholars who were prejudiced against the supernatural. Daniel foretells events which have occurred in history, therefore argue these scholars, the alleged predictions must have been written after the events.

"The attacks of the German scholars would have been innocuous had it not been for their copyists. The German scholars—even theological professors—are not necessarily religious. Religion is with them an interesting psychological phenomenon. Outside their learned circles a considerable number of writers and professors in



schools, anxious to be in the forefront, have taken the German theories for proven facts."

In connection with the book of Isaiah, I read some extracts from a letter I received from one who was writing some of our Sunday School literature, in answer to my letter asking why he taught a second Isaiah: "In regard to your request for 'authority for this thought relative to a second Isaiah'—and I remind you that I did say the second edition of Isaiah, as you may see from my notes—I beg to say that the idea of a second Isaiah is now almost universally accepted by Old Testament scholars, both in this country and abroad. It has long been commonplace in such circles (certainly for a half century or more), and has now entered our elementary textbooks of Old Testament literature and history."

I well remember when in college, of a certain college mate going to Germany to finish his education, for no education then was complete until a course had been taken in some German university. How well do I remember of hearing about this time of "German Rationalism." Since that day we have known it here in America as "Higher Criticism," "New Thought," "Humanism" and "Modernism."

So, by way of remembrance, as we read of the German Blitzkrieg, remember that its seed, no doubt in my mind, was in German Rationalism when they first questioned the unity of Isaiah, objected to the book of Daniel because they were prejudiced against the supernatural, and these theories were taken as "proven facts." Let's beware and pray!

J. A. WELLS.

CONFERENCE ON EVANGELISM

There have been a great many conferences within the Methodist Church, and most of them were alike in being very dry and very fruitless. Recently, however, we were privileged to attend the Conference on Evangelism, which convened at Lake Junaluska, North Carolina, a conference which was neither dry nor fruitless, but rather refreshing and profitable.

Six young preachers of the Mississippi Conference arrived at Lake Junaluska at six-fifteen (E. S. T.), after having driven for fifteen hours, not even stopping to sleep during the night. We were six very tired and worn Methodist preachers. But after we had breakfasted and had slept we were quite refreshed and ready for action.

We had come to the Lake to attend a conference, yes, but we were also thinking in terms of relaxation, recreation and vacation. We were greatly surprised, and happily so, by the turn of events.

Our schedule for the ten days of the conference was as follows: Breakfast, followed by what is known as a breakfast conference, at which conference the preachers exchanged experiences which were undergone on the field. There were two class periods each morning, beginning at nine o'clock and continuing until eleven o'clock.

Dr. Shelton, the district superintendent of the Birmingham District, had our discussion for the first hour. He dealt chiefly with the preparation and delivery of evangelistic sermons. Dr. Harry Denman, a great layman and leader in the field of evangelism, conducted the forum during the second period, that is, for the first four days of the conference, and his talks were centered around the preparation for, the conservation of and the carrying on of a revival. Dr. Denman is a great soul, and his leadership in the evangelistic field means much to our church. The last three days of the confer-

ence Rev. George Cresswell, the pastor of Second Church, of Knoxville, Tenn., was our forum leader. Perhaps the best way for us to describe him is to say that he is the most Christ-like man we have ever known.

Bishop U. V. W. Darlington preached for us at the eleven o'clock hour each day for a week, as only Bishop Darlington can preach. Then Bishop C. C. Selecman preached to us for the last few days that we were together. The noon meal was followed by society meetings. The conference was broken up into small groups or societies which met for prayer and mutual spiritual aid. Following a rest period, the preachers went by twos, threes and sometimes fours, to the churches of Haywood and Buncombe counties, to do personal work in the afternoon and to hold revival services at night.

This conference was one of the greatest conferences we have ever attended. Not only did we get the theory of evangelism, but we were privileged to try the theories to see whether or not they would work.

There were forty-four preaching places. Some of them were established churches and some of them were places rented for the occasion, to which the crowds were brought by personal visitation and influence. Thousands of people heard the "good news" from the lips of the preachers, and scores were transformed by the power of the Gospel.

It was a glorious privilege to be numbered among the one hundred young preachers under thirty-five years of age, chosen to attend this convention. It was great to be near men like Harry Denman, Dr. Shelton, Bishop Selecman and Bishop Darlington. It was inspiring to sit at the feet of Dr. George Cresswell. Dr. Cresswell is one of the most humble, pure and sincere men we have ever seen, and at the same time one of the most powerful. The only pastorate he had ever served is the one he's now serving, that is, since his seminary days. He has been in Knoxville twenty years. When he went to Knoxville the church was moving down-hill rather rapidly, so much so that no one seemed to want it. Today he has perhaps the strongest church in Knoxville. He has received into his church in the twenty years of his ministry there twenty-nine hundred persons on profession of faith. Rev. George Cresswell is a remarkable man, and we think that all of the young preachers who heard him realize that his success has been due to his consecration to and fellowship with God.

We suggested in the very beginning that the conference was successful. It was a success because the lives of some of the preachers present were transformed. One preacher had the first conversion of his ministry as a result of his being there. It was successful also in that all of us were strengthened by so great an experience.

The most impressive service of the ten days was the service under the electrically lighted cross, overlooking the Lake. We marched, a hundred strong, from the darkness of the porch of Mission Inn—on the night before the last night of the conference—into the light of the cross. We gathered around the base of the cross and sang the hymns of the church, mostly about the cross itself. Many of the preachers prayed, and in almost every prayer there was a note of reconsecration. We joined hands in a circle about the cross, and we began to sing: "Are Ye Able"—we finished the song and loosed our hands and marched back to the Inn, singing the songs of faith and resolving to live more effective Christian lives. In our hearts there was a new

warmth and a new desire to help in the building of God's Kingdom. All of us were made to realize anew the truth of the statement that the central task of the church is the task of evangelism.

J. D. Slay, Eliot Jones, Baylis Alsworth, B. B. Rogers, N. U. Boone, Robert Matheny.

REV. WILLIAM N. DUNCAN TRANSLATED

A telegram from Rev. J. T. McCafferty brings us the sad news of the death of Rev. W. N. Duncan at Drew, Miss., on Monday afternoon. Bro. Duncan retired from the active ministry three years ago on account of a break in his health. He made only a partial recovery from the serious stroke which caused his retirement. On last Monday morning, he complained of a desperate headache, forerunner of another stroke, and he passed into the Great Beyond at 4:30 in the afternoon. He is survived by his wife, Mrs. Carrie Sue Foose Duncan, and one daughter, Mrs. Lamar Maxwell, and her family. As a man, he was faithful, true and pure, he gave a third of a century of noble Christian service to the North Mississippi Conference, and he will be missed by a wide circle of friends. We join with many friends in sympathy for his loved ones.

The funeral was held on Tuesday afternoon at Drew with interment in the cemetery at that place.—Editor.

LAFAYETTE RUNNING IN HIGH

Dear Dr. Duren: Enclosed please find check for \$4.50 for three subscriptions as follows: Mrs. L. L. Judice, Scott, La., renewal; Mrs. R. H. Stenhouse, 422 Garfield Street, Lafayette, La.; Mr. L. W. Morris, Sr., 4322 West 25th Street, Little Rock, Ark.

If I am correct, this makes 30 subscriptions from me. There will be others, for I am working to have all my stewards become subscribers, and have all but six now subscribing. I feel confident that they will subscribe soon, and thus place Lafayette on the Honor Roll.

Things continue to happen here at Lafayette. Mrs. T. J. Thibodaux, superintendent of the Children's Division, has just concluded one of the most successful Daily Vacation Bible Schools in the church's history.

On my return from helping Brother J. W. Faulk, of Plain Dealing, in a revival there (in which there were good crowds and interest and seven additions to the church), the phone rang and Mrs. J. W. Faulk, of Lafayette, wife of the superintendent of schools here, and acting president of the W. M. S., made a date with Mrs. Morris for that night, which turned out to be an old-fashioned Methodist "pounding." Food and other equally appreciated articles were literally piled high on the dining room table. This is in addition to numbers of personal kindnesses that have characterized our stay here. Then, too, the W. M. S. has just completely furnished a new bedroom and purchased other furniture for the parsonage. If you happen to see the Bishop, please tell him for me that, if it's all the same to him, to please send us back here for another year.

We also have a five-course training school planned for October, and are beginning to formulate plans for the dedication of our church since the last bit of red tape connected with freeing it of debt has now been cleared, and the church is entirely debt-free.

VIRGIL MORRIS.

THE CHURCH PEW

METHODIST EXPECTATIONS

By Mrs. V. A. Gunn

As a Methodist woman, I face two questions: "What do I expect of the new church?" and "What does the new church expect of me?"

First of all, I expect of the new church an opportunity for service for every woman in Methodism, such an opportunity that she will give her first efforts to the church, and not to the Camp Fire Girls, P. T. A., Farm Bureau, Y. W. C. A., and other groups, worthy as they are.

I think the new church is ready to give us this opportunity. The Discipline of The Methodist Episcopal Church said, "The women of the church may organize." The Discipline of The Methodist Church says, "There shall be a Woman's Division of Christian Service." May we, as we go forward to set up this division of Christian service, be prompt to recognize ability and zealous enough for the work of the Kingdom that we find a place for every woman who desires to serve.

Then I want the interest of the entire church in the efforts of our woman's organization. I mean the interest of the men as well as the women. With interest comes understanding and with understanding comes closer cooperation.

Further, I covet the preservation of the things in the former organizations that have been tried and proved to be valuable. Speaking particularly of missionary work, I think that we must in some way keep the vital personal interest and concern of our women in the local church for the women and children in every field where our missionaries are sent.

Answering the second question, I think that the church expects me to be tolerant. Our three denominations with their differences of thought, organization, and methods, have come together with the sort of tolerance for each other's differences that brings understanding and cooperation. We are being blended together into one great church, not as in a melting pot, but, to quote Louis Adamic, "Rather into a mosaic because a mosaic implies differences resolved into harmony." I think the new church expects that sort of tolerance from me.

Then the new church asks me to enlarge my vision to include the larger task before me. I have learned that our home missionary agencies touch every state in the Union, as well as Alaska, Hawaii and Puerto Rico. Our foreign missionaries minister to more than forty countries and all the continents of the world. The church asks now that my vision of service be broadened to include all that John Wesley meant when he said, "The world is my parish."

Third, the church asks me to sacrifice. I must give money, but more—my time and talents. I may be asked to take a position of leadership in some group outside the church—a position of honor and one that would bring me happiness, but I'm going to have to say "No, I'm helping to build firm the foundation of the new Methodist Church and I must use whatever I have of time and talent for leadership in that cause."—The Christian Advocate.

"THE PLANE AND THE BUTTERFLY"

By Elba Eades Hogue

The butterfly unfolds her wings of gorgeous hue,
And sails away beneath the skies so bright and fair,
To gather fragrance from flowers far and near,
A God-made thing! A little queen gem of beauty, rare,
A frivolous thing? No, it loves the dress that nature gave,
She wouldn't change one spot to please a royal king;
She has no thought of greed for worldly gain,
She feels the love of life beneath her little wing.

The enemy plane, a man-made thing of beauty too,
Roars away beneath the same blue skies,
As the pilot guides it on with steady hand,
To rain destruction too horrible for human eyes!
What must be the anguish of little children dear
When they know that death is coming through the air?

Oh God! in tender mercy cover their defenceless heads,
Even on the battle field we know that Thou art there!

In foreign lands today we hear the battle cry,
Stand by your guns, even though it takes your life,
For what is a million lives against a royal throne?
Stand up boys, be a man in the gory strife;
Oh, could the dove of peace extend the olive branch,
To those war-torn nations in the grip of deadly hate,
And all the nations sing, "Glory to God on High,
Peace on Earth, Good Will to Men," before it is too late!

Pace, Miss.

THE CAMELOPARD

The ancients had a name for our friend, the giraffe, that was a great deal more fitting than his present one. They called him the camelopard.

They chose this name because he had a beautiful leopard-like coat and a camel-like gait and habits. Like the leopard, his lovely coat of tawny cream color is dappled with dark splotches.

The giraffe's walk is a nautical roll. When he gallops he assumes a rocking motion. Like the camel, he can go waterless for weeks at a time.—Exchange.

THE SIT-DOWN STRIKE IS NOT NEW



By Charles A. Wells

The power of the sit-down strike is in the silent weight of its inertia. An industrial community so stricken becomes life under a sand dune. But the helpless frustration it can produce is not new. . . . Thousands have known it for years. They are those who have tried to lead the church into its responsibility of teaching and healing. It would seem that ninety per cent of the church's task is accomplished by ten per cent of its members and the huge balance of inactive "sit-downers" are the ones who make the church's work suffer "low production" and "high overhead." The men in the pulpit have gotten gray hairs and broken hearts over this long before industry cried out from the pinch of such an experience.—(c) Used by special permission of ADVANCE, formerly THE CONGREGATIONALIST.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Many Louisiana missionary women remember Miss Louise Avett, and heard her speak when she was on furlough a short time ago. The Missionary Bulletin carried the following interesting letter from her:

Miss Louise Avett, missionary to China, has written of a recent round-trip from Huchow to Soochow. "We just missed being robbed on our way to Soochow. Our return trip was even more exciting . . . Our boat was almost two hours late starting, and we had to turn back after we had ridden only ten minutes. The canal was frozen with a layer of ice half an inch thick. We were forced to wait another day.

"We took the first boat to Nanzing. It was on a Sunday morning . . . Miss Tzing went with us. We had a good trip to Nanzing, but we were quite disappointed when we could get no boat to Huchow the next day . . .

"Tuesday morning we crawled into a low-covered row boat the size of a small fishing boat. Nineteen others were packed in with us. We had a head wind all the way to Huchow. At about ten-thirty we were stopped by a band of armed countrymen. Probably they lost everything in the war and therefore see no harm in taking from others. Everyone was ordered out on the bank to be searched. Although I did not relish the idea of being robbed, it did give us an opportunity to stand on our cramped legs. Lib's and my presence seemed to cramp the robbers' style a bit. They did not search everyone, and they took only fifty cents from one of the passengers. However, they demanded ten dollars from the boatman, but received only four dollars and fifty cents. I was quite amused at the ring-leader, who profusely begged everyone's pardon as we started on our way again.

"We had gone only twenty minutes when we were told we would have to return to the first 'hold-up' place. Before we turned back, however, the robbers demanded that the two foreigners get out on the bank. Lib and I obeyed. We were given the 'once-over,' but not touched. Before we reached the place of the first stop we had to get out again, and it was there that we were searched . . . I had one dollar and a dongpei note in my coat pocket, but they returned them. For some unknown reason they failed to notice my bag, which I had casually wrapped in my steamer rug and was holding in my hands. From Lib they took ten dollars, and poor little Miss Tzing lost about sixty dollars. This was the last hold-up."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

PROGRAM FOR ZONE MEETING, THIRD QUARTER, 1940

Theme: "The Old Order Changeth"
Morning

10:00 A. M.—Devotional. (See "Upper Room," July 26, 1940).

10:15 A. M.—"The Old Order Changeth." (See "Guide," which takes the place of the "Handbook." Order from Literature Head-

quarters, Doctors' Building, Nashville, Tenn. Price, 10 cents).

10:40 A. M.—"What It Will Mean to be a Charter Member of the Woman's Society of Christian Service." (At the organizational meeting in September a book will be provided for the registering of all members, and each member will be given a certificate).

11:00 A. M. Special Music.

11:10 A. M.—"What are we going to put into the building of the Woman's Society of Christian Service?" (What gifts are we, as individuals, going to bring to put into this new building—not referring particularly to money, but to talents, prayer, patience, cooperation, loyalty, etc).

11:30 A. M.—Business. Report from women who attended Pastors' School. Announcement of Study Leaders' Meeting, August 21-29, 1940.

12 Noon—Lunch.

1:00 P. M.—Hymn and Prayer.

1:15 P. M.—Discussion: "The September Organizational Meetings." (Pastor and presidents will have material concerning these meetings. Each should be asked to come prepared to participate in discussion. Leader should be well informed.)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Supplies

I received reports from about seventy societies for the second quarter, but many of these had not sent supplies during the quarter. The total of the quarter was thirty-eight donations valued at \$540.73. Donations to Moore Community House amounted to \$204.80; to Wesley House, \$96.85; to needy ministers, \$184.08.

Please do not send supplies to the Wesley House for this work will be closed in August.

Send boxes to the Moore Community House, Biloxi.

An urgent call has come to our Missionary Conference for help for our needy ministers. Some few societies have responded to this appeal. I hope every society will do so as soon as possible. Be sure to ask your district superintendent to give you information about someone who needs your help.

MRS. LUDIE STOKES,

Superintendent of Supplies.

* * *

Spiritual Life Groups

"O God of love, draw us all so close to Thyself that we may be enabled by Thy grace to bless our enemies, to put away all malice, and to subdue the hateful promptings of evil . . . Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ, that in humility we may learn of Him how to serve Thee in healing the wounds of a stricken world. May Thy wisdom guide us. May Thy power sustain us. And may Thy love keep us ever. Amen."

This is the prayer of a Chinese Christian leader. Would that it might be the prayer of not only ALL LEADERS everywhere, but of ALL MEN everywhere!

I wonder if we women of the North Mississippi Conference are really praying women. Let us remember we shall not be

able to enter into His presence with any degree of satisfaction without practice. We must cast aside those things which would sever us from a satisfying relation with God, and at least "spread the sail for the wind that bloweth where it listeth." Let us cultivate His presence. If we will do this, not only will the duties of presidents of societies, mission and Bible study leaders, chairmen of Spiritual Life Groups, but all duties connected with being a child of God, become a pleasure because they will open up avenues through which one can feel that she is really "serving the present age."

What is life for? In answering this question, think of these words, "The most important question that ever engaged my mind is that of my personal responsibility to Almighty God." Let us talk with God often—seek to know His will; let Him lead us in making our decisions; let us follow His standard when we place values upon things in this life. In short, may our relation with Him be such that we can say as did Paul, "I live, yet not I, but Christ liveth in me."

The reports that have come in at the close of the second quarter have been very good. They show the consecration and earnestness that characterize the members of the groups. But I have been somewhat disappointed in the NUMBER of groups reporting. I feel sure that you are functioning even though you are not reporting. Won't you share your experiences? Your report might be an inspiration to some who are not yet so well acquainted with the work.

It is not too early to begin to pray and plan and save for the Week of Prayer. The offering this year is to be used to establish and endow a Chair of Christian Life and Thought at Scarritt College. That chair will be named Clara Tucker Perry, in honor of the Council's president, Mrs. J. W. Perry. Material is not yet printed for the services of the week. Word will be sent you when it is ready. Let me urge you Spiritual Life Group chairmen to write for it when notified it is ready. Please do not wait for it to be sent to you. It can be obtained from Literature Headquarters, Nashville, Tenn.

If there ever was a time when unceasing prayer on the part of every child of God was needed, that time is now. May we make use of the privilege of prayer both individually and corporately.

MRS. W. R. McCORMACK,
Conference Chairman, Spiritual Life and Message.

POWER OF RELIGION

Instinctively, in a time when the foundations of civilization are shaken and the whole structure of idealism threatened with collapse, we turn with almost desperate eagerness to the resources of our inherited religion . . . In the face of our present need, the divisive and sectarian elements in religion lose their interest and cease to trouble us. Fine points of theological controversy, the endless discussions over matters of ritual and ecclesiastical correctness, and all the petty rivalries and jealousies that disfigure the life of organized religion in so-called "normal" times, are of no slightest consequence now . . . What counts is the power of religion, in any form and under any name, to bring spiritual fortification to our hearts and a sense of abiding inner security to our souls, so that we shall not lose faith in the ideals and justice of brotherhood, so that we shall be ready to wage unceasing warfare against the "rulers of the darkness."—Rev. Dr. F. M. Eliot.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 28, 1940

By Rev. W. C. Newman

WEIGHING CONSEQUENCES

(A Principle of Temperate Living)

Lesson Text: Proverbs 1:7-10; Isaiah 5:11, 12, 18-23; Galatians 6:7-9

Golden Text: Godliness is profitable for all things, having promise of the life which now is, and of that which is to come.—1 Tim. 4:8.

The three selections from the scripture which form our lesson text bear witness to the unity of the Bible. For though they are far apart in time, authorship and style of writing, their messages fit together like the pieces of a jig-saw pattern to form a perfect treatise on the subject for the day.

A Word to the Unwise

Perhaps one of the least agreeable things in the world is taking advice. Yet that is just what the writer of this proverb urges as a basis for wise living. To the young it seems that one has a right to "live my own life," and nearly all advice to the contrary is unwanted. To the intemperate any effort to restrain conduct seems to be an encroachment on their "personal liberties," and will be resisted fiercely. To all of us advice is sweet only when it counsels us to do what we wanted to do in the first place.

Over against such folly is the man in whose eyes the instruction of his father, the law of his mother, and wisdom of God seem like a "chaplet of grace," precious jewels to be cherished and worn throughout life.

Wasted Days—Useless Lives.

Almost every generation gives a new setting to old sins, and thus strives to take away from them their repulsiveness and clothe them with glamour. The twelfth verse of the selection from Isaiah might well have been written of the kind of "clubs" that dot our highways and flourish in our cities. Music and drink, late hours and utter disregard for the "work of Jehovah" are characteristic. In such an attractive guise evil persuades foolish people to waste their lives in useless living, even if they do not actually surrender their principles.

Toying With Temptation

The 18th and 19th verses lay it down as an inviolable law of temperate living that the man who invites iniquity to visit him will surely live to experience woeful results. For a man does not even need the cart rope suggested by Isaiah with which to draw sin to him. A simple beckoning with the finger will bring it running and eager.

Yet we moderns play with evil, laugh at it, make a joke of our indiscretions, count it to be a pleasant day when some new way of being risqué is discovered. Which is to say we are fools, for evil cannot be so lightly dismissed. One cannot play with evil and remain untouched by its dirty hand.

Twisted Thinking

In the same category must be placed

those of us who persuade ourselves that there is no "harm in it," or, to use Isaiah's language, "call evil good." Indecency calling itself "art"; vulgarity calling itself "humor"; drunkenness calling itself "sociability"; immortality calling itself "sophistication"—these are some ingenious ways in which we have distorted the truth to confirm ourselves in our wicked desires.

Can You "Take It?"

Equally as vivid as the description of "night spot" life in the 12th verse, is the description of the modern sophisticate in the 21st and 22nd verses. His claim to fame rests on his ability to "mingle strong drink."

Once upon a time in this new country that set a high value on personal courage, when men wanted to praise a young man extravagantly they said "He can take it!" By which they meant that he could do a man's work, endure hardships, face difficulties, risk dangers, take criticism, succeed in his purpose.

But often today when you hear it said of a man "he can take it," it means that he can "hold" his liquor, survive the late hours and dissipation, dance by the hour, and otherwise squander the days and nights.

So has our manhood degenerated that our national heroes are no longer Indian fighters or boys born in a log cabin who became president, but effeminate "crooners," soft-handed orchestra leaders and slicked-haired movie actors.

Solemn Consequences

The result of all this is that thinking men, from the president of the nation to some humble philosophers, are even now shocked at the softness and lack of stamina in the men of military age who would be called on for the defense of the country in time of war.

But there are consequences far more serious than those which threaten us from the invasion of an alien enemy. They are the consequences pointed out in the verses from Galatians. They are the consequences from sin itself working in an individual or a nation.

There is no immunity from those consequences. No man ever has escaped them, and many shrewd and strong men have tried. For the law of life is written into the very universe, and he who thinks he can violate that law without suffering is stupid and foolish, as well as wicked and Godless. "In vain we call old notions 'fudge,'

And bend our conscience to our dealing;
The ten commandments will not budge,
And stealing still is stealing."

CONFERENCE ON EVANGELISM

Beginning on Sunday, September 1st, there will be held at Mt. Sequoyah a Conference on Evangelism for all preachers and interested laymen and laywomen of the Methodist Church, in the South Central Jurisdiction. There will be 100 free scholarships for preachers under 35 years of age who are members of the Annual Conference. This scholarship provides all fees, including room and board. Those who are interested in a scholarship should write, immediately, to the Annual Conference Director of Evangelism, or to the Department of Evan-

gelism, 626 Doctors' Building, Nashville, Tenn., or see your district superintendent.

This Conference on Evangelism is supported by the Department of Evangelism of the Board of Missions. The speakers will be Bishop Charles C. Seleckman, of Oklahoma City, Oklahoma, who is the General Chairman for the Commission on Evangelism for the Methodist Church; Dr. John L. Horton, pastor of the First Methodist Church, Memphis, Tenn.; and Harry Denman, of Nashville, Tenn.

There will be two forums each day for pastors. One forum will be led by Dr. John L. Horton, Memphis, Tenn. The subject for discussion is, "The Preparation, Promotion and Conservation of the Revival." The other forum will be in charge of Harry Denman, Nashville, Tenn., and the subject for discussion is, "Personal Work."

Then one of the most important phases of this Conference on Evangelism will be the field work in "Personal Evangelism," "House to House Visitation Evangelism," "Street Preaching," and "Preaching In Institutions." There will be preaching in shops, factories and isolated places in the Fayetteville District. Not only will we be talking about revivals, but we will be working in revivals.

All who accept scholarships will be expected to do field work.

For any further information please write to the Department of Evangelism, 626 Doctors' Building, Nashville, Tenn.

HOW TO TELL IMITATION DIAMONDS

A London paper tells of a professor showing to his friends various experiments with the Roentgen, or X-rays. Many beautifully dressed ladies were present wearing, to all appearances, most rare and costly jewelry. Said the professor, "It is really wonderful the effects these rays have upon diamonds."

So, lowering the lights in the room, he turned the X-rays on the sparkling gems which the ladies wore. Immediately the real diamonds flashed in all their full brilliancy; but, alas! the beautiful paste imitation diamonds had lost all their lustre. The X-rays discovered which were real and which were imitation much to the dismay of some of the ladies present.

So God X-rays, His omniscient eye searches our hearts as to how we stand to Him.—Western Recorder.

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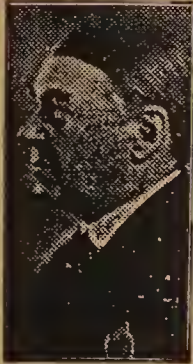
SUCCESSFUL LIVING

By Edgar DeWitt Jones

TALISMANS

Mr. David Seabury, psychologist, lecturer and author, relates an incident following one of his public lectures. A man came up to him and said, "Mr. Seabury, I wish I could carry a talisman in my pocket that would remind me of the deeper aspects of life."

Mr. Seabury asked the man for his pocketbook and on receiving it took out a coin, read to him the words on the piece of money, "In God we trust," and said, "That, Sir, was the foundation on which we built this country; our fathers trusted in God."



Mr. Jones

Mr. Seabury's questioner had probably not given the motto on the coin much thought. Few of us do. A piece of money is real. It can be handled, hoarded, or spent. Spiritual values, however, are intangible, seem remote, unreal; yet to those who perceive and apprehend them, nothing is more real, substantial, powerful.

Something about Mr. Seabury's episode reminds me of the president of a mountain college in the South, who carries a little New Testament in his hip pocket. So when he talks with the feudists, who habitually go armed, he says, "I too am armed," and he pulls out the little book, saying, "This book tells of a better way than shooting your enemies." This too, is something better than a talisman.

The idea of magic in a talisman, a lucky piece, a rabbit foot worn as a charm, belong to the same category. A talisman at its best is a symbol—an outward sign of an inward something; at its worst it is a thing of superstition, crude, primitive, a crutch to lean upon—not a spirit to inspire. If forms and symbols are the A. B. C.'s of religious life, talismans are the building blocks of spiritual infancy.

The Bible, prayer, religious ceremonies, should not be thought of as talismans. They are means, not ends in themselves. When they become fetishes or talismans, they defeat their purpose, cease to function usefully, become barriers to the grander, freer life of the Spirit.

Long ago there lived a man who said, "Thy word have I hid in my heart that I might not sin against Thee." A grand place to begin anything good, for the word heard here means the mind as well as the affections.

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ONE MORNING

By Rev. Vivian T. Pomeroy, D. D.

There is a superstition that if a man really cares about his garden, he must be found there on Sunday morning in a shabby sweater, ancient shoes and, if possible, no tie, lopping dead branches, raking leaves and pausing now and then to remember it is Sunday and to forget how deceitful seed catalogues can be.

Now I am prohibited from doing these things on Sunday morning; but I have a certain devotion to my garden for all that. Therefore it was with a great deal of amazement and anger that I looked from my window one morning last week upon my front lawn to discover that someone had driven right across it. Not merely cut into the edge, as many otherwise loving friends do, but driven right across, making deep ruts impossible to repair. And, as I looked, I said, "An enemy has done this thing," and I was extremely indignant.

I went down to breakfast.

"The coffee is good this morning," said a voice.

"Some scoundrel has driven right across the lawn," I said, scowling at the coffee.

"What brutes there are in this world," said the voice cheerfully, as if dismissing the matter.

"I'd like to drop a bomb on the fool who cut my lawn," I thought.

The newspaper rustled. "The Rumanians seem to be adding to the general mess," the voice remarked.

"I'd like to know who messed up the lawn," I said viciously.

I took some toast.

"I wish my lawn was as hard as this toast," I thought.

And for some time on that bright morning I meditated darkly upon barbed wire, huge stones and other possible things to upset an automobile which dug into my lawn. The sun was blotted out; the coffee was bitter; cheerful voices were unbearable; the disasters of war were of no account. The whole striving, troubled world was as nothing compared with my little green lawn, my grass, my garden, my worry, my fury.

Suddenly out of nowhere came the thought that I ought to be ashamed of myself; that what was wrong with the world was what was wrong with me. But, of course, I did not admit this at once; that would have been an error and given rise to expectations which I could never meet, such as being cheerful at breakfast every day and any way. So I merely picked up the newspaper from the table. I saw that the world was very wide and was in very great need of courage and wisdom and sympathy, and therefore one must not spend too much time upon one's own little woes.

So I went out and looked closely at my lawn, and I declare it looked a trifle more hopeful.

But do not think that henceforth I shall abandon my lawn altogether for the great world. Oh no! I shall certainly see to it that an abundance of slender but firm stakes stand as sentinels on my driveway. For I should be the last man to claim that it is quite enough to see things in the right proportion for oneself without assisting others to do likewise. And firm stakes or

stout stones may be a great help to such drivers of automobiles as are not noted for their sense of proportion—Reprinted by special permission of the author and the Christian Leader.

DUST DOES IT

Because the dust storms in the Dust Bowl area of the United States have received so much public attention in the past few years, people have come to think of dust as a devastator and a nuisance. But did you know that it is the dust gathered from the earth, chimney stacks, eruptions of volcanoes, from the sand of the sea, carried high into the sky that helps to make the world the beautiful place it is?

Billions upon billions of motes of dust are responsible for the beautiful sunsets which you have often enjoyed. The dust in the air breaks up and filters the sunlight and then takes on brilliance and color. You may sigh at the beauty of a sunset, but remember that dust in the air makes it.

Did you know that dust is responsible for the clouds which you see scurrying through the sky? Clouds are made of vapor. If there were no dust in the air on which the vapor could condense, there would be no clouds.

Dust is also responsible for rainstorms. Water vapor is the basis of rainstorms. The water vapor clings to the dust in the air until cool air strikes this vapor-soaked dust, causing it to condense and fall as raindrops. If there were no dust in the air to hold back this water vapor, every rainstorm might be a downpouring deluge of rain, cloudburst-like in its intensity.

Did you know that if it was not for the dust in the air, the world might be a cold, damp place, your body always wet, and your clothes always wrinkled and out of shape? It is the dust in the air that absorbs the water vapor in the air and keeps it from your clothing.

Next time you admire a beautiful sunset or a beautiful cloud formation, exhilarate in a gentle summer shower, admire the razor-like crease in your trousers, remember that it is dust, ordinary commonplace dust, you have to thank.—Intelligencer-Leader.

DANIEL BOONES OF TODAY

The Daniel Boones on today's frontiers are the inventors and research workers in industries' shops and laboratories. On their blueprints and in their test tubes are the jobs for the workers of tomorrow. In their minds are the ideas which will create the great new industries of the future—the comforts and conveniences which will improve American life as the inventions we enjoy have raised our standard of living above that of yesterday.—Howard Coonley, President, National Association of Manufacturers.

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SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

	Total To Date
Alexandria District	
R. H. Harper—District Superintendent.	
Alexandria—B. C. Taylor.....	10
Ball Circuit—J. T. Garrett.....	2
Boyce—C. W. Lahey.....	18
Bunkle—R. M. Bentley.....	1
Campiti—J. L. Lay.....	1
Clear Creek—L. A. Boddie.....	3
Colfax—J. C. Rousseaux.....	1
Ferriday—E. C. Dufresne.....	1
Flora—W. C. Mann.....	3
Glenmora—T. T. Howes.....	2
Jena-Olla—B. D. Watson.....	1
Jonesville—J. C. Sensintaffar.....	19
Lecompte—F. J. McCoy.....	1
Marksville—W. C. Mason.....	1
Melder—J. R. Strozler.....	1
Melville—C. B. Powell.....	1
Montgomery—Mrs. Lula Wardlow.....	2
Montrose—D. L. Dykes.....	3
Mt. Zion—J. A. Jones.....	24
Natchitoches—R. R. Branton.....	2
Oakdale—J. H. Midyett.....	11
Opelousas—C. D. Atkinson.....	3
Palestine—J. B. McCann.....	3
Pineville—H. E. Pfost.....	3
Pleasant Hill—M. W. Beadle.....	77
Pollock—L. R. Nease, Jr.....	4
Provencal—H. C. Kinney.....	1
Rochelle-Tullos—Don L. Harwell.....	77
Sticly Island—C. Fenwick Reed.....	4
Trout-Goodpine—A. Jerome Cain.....	1
Ward's Chapel—H. B. McCann.....	7
Winnfield—G. A. Morgan.....	7
Winnfield Circuit—F. P. Moss.....	
TOTAL.....	194

Baton Rouge District

J. H. Bowdon—District Superintendent.	
Amite—A. A. McKnight.....	9
Angie—Walter Clark.....	9
Baker—J. L. Beasley.....	24
Blackwater—W. A. Cross.....	4
Baton Rouge—J. R. Spann.....	12
Istrouma—W. H. Royal.....	13
Bogalusa—J. B. Grambling.....	22
Bogalusa Circuit—T. V. Peters.....	2
Clinton—M. D. Fulkerson.....	15
Denham Springs—Ralph Cain.....	2
Franklinton—E. B. Chaney.....	16
Gonzales—Edward Jordan.....	10
Greensburg—R. V. Fulton.....	11
Hammond—C. F. Lueg.....	19
Jackson—A. D. St. Amant.....	3
Kentwood—R. L. Clayton.....	5
Loranger—Ruth Nuttall.....	3
Lottie—L. W. Cain.....	2
Natabany—D. T. Williams.....	7
Pine Grove—M. D. Felder.....	13
Plaquemine—Wm. Schuhle.....	6
Ponchatoula—A. T. Law.....	20
Springfield—A. M. Martin.....	2
St. Francisville—H. B. Varner.....	7
Walker—P. W. Sibley.....	14
Zachary—J. E. Hearn.....	24
TOTAL.....	284

Lake Charles District

B. H. Andrews—District Superintendent.	
Abbeville—J. A. McCormack.....	12
Alco—W. D. Gray.....	10
Bell City—W. D. Corrigan.....	10
Church Point—T. D. Lipscomb.....	20
Crowley—G. W. Pomeroy.....	7
DeRidder—S. A. Seegers.....	12
DeQuincy—R. T. Pynes.....	3
Ebenezer—R. E. Walton.....	9½
Elizabeth—J. E. Selfe.....	14
Eunice—O. W. Spinks.....	14
Gueydan—J. P. Bonnacarrere.....	1
Hackberry—B. F. Roberts.....	1
Hornbeck—R. T. Pickett.....	25
Indian Bayou—W. T. Gray.....	1
Iowa—E. R. Haug.....	1
Jeanerette—F. S. Flurry.....	1
Jennings—W. D. Wendt.....	7
Kinder—J. A. McKnight.....	30
Lafayette—V. D. Morris.....	10
Lake Arthur—T. J. Holladay.....	60
Lake Charles—H. L. Johns.....	12
Simpson, L. C.—C. W. Rodgers.....	14
Leesville—Briscoe Carter.....	14
Many—L. N. Hoffpauir.....	2
Merryville—H. W. Ledbetter.....	23
New Iberia—R. H. Staples.....	2
Raymond—J. C. Krumnow.....	29
Rayne—D. F. Anders.....	3
Sulphur—Martin Hebert.....	4
Vinton—F. A. Matthews.....	
Welch—R. L. Weldon.....	
West Lake.....	
TOTAL.....	310½

Monroe District

W. J. Doss, Jr.—District Superintendent.	
Bastrop—M. S. Monk.....	35
Bonita—W. F. Howell.....	1
Columbia—E. P. Drake.....	16
Columbia Circuit—C. J. T. Cotten.....	1
Delhi-Crowville—S. S. Holladay.....	20
Gilbert—I. W. Flowers.....	16
Grayson Circuit—Hardy Carroll.....	4

Lake Providence—H. N. Brown.....	16
Mangham—S. L. McLean.....	15
Monroe, First—A. M. Freeman.....	9
Monroe, Gordon Ave.—J. M. Alford.....	2
Monroe, Stone Ave.—I. A. Yeager.....	20
Oak Grove—E. B. Emmerich.....	14
Oak Ridge—A. M. Wynne.....	14
Pioneer—J. C. Price.....	13
Rayville—W. J. Reid.....	7
Sterlington—J. W. Lee.....	12
Sunrise Circuit—I. A. Patton.....	2
Swartz-Girard—W. F. Mayo.....	24
Tallulah—D. W. Poole.....	14
Waterproof—C. M. Hughes.....	9
West Monroe—C. K. Smith.....	1
Winnboro—O. L. Tucker.....	275
Wisner—C. F. Sheppard.....	
Mer Rouge—W. F. Roberts.....	
TOTAL.....	275

New Orleans District

E. C. Gunn—District Superintendent.	
Covington—H. W. Rickey.....	5
Donaldsonville—W. W. Perry.....	9
Franklin—J. T. Harris.....	9
French Mission—Oakley Lee.....	1
Golden Meadow—C. J. Thibodeaux.....	3
Houma—	
First Church—David Tarver.....	1
Houma Heights—Oakley Lee.....	1
LaPlace—J. E. Reaves.....	1
Lockport—C. M. Morris.....	25
Morgan City—E. W. Day.....	
New Orleans—	
Aldersgate—W. B. Van Valkenburg.....	1
Algiers—J. W. Booth.....	1
Carrollton Ave.—H. M. Johnson.....	1
Chalmette—J. E. Reaves.....	1
Church of the Redeemer—P. Palotta.....	1
Eighth St.—W. H. Bengtson.....	1
Epworth—T. Homer Trotter.....	2
Felicity—W. H. Bengtson.....	4
First Church—Wm. H. Wallace, Jr.....	1
Gentilly—H. B. Hysell.....	6
Lakeview.....	1
McDonoghville—A. R. Hoffpauir.....	1
Munholland Mem.—Karl B. Tooke.....	13
Napoleon Ave.—Hubert A. Gibbs.....	2
Parker Mem.—A. S. Lutz.....	1
Rayne Mem.—W. W. Holmes.....	2
St. Marks—J. C. Whitaker.....	1
Second Church—W. E. Trice.....	1
Pearl River—L. R. Shumaker.....	1
Port Sulphur—Don Wininger.....	9
Reserve-Lutcher—Don Risinger.....	60
Slidell—L. E. Douglas.....	
Charity Hospital.....	
TOTAL.....	173

Ruston District

D. B. Raulins—District Superintendent.	
Ansley—B. P. Durbin.....	4
Arcadia—R. M. Brown.....	11
Arcadia Circuit—B. F. Griffin.....	11
Athens—A. S. J. Neill.....	11
Bear Creek—Mrs. Nettie Cook.....	25
Bienville—W. P. Shows.....	1
Calhoun-Downsville—E. M. Mouser.....	1
Chatham—E. W. Corley.....	2
Choudrant—L. P. Moreland.....	14
Clay—W. F. Henderson.....	1
Concord—E. O. Hearne.....	1
Cotton Valley—J. F. Wilson.....	22
Dubach—W. B. Hollingsworth.....	2
Eros—F. L. Hearne.....	36
Evergreen—Tillman Brown.....	1
Farmerville—W. O. Byrd.....	7
Gibbsland—D. B. Boddie.....	11
Haynesville—L. Hoffpauir.....	11
Heflin—Thurmon Spinks.....	11
Hodge—A. W. Townsend, Jr.....	1
Homer—W. H. Giles.....	1
Jonesboro—W. D. Milton.....	1
Lisbon—A. D. George.....	22
Minden—N. E. Joyner.....	2
Ringgold—H. M. Wolfe.....	1
Ruston—G. M. Hicks.....	1
Shongaloo—R. L. Elmore.....	1
Sibley—Rex Squires.....	2
Simsboro—J. D. Huff.....	1
Summerfield—B. H. Simms.....	1
Springhill—A. C. Lawton.....	1
Walnut Grove—R. H. Hearne.....	
TOTAL.....	146

Shreveport District

A. M. Serex—District Superintendent.	
Belcher-Gilliam—L. W. Smart.....	5
Bossier City—A. P. Smith.....	13
Converse Circuit—A. H. Baggett.....	1
Coushatta—H. A. Rickey.....	18
Grand Cane—W. C. Barham.....	2
Greenwood—F. C. Collins.....	16
Hall Summit—L. A. Carrington.....	12
Haughton—J. J. Davis.....	15
Ida-Hosston—T. F. King.....	1
Logansport—W. O. Lynch.....	5
Mansfield—J. J. Rasmussen.....	12
Mooringsport—J. F. Dring.....	1
Oil City—W. R. Lyons.....	17
Pelican—G. H. Corry.....	22
Plain Dealing—J. W. Faulk.....	1
Rodessa—S. S. Bogan.....	1
Shreveport—	
Broadmoor—Geo. Pearce, Jr.....	3
Cedar Grove—Jolly B. Harper.....	28
First Church—Dana Dawson.....	14
Mangum Mem.—B. F. Rogers.....	2
Noel Mem.—F. M. Freeman.....	3

Park Ave.—W. D. Kleinschmidt.....	16
Wynn Mem.—G. A. LaGrange.....	17
Vivian—C. E. McLean.....	2
Zwolle—A. M. Brown.....	1
(Hospital subs.).....	10
TOTAL.....	256

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.	
Adams—G. L. Sigrest.....	1
Barlow—W. S. Cameron.....	4
Bogue Chitto—G. E. Jones.....	3
Brookhaven—M. L. McCormick.....	2½
Crystal Springs—H. C. Castle.....	2
Foxworth—F. M. Casey.....	2
Gallman—F. E. Dement, Jr.....	2
Georgetown—D. W. Ulmer.....	1
Harrisville—W. R. Irving.....	1
Hazlehurst—J. B. Cain.....	22
Magnolia—J. H. Jolly.....	6
McComb—	
Centenary—J. L. Carter.....	3
LaBranch—L. J. Snelgrove.....	1
Pearl River—A. S. Oliver.....	1
Meadville-Bude—E. E. McKeithen.....	5
Monticello—W. C. M. Baggett.....	1
Nebo—J. C. Jackson.....	3
Oak Grove Circuit.....	3
Osyka & Fernwood—J. H. Moore.....	3
Prentiss—Roy Wolfe.....	1
Scotland—R. E. Case.....	1
Silver Creek—J. B. Shearer.....	2
Summit & Topisaw—L. E. Alford.....	8
Tylertown—C. A. Schultz.....	4
Utica—T. E. Nicholson.....	2
Wesson—H. L. Daniels.....	3
Wesson Circuit—J. N. Lambert.....	9
District.....	
TOTAL.....	88½

Hattiesburg District

W. B. Alsworth—District Superintendent.	
Avera-Neely Circuit—T. A. King.....	17
Bay Springs—H. E. Raley.....	17
Bonhomie—J. B. King.....	1
Bucatunna—L. M. Reeves.....	1
Clara Circuit—E. W. Scott.....	14
Collins—J. S. Noblin.....	15
Ellisville—J. D. Saly.....	13
Hattiesburg—	
Broad St.—G. F. Winfield.....	2
Hattiesburg Circuit—R. M. Matheny.....	6
Court St.—J. W. Sells.....	6
Main St.—I. E. Williams.....	1
Heidelberg—B. M. Lawrence.....	1
Laurel—	
Laurel Circuit—B. Z. Herrington.....	28
First Church—J. W. Leggett, Jr.....	18
Kingston—D. T. Ridgway.....	2
West Laurel—M. F. Lytle.....	3
Magee—R. L. Lane.....	5
Montrose—J. H. Cameron.....	10
Moselle—G. H. McBride.....	1
Mt. Olive—E. W. Ulmer.....	1
New Augusta—H. B. Hilburn.....	1
Ovette Circuit—Aubrey Walley.....	1
Perry County Circuit—W. L. Hamrick.....	4
Petal.....	2
Richton—E. A. Kelly.....	5
Seminary—J. P. Nix.....	3
Sumrall—J. H. Hetrick.....	15
Talorsville—A. M. O'Neil.....	2
Waynesboro—J. T. Weems.....	1
Waynesboro Circuit—S. N. Young.....	1
Willisburg—D. P. Yeager.....	15
District.....	
TOTAL.....	197

Jackson District

T. M. Brownlee—District Superintendent.	
Benton—W. M. Sullivan.....	14
Bolton & Raymond—A. M. Broadfoot.....	6
Brandon—G. P. McKeown.....	3
Camden—Fred Thompson.....	1
Canton, First Church—C. W. Wesley.....	1
Canton, North Side—D. M. McKeithen.....	5
Carthage—W. L. Blackwell.....	2
Carthage Circuit—Percy Vaughan.....	1
Clinton-Ridgeland—Felix Sutphin.....	3
Fannin—O. M. Brantley.....	1
Flora-Benton—W. J. Ferguson.....	1
Florence—A. B. Barry.....	5
Forest—J. H. Morrow.....	1
Greenfield-Richland—W. M. McLelland.....	3
Harperville—Aubrey Smith.....	5
Homewood—L. T. Nelson.....	1
Jackson—	
Bessie Shands—Waddell Roberts.....	4
Capitol St.—B. M. Hunt.....	3
Galloway—B. L. Sutherland.....	1
Glendale—J. A. Wells.....	47
Grace—E. L. Ledbetter.....	2
Millsaps Mem.—M. K. Miller.....	1
Lake—L. L. Matheny.....	1
Lena—D. M. Ulmer.....	3
Madison-Pocahontas—E. A. King.....	1
Mendenhall—B. H. Williams.....	1
Morton—L. D. Haughton.....	1
Raleigh—S. W. Granberry.....	1
Sharon—Chas. Schultz.....	1
Shiloh—S. C. Moody.....	1
Terry—W. F. Baggett.....	5
Vaughan—J. H. Grice.....	7
Walnut Grove—J. W. Loudenslager.....	9
District.....	
TOTAL.....	168

Meridian District

W. B. Jones—District Superintendent.	
Binnsville—Glynn Miller	..
Chunky—Norman Purvis	..
Cleveland—W. H. McRaney	2
Collinsville Circuit—F. M. Herrington	..
Decatur-Hickory—T. M. Ainsworth	2
DeKalb—E. D. Simpson	1
DeSoto—J. F. McClellan	..
Enterprise-Stonewall—F. L. Applewhite	..
Harmanuel Circuit	..
Hope—B. B. Rogers	1
Lauderdale-Daleville—J. E. J. Ferguson	..
Marlon—Philip Burton	..
Matherville—F. O. Lewis	..
Meridian—	
Central—Roy H. Kleiser	4
Meridian Circuit—L. S. Gaddy	..
East End—T. O. Prewitt	16
Fifth—T. J. O'Neil	8
Hawkins Mem.—C. H. Straft	1
Twenty-Second Ave.—F. M. Williamson	..
Poplar Springs—G. E. Allen	4
Wesley—N. U. Boone	..
Newton—G. H. Jones	18
Pachuta—R. E. Alsworth	..
Philadelphia—O. S. Lewis	7
Philadelphia Circuit—G. A. Broadus	2
Porterville—Noel Ulmer	..
Quiltman—V. G. Clifford	..
Quitman Circuit	..
Rose Hill—H. S. Westbrook	1
Scooba-Electric Mills—S. B. Watkins	1
Shubuta—H. J. Moore	3
Stonewall Circuit	..
Union—Murray Cox	..
Vimville—J. W. Courtney	..
District	10
TOTAL	92

Seashore District

J. F. Campbell—District Superintendent.	
Americus—V. S. Coleman	1
Bay St. Louis—A. J. Boyles	3 1/2
Biloxi, Main St.—C. H. Gunn	..
Biloxi, Epworth Wesley—D. E. Vickers	..
Brooklyn & Bond—A. M. Ellison	3
Carriere—N. S. Loftus	..
Coalville—T. B. Winstead	1
Columbia—C. C. Clark	11
Escatawpa—W. R. Murray	4
Gulfport, First—V. R. Landrum	1
Gulfport, Handsboro—E. E. Samples	..
Kreole—J. P. Payne	1
Leakesville—E. M. Lane	2
Logtown—C. G. Felder	..
Long Beach—P. H. Grice	..
Lucedale—R. A. Allums	2
Lumberton—H. W. F. Vaughan	3
Moss Point—R. L. Walton	2
Ocean Springs-Mentorum—R. I. Moore	1
Oloh—Y. A. Smith	..
Pascagoula—J. E. Moore	..
Picayune—J. O. Ware	..
Poplarville—J. B. Holyfield	..
Purvis—T. F. Holt	2
Saucier—E. E. Price	..
Vandervee—P. O. Nix	..
Wiggins—H. A. Wood	..
District	5
TOTAL	59

Vicksburg District

H. A. Gatlin—District Superintendent.	
Anguilla—L. P. Anders	..
Amite Circuit—Delos Cassels	..
Centreville—J. L. Smith	3
Eden—C. Y. Higginbotham	1
Edwards—M. H. Wells	1
Fayette—J. M. Corley	11
Gloster-Liberty—L. M. Sharp	..
Hermanville—W. J. Walters	1
Lorman—A. W. Wilson	..
Louise-Holly Bluff—P. H. Grice	1
Mayersville—G. L. Oliver	..
Natchez—J. L. Neill	1
Oak Ridge—J. B. Vardaman	1
Port Gibson—J. E. Gray	7
Rolling Fork-Cary—S. F. Harkey	3
Roxie—Wm. Fulgham	3
Satartia—F. J. Jones	..
Silver City—Wesley Ezell	2
Vicksburg, Crawford St.—Otto Porter	..
Vicksburg, Gibson Mem.—O. H. Scott	14
Washington—J. A. McRaney	..
Woodville—W. O. Sadler	6
Yazoo City—C. W. Crisler	4
District	15
TOTAL	80

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent.	
Aberdeen—E. R. Smoot	2
Algoma—T. G. Lowry	..
Amory—E. H. Cunningham	41
Becker—G. W. Robertson	..
Buena Vista—G. R. Meaders	..
Calhoun City—E. F. Tucker	2
Coffeeville—T. M. Dye, Jr.	2
Derma—B. D. Benson	2
Greenwood Springs—M. V. Stokes	1
Houlka—S. P. Ashmore	..
Houston—W. J. Dawson	27
Mooreville—M. A. Burns	..
Nettleton—W. C. McCay	..
Okolona—A. Y. Brown	15
Pairs—J. L. Nabors, Jr.	2

Pittsboro-Bruce—K. E. Clark	5
Pontotoc—G. H. Boyles	41
Prairie, Strong—S. W. Hemphill	1
Randolph—Bob P. Buskirk	..
Salem-Friendship—L. H. Floyd	..
Shannon—H. G. Wallace	1
Smithville—W. C. Mattox	..
Toccopola—W. D. Waugh	1
Tremont—J. W. Holliday	..
Tupelo—W. A. Tyson	43
Vardaman—R. C. Mayo	4
Verona—G. A. Baker	5
Water Valley, First—R. G. Moore	16
Water Valley, Main St.—R. P. Neblett	..
Woodland—T. F. Sartain	1
District	7
TOTAL	184

Columbus District

L. P. Wasson—District Superintendent.	
Ackerman—W. L. Stormont	1
Artesia—J. R. Murff	12
Bellefontaine—E. G. Potts	..
Brooksville—W. M. Jones	4
Caledonia—J. L. Nabors	1
Chester—Jasper Webber	..
Columbus, First Church—J. D. Wroten	2
Columbus, Central—C. M. Chapman	..
Crawford-Mayhew—N. N. Maxey	3
Durant—E. S. Lewis	12
Ethel—T. W. Smallwood	3
Eupora—E. G. Mohler	3
Kilmichael—C. L. Oakes	1
Kosciusko—S. E. Ashmore	22
Kosciusko Circuit—W. S. Selman	1
Longview-Cedar Bluff—E. M. Shaw	1
Louisville—V. C. Curtis	16
Louisville Circuit—J. W. Gibson	1
Macon—J. M. Bradley	1
Macon Circuit—W. W. Bruner	3
Mathiston-Maben—H. D. Suydam	..
Noxapater—W. R. Crouch	6
Rockhill Circuit—J. L. McElroy	..
Sallis—S. B. Potts	4
Shilo Circuit—G. L. Nicholas	..
Shuqualak—M. E. Armstrong	2
Starkville—J. R. Countiss	9
Sturgis—W. M. Wright	..
Weir-McCool—J. N. Humphrey	5
West Point—J. H. Holder	7
District	7
TOTAL	133

Corinth District

W. R. Lott—District Superintendent.	
Abbeville—M. J. Peden	6
Ashland—R. C. Nanney	3
Baldwyn—E. B. Sharp	2
Belmont—J. B. Burns	2
Blue Mountain—J. N. Hinson	2
Booneville—W. L. Robinson	1
Booneville-Wheeler—G. H. Ledbetter	1
Burnsville—W. T. Bazzell	..
Chalybeate—W. R. Liming	..
Corinth, First—C. A. Parks	12
Corinth, South Side—A. M. West	..
Corinth, West Side—W. R. Hammontree	1
Dumas—A. Filgo	4
Fulton—Marlin McCormick	2
Golden Hill Circuit—M. N. Hamill	..
Guntown-Salttillo—L. P. Sumper	..
Hickory Flat—W. H. Heath	2
Holly Springs—Seamon Rhea	5
Iuka—W. H. Mounger	14
Iuka Circuit—A. C. Bishop	..
Kossuth—E. P. Craddock	..
Lowry Circuit—W. R. Timmons	..
Mantachie—F. L. Looney	..
Marietta—C. L. Ivy	..
Myrtle—H. P. McKee	..
New Albany—R. R. Scott	5
New Albany Circuit—W. M. Hester	4
Oxford-University—J. A. George	7
Potts Camp—E. M. Allen	1
Rienzi—W. R. Goudelock	3
Ripley—W. N. Dodds	29
Rock Springs Circuit—H. M. Bennett	..
Sherman—J. V. Stewart	..
Tishomingo—W. L. Whitener	..
Waterford—T. H. Maxey	2
District	12
TOTAL	136

Greenville District

J. W. Ward—District Superintendent.	
Arcola-Murphy—K. I. Tucker	..
Boyle-Pace—W. C. Beasley	..
Clarksdale—J. E. Stephens	5
Cleveland—J. J. Baird	..
Coahoma-Jonestown—C. W. Avery	3
Dubbs—G. D. York	..
Dublin-Mattson—C. A. Northington	25
Duncan-Alligator—W. W. Milligan	..
Frairs Point-Lyon—W. M. Campbell	1
Glen Allen—W. D. Bennett	..
Greenville—A. T. McIlwain	35
Gunnison—J. B. Conner	..
Hollandale—W. C. Galceran, Jr.	..
Indianola—W. C. Newman	26
Leland—W. B. Baker	8
Lula-Dundee—W. T. Phillips	5
Merigold-Sherard—J. M. Gulnn	1
Rosedale-Benoit—W. W. Jones	1
Shaw-Litton—C. L. Rogers	..
Shelby—H. H. Wallace	1
Tunica—T. E. Gregory	6
District	7
TOTAL	127

Greenwood District

H. F. Brooks—District Superintendent.	
Acona—W. M. Langley	..
Belzoni—J. T. McCafferty	3
Black Hawk—R. E. Wasson	1
Carrollton—L. C. Lawhon	11
Coxburg—J. E. Roberts	..
Drew—W. I. Henley	11
Duck Hill—H. N. McKibben	..
Ebenezer—B. F. Hammond	..
Greenwood, First Church—S. H. Caffey	9
Itta Bena—T. M. Bradley	7
Inverness-Isola—R. T. Hollingsworth	22
Isola Circuit—E. C. Abernathy	..
Lexington—T. H. Dorsey	2
Minter City—W. L. Pearson	1
Moorhead—W. W. Hartsfield	..
Pickens-Goodman—G. C. Gregory	5
Poplar Creek—A. S. Brisco	2
Ruleville—J. O. Dowdle	..
Schlater-Cruger—N. D. Guerry	..
Sunflower—J. W. York	4
Swiftown—L. M. James	6
Sidon—W. S. McAlilly	..
Tchula—M. E. Scott	6
Vaiden-West—E. C. Driskell	16
Webb-Sumner—W. O. Hunt	3
Winona—R. G. Lord	4
Winona Circuit—A. L. Davenport	..
District	7
TOTAL	120

Sardis-Grenada District

C. T. Floyd—District Superintendent.	
Arkabutla—J. A. Patterson	..
Batesville—P. F. Luter	2
Byhalia—H. P. Lewis	8
Charleston—A. C. McCorkle	1
Cockrum—Guy Ray	2
Coldwater—G. R. Williams	..
Como—A. R. Beasley	15
Courtland—F. H. McGee	..
Crenshaw-Sledge—W. P. Bailey	2
Grenada—T. B. Thrower	9
Hernando—E. M. Sharp	1
Holcomb—A. W. Bailey	8
Horn Lake—W. D. Smith	..
Lake Cormorant—J. S. Maxey	..
Lambert-Crowder—J. C. Wilson	1
Longtown—C. W. Baley	..
Marks-Belen—J. E. Lawhon	2
Mt. Pleasant—G. W. Curtis	1
Oakland—J. D. Simpson	2
Olive Branch—E. L. Jernigan	11
Pleasant Hill—B. F. Bullard	..
Red Banks—H. C. Lewis	1
Sardis—W. J. Cunningham	21
Sardis Circuit—H. L. Beasley	6
Senatobia—J. W. Robertson	16
Shuford—J. A. Biffle	..
Tutwiler—S. A. Brown	..
Tyro—N. L. Threat	..
District	7
TOTAL	118

THE NECESSARY OUTLET

The electrician had stopped at the street corner to renew carbons in the arc lamp. A small boy had stopped to watch him. As the day was bright and sunny the boy was astonished to see that the man had on rubber boots. "What do you wear those boots for?" he asked. "Do you think it's going to rain?"

The workman laughed good-naturedly. "No, sonny, I wear them so as to be safe from electric shocks when I handle these lamps. Electricity can't go through rubber very well, and one of the funny things about electricity is that it can't get into a person unless it can get out again."

Is not that true of other things in life also? Take love. It can't get into a human heart unless it can get out again. It must either find an outlet in service or die. Yet many persons forget that truth.

The clearest stream in the world will quickly become a stagnant pool if its waters find no escape. Clog the channels of usefulness with the rubbish of selfishness, harshness, or indolence, and the streams of affection will soon become a foul and stagnant morass that reflects no loveliness and enriches no barren places.

—Youth's Companion.

The very idea of a worthy friendship implies that the friends need and desire each other; are sure that each has much to give to the other; and so are continuously receptive and eager for the other's gift. Un-teachableness shuts one off from his friend's best gift.—Henry Churchill King.

MRS. EMMA NEAR

Mrs. Emma Near had lingered long and served well as a wife, a mother, a grandmother, as a neighbor and friend, as a citizen and church woman for a long period of time, but was called from this to her home triumphant in her 87th year, on July 1, 1940. She was buried in the Mars Hill Cemetery, July 2nd. Services were held by this writer and the Rev. E. B. Sharp, of Baldwin, Miss. Bro. Sharp held the funeral services for her husband when he went away.

Sister Near was mother to a large family of children, and several of them preceded her to the beyond, as did her husband.

She united with the Mars Hill Methodist Church in early life, and lived a devoted and faithful life.

She loved her friends, her church and her pastors as they came and went, whoever they were, and loved her God supremely.

She knew sorrow and was acquainted with grief, but she knew happiness supreme, and bore her trials and sufferings with a fortitude that only Christians can have.

H. N. McKIBBEN.

C. W. BAKER

On Sunday, June 16, 1940, God sent His angel to take home the spirit of C. W. Baker, who had passed his 70th milestone of life.

Brother Baker had spent most of his life in the community where he was living when the end came.

When young he married Miss McCuiston, and to this union were born five sons and two daughters. He is survived by his wife, four sons, two daughters and several grandchildren. His oldest son preceded him in death.

Brother Baker united with the Mars Hill Methodist Church, of the Duck Hill circuit, in youth. He has served his church both as layman and in an official capacity for many years.

He was a true citizen, a noble friend and neighbor, a true and devoted father, a loving and faithful husband, and a lover of righteousness.

He was laid to rest in the Mars Hill cemetery on June 17th. Services were conducted by his pastor, who loved him.

H. N. McKIBBEN.

IN LOVING MEMORY OF MRS. JOHN W. ADAIR

Lula Evelyn Thompson was born in Franklin county, Miss., October 15, 1881. She was happily married, March 22, 1914, and died in Vicksburg, February 10, 1940. She is survived by her husband and their only child, Thomas B. Adair, of Vicksburg. In their godly home this young man has grown into a strong Christian character.

She joined Sarepta Baptist church in her childhood, and she was ever faithful to its institutions. After her marriage her home was open to the pastors and members of her own and her husband's church.

I have spent many happy days in her home and have basked in the air of contentment that flowed from her presence.

No one ever went to her in time of trial or distress and went away without her sympathetic attention. She housed the homeless and fed the hungry. We feel that she is in her mansion waiting for us.

We loved you dear friend, dear sister, and the hope of meeting you again gives us great joy.

EMMA ADAIR ENNIS.

"MIGHTILY IN DE GRASS"

By Claude Bond

It was quite a number of years ago that a certain Georgia cotton-planter, driven to desperation by awaking each morning to find that the grass had outgrown the cotton during the night and was liable to choke it in spite of his efforts, caused a state-wide laugh by exclaiming: "It's all stuff about Cincinnatus leaving the plow to go into politics for patriotism; he was just a-runnin' from grass!"

This condition of the tender young cotton roots, struggling against the hardier roots of the grass-suckers, is described by the phrase, "in the grass." The Georgia poet, Sidney Lanier, and his brother, Clifford, wrote a dialect poem entitled, "Uncle Jim's Baptist Revival Hymn," in which Uncle Jim finds a great similarity between the roots of the cotton choked in the grass and his own church, overrun, as it was, by the cares of the world. Each stanza concludes with this chorus:

Dey's mightily in de grass, grass,
Dey's mightily in de grass!

In recent years, I'm afraid, the roots of our preaching have been "mightily in de grass." And the result has been a tragic lack of vitality and assurance in preaching.

I suppose the question, "What is preaching?" would have as many replies as the question, "What is truth?" Each minister probably has his own idea. One man thinks that to preach is accurately and systematically to divide a given topic, to illustrate it clearly, and to preserve a cold and perfect logic throughout. Another is satisfied to take a given passage of Scripture and carefully bring out all that there is in it, and nothing more. He adds no vital inspiration of his own. He makes no contact with our modern world. Dr. George A. Gordon said that his oldest brother, after hearing a certain sermon on Paul ("a man with a thousand points of contact with our modern world") which was a "quiet little essay upon a man who lived nineteen centuries ago," remarked: "It was a good sermon for Paul, and I am sorry he was not there to hear it." For another a sermon must be a theological or philosophical lecture; while another wants flowers, and is satisfied with them even though they are not fresh from the soil.

Each minister certainly has definite ideas about preaching. Why, then, such a lack of vital preaching?

Mr. T. S. Eliot was recently asked why so little religious poetry of a high order was being written today. He replied very significantly that it was probably because those who were writing religious verse were writing about what they would like to experience rather than what they had experienced. I have an idea that the trouble with our preaching is just that. We have been preaching about something that we should like to experience rather than preaching something we have experienced. Such a thought calls for a careful and prayerful searching of mind and heart.

There is a subtle, but very real, difference between a theological lecture and a sermon. The purpose of the former is to instruct the mind; that of the latter to influence the soul. The lecture is to be remembered; the sermon is to become part of one's experience. A sermon may be extremely valuable even though the ideas presented in it are forgotten.

Sometimes we say of a poem or a paint-

ing or a song, "The art is good, but there is no soul in it." To be successful the artist must use his art to say "something that cannot be said." To so give expression to that indefinable something that burns within him that others are inspired to think and feel as he thinks and feels. So does deep call unto deep. Our theological schools give courses in "The Art of Preaching." It is an art, and the art of our preaching is good; but all too often it is empty, and the sermon leaves us cold, because "there is no soul in it." Because it has none of that essential poetry about it which George William Russell ("A. E.") calls the "poetry of transfiguration." And that is simply the spontaneous expression of exalted and glorified experience.

I do not mean to say that we can all hope to be great preachers. The number of great preachers, like the number of great musicians, poets and painters, is small. We do not want to be eloquent preachers. Their number is growing less, and for that we are thankful. What the average layman calls "eloquent preaching" will kill most churches in a few years. But I do say that our preaching can and will become more powerful through a more vital experience of the power of the Holy Spirit in our own minds and hearts. Then the art of our preaching will be alive. "Ideas," wrote George Eliot, "are often poor ghosts; and our sun-filled eyes cannot discern them . . . But sometimes they are made flesh. They breathe upon us with warm breath; they are clothed in a living human soul . . . Then their presence is a power."

Two types of religion form the background of modern Christianity, the priestly and the prophetic. Our heritage is the prophetic type, and it is built around a pulpit rather than an altar. Hence the great importance of the personality of the preacher. It is through him—through the positive personal influence of his mind and heart and will upon others—not merely through his ideas or the administration of the sacraments and the experience of worship that God is enabled to speak. And when God is unable to speak through him with power, society and individuals suffer a loss, the want of which nothing else can supply.

We have been "mightily in de grass" as far as our preaching is concerned, and I expect we shall be there just as long as our preaching is about something that we should like to experience, instead of about what we have experienced.—Advance, formerly The Congregationalist.

EVERY LITTLE HELPS

"The seizure of Bessarabia from Rumania by Soviet Russia had repercussions in New York City. Members of the National Association of Rumanian-American Christians refused to worship any longer in the chapel of the Russian Orthodox Cathedral of St. Nicholas, a chapel they had been renting for \$3 a week."—Pathfinder.

SO SORRY!

On exhibit at the Missouri Historical Society, in St. Louis, is a Mark Twain collection. Among the papers is an envelope addressed to the author's wife and marked: "Opened by mistake to see what was inside."—Selected.

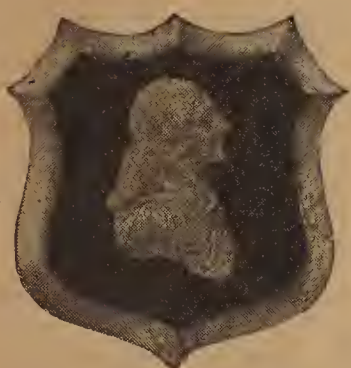
A SINGULAR REPLY

Horace Greeley, who always insisted that the word "news" was plural, once wired to a reporter: "Are there any news?"

The reply came back by wire: "Not a new."—Selected.

New Orleans CHRISTIAN ADVOCATE

Mississippi College
Library



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

As we look at the present situation in the world, in a world so full of stupidity, wrong, horrors of cruelty, obstinacy and pride, we say, "What can we do?" . . . Well, we can be personally sober in thought and word. Amid the hysteria of fear we can be calm as men who believe God. . . . Amid the tumult, the devil's spate of madness, we may make our own hearts an isle of sweetness and light, of sanity, tranquillity, and courage of truth.

—A. E. Whittham.

THE PRAYER-ROOM TODAY

Lord, I believe that Thou rulest still in the world, however strong may be the forces of evil. I believe that even the things that seem most against Thee Thou wilt yet overrule and make them to serve Thy purposes of good. I believe that everything that may come to me will come in wisdom and mercy, and that some day I shall see it to be just another part of the long story of Thy love. I believe that, day by day, Thou canst make me strong to meet all the day may bring, and that in this very day Thy help is mine, Thy grace sufficient for this day's need. Lord, I believe; help Thou my unbelief. Amen.

REFUGEE BABY FROM NORTH OF FRANCE



—American Red Cross.

Refugee baby in Red Cross temporary quarters, with his spitz dog on guard. Grandmother and aunt make up the refugee family. They came from the north of France. When the bassinet lost its wheels, the aged women carried the infant in the basket.



WALLET OF THE WEEK



TIBETAN LAMAISM is a form of Buddhism which prevails in Northwest China. It appears that where Lamaism prevails most of the men of the country become monks and they gather into the lamaseries. In certain centers of lama influence, it has been found necessary to give the population training in air-raid warnings and other defense measures and also some military training, for even isolated Tibet and Mongolia are no longer "free from war's alarms."

* * *

THE DUKE OF WINDSOR, who abdicated the throne of England rather than give up his matrimonial romance, has been appointed "Governor and Commander-in-Chief of the Bahama Islands," with a stipend of \$12,000 per year. Press reports indicate that the Duchess of Windsor may not be altogether pleased with the new assignment. But, after all, there comes a time to most of us when we are less glamorous and, therefore, less important than we used to be, but a thousand a month is not to be sneezed at.

* * *

BOSTON UNIVERSITY reports an all-time registration record for the twenty-sixth annual Summer Session. There were seventeen hundred and twenty students representing seven foreign countries, three United States possessions and thirty-eight states. The Summer School began with a registration of one hundred and forty-one students and has now reached an enrollment more than twelve times the original number. The comparative figures are not quite clear to us, but it is safe to say that this is a marvelous record of progress.

* * *

LITHUANIAN RENUNCIATION of her concordat with the Vatican seems to have wiped out the results of many years of difficult and sometimes stormy negotiations with no prospect of reforging the link that has been cut by Soviet domination. The country had twelve hundred Catholic priests, two hundred and twenty-four parochial churches, and was the only Baltic nation with a Catholic majority. If Roman interests are the first to suffer attack at the hands of the anti-religious control, it only means that the day of attack for other groups is near.

* * *

THE ORIGIN OF PUBLICATION is a real romance of human progress. It antedated printing with movable type by perhaps two thousand years. The original form of publication was the papyrus roll, laboriously copied by hand. This was called a biblion and it was used until the codex or leaf-book came into use about the beginning of the third century. Pagan classics and the Jews continued to use the roll long after the leaf-book came into use among the Christians. The Jews use the roll even now. The older manuscripts were called uncials originally because they were written twelve letters to a line. Parchment was substituted for papyrus at Pergamum when Ptolemy refused to permit the exportation of papyrus lest the library at Pergamum become greater than that at Alexandria.

SEVENTY-SEVEN CHINESE UNIVERSITIES have been moved from one thousand to two thousand miles since the spring of 1938, in order to keep beyond the range of Japanese guns. Notwithstanding this long and perilous trek, China now has the largest student enrollment in its history. While the nation fights for its life there are forty thousand students in training, and since 1938 nearly fifty million Chinese have been taught to read and write—all in anticipation of the new day and the new need for China.

* * *

THE STATISTICS OF UNITED METHODISM for 1939 show a membership of 7,572,355. In addition to this number of full members, there are listed 82,036 "preparatory members." This last group evidently are from the former Methodist Episcopal Church. There were 43,194 congregations, 19,935 "effective ministers," and a Church School enrollment of 5,661,596. These figures do not indicate anything as to gain or loss and they are probably less accurate than they will be when the three groups are fully amalgamated into one body.

* * *

NEW ENGLAND RECORDS, according to *The Providence (R. I.) Journal*, are said to show the remarkable religious zeal of the early settlers by the use of Bible names and others with a religious suggestion. In addition to the given names which are common to most sections, one finds Judas, Jehoshaphat, Jezebel, Jaazaniah, Elia-shib, Remaliah and many others. More unusual are Zaphnath-Paaneah, Saviour of the World, the name which Pharaoh gave to Joseph, and certain derived names like Stay-with-God, Abide-with-God, Stay-Jerusalem, Glory-of-Jacob, Sinful and Impiety.

* * *

DR. LEWIS MADISON TERMAN, psychologist of Stanford University, nearly twenty years ago selected thirteen hundred bright California children with an "I. Q." of 140 or better. He reports that ninety per cent of the list went to college and eighty-three per cent graduated from college, and more than half of them took graduate degrees. Of the list 50 are doctors of philosophy, 50 doctors of medicine, 85 are lawyers, and 35 hold degrees in architecture and engineering. The average salary earned is three thousand dollars, and about a dozen earn salaries from ten to fifteen thousand dollars each.

* * *

THE BLACK DRAGON SOCIETY, an order of radical "patriots" of Japan, are said to be on the verge of an upheaval over the national crisis in that country. The plans of the organization are never known until they are ready to be put into execution. When their aims have received the approval of Mitsuru Toyama, the aged head of patriotic radicals, no consideration can turn them from their course and they resort to assassinations if necessary. It seems likely that the Society is more ambitious than patriotic, and in some countries such eruptions would be classed as overnight revolutions.

New Orleans

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WITHDRAWN

In all our experience as a pastor, no word seemed to us to have a more melancholy sound than "Withdrawn" inscribed in a church register. Of course there were many explanations such as marriage adjustments and others of even more personal nature, but we are thinking now of that group who appear to have grown away from Methodist faith and polity.

A consecrated young woman came to us recently with a problem which she had encountered in her preparation for service on the mission field. She gave as an example of her problem the case of a man who was an outstanding educational leader who had only recently withdrawn from one of the greatest Methodist churches in America, whose pastor is one of the most widely known ministers of the country. The minister is giving great service to a large majority of his people, but this man was a representative of an elect social and cultural group who had found no sufficient tether in the man or his message. He was, therefore, withdrawing with the intention of finding for himself a more congenial church home.

On the very same day that this young woman came to us, a Bishop discussed with us his problem in a great church in another city far removed from the first. He said that the leaders desired a minister who could fill the auditorium at the night service, but they were not interested enough to go themselves. They were willing and anxious to provide a distinctly Methodist service for others.

Some years ago, we had a dear friend who told us a number of times that he joined the Methodist Church when he was a child and that he did not expect to leave it. But he added that if he were choosing a church at that time, he would certainly not join the Methodist Church. He had simply reached a point where the message and method of his Church did not command his unquestioned allegiance.

These instances call to mind a statement made in Dr. J. Ernest Rattenbury's "Wesley's Legacy to the World." He said: "Methodism has produced artists, thinkers and scholars, but has rarely kept them. And there is some truth in the criticism of the poverty of her intellectual output." Dr. Rattenbury's approach was different, but he was saying the same thing as the others whom we have quoted: That above a certain intellectual and social standard, Methodist people drift toward other and more congenial communions.

We hope to share always a feeling of gratitude for any man or communion who can do something for the person whom we may not be able to interest and enlist. That attitude, however, does not prevent a sense of regret for the barrier which places any person or class beyond our

reach. The real tragedy of the situation is too often in our failure to realize the field to which our message belongs. That failure weakens our whole position by the withdrawal of persons who, for whatever reason, find themselves ill at ease and unhappy.

This situation is usually charged up to the minister. He may be the immediate cause, but it is likely that the trouble roots in a ministry and a technique typed by the field and the problems of culture native to the Societies of Mr. Wesley. The Methodist system was fundamentally adapted to an exclusive type and the genius of that adaptation is attested by the fact that the Methodist Church is still adapted to meet the needs of the class of people among whom it originated. We doubt if it would be possible for the Church to divorce itself from its history, and we do not think that it would be the gainer by such divorcement. We do feel, however, that something might be done to prevent that intellectual segregation which results in the confusion produced by that stream of withdrawals to which we have made reference.

BOARD ORGANIZATIONS

The new boards of the Methodist Church met last week in Chicago and organized under the legislation of the General Conference at Atlantic City. This completes the process of union of the three churches and henceforth all action and operation will relate to the one church and not to the constituent groups.

It would be untrue to say that there was no group consciousness in the meeting, but such interest was not in any sense due to sectional difference, but it grew out of an earnest desire to secure an effective administration for the great denominational enterprises which were being merged, and out of a personal interest in men who might not be carried over into the new official family. This interest naturally led to some personal conferences, but nowhere did we observe the least evidence of unseemly rivalry and we believe that the elections to executive positions will give pretty general satisfaction.

We have made arrangements for an official report on the board organizations which we hope to have for next week. Bishop Arthur J. Moore is the new president of the Board of Missions. Dr. Ralph E. Diffendorfer and Dr. E. D. Kohlstedt are executive secretaries of Foreign and Home departments respectively. Dr. W. G. Cram is Promotional Secretary, and Drs. T. D. Ellis and F. W. Mueller secretaries of Church Extension.

Bishop A. B. Leonard was elected to head the new Board of Education. Dr. Harry W. McPherson was elected executive secretary of the Department of Institutions, with Dr. W. M. Alexander associate secretary. Dr. J. Q. Schisler retains his post as secretary of the Department

of the Local Church. The new chairman of the Board of Publications is Mr. W. M. Swiggart of Nashville. Drs. B. A. Whitmore and Fred D. Stone are the Publishing Agents. Dr. Nolan B. Harmon is Book Editor, and Dr. Roy L. Smith, editor of the Christian Advocate. On nomination of the Board of Education, Dr. Lucius H. Bugbee was elected Editorial Secretary, with Dr. C. A. Bowen associate.

We have not received reports from the other boards which met after we left Chicago.

DR. ROY L. SMITH EDITOR ELECT

By the election of Dr. Roy L. Smith to the editorship, the Board of Publication took the first step toward launching the new national organ which is designed to reflect Methodist thought and interest. Dr. Smith is pastor of a great church in Los Angeles and is a brilliant writer, but the making of a journal which shall serve worthily and acceptably the great Christian constituency represented in The Methodist Church will require more than a brilliant editor for its success. He must have the sympathy and the loyal support of the millions of Methodists whom the paper is to serve. Without that support it will surely fail, and with its failure Methodism and American Christianity will suffer great loss of prestige and effectiveness. The watchword of the entire Church in the days ahead should be, "The Christian Advocate must succeed."

Six years of study and experience have convinced us that one of the great handicaps of the Christian church and of Methodism in particular, is the lack of definite information on the part of the people. Comparatively speaking, few religious books are being read and it seems to us that the hope for securing the distribution of a Christianizing literature is through the church press. We noted on a piece of advertising literature recently, the unidentified quotation, "Religion has nothing more to fear than not being sufficiently understood." This we believe to be true. Last week-end we chanced to be a fellow traveler with a minister of another denomination, a denomination which has two million members and nearly ten thousand congregations and ministers, being served by a church press with a circulation of fewer than twenty thousand subscribers. This minister said that, in the congregation which he has served for the past eleven years, there is not a single subscriber to a church paper. He added the comment, "It is terrible."

That deplorable situation may be somewhat unusual, but we feel reasonably certain that there is a lack of religious understanding which runs from the pulpit to the back row of pews in the churches of our Protestantism today. The salacious sowings of a section of the secular press, agents of the "bramble king" of modern life, is aggravating the situation by choking and making unattractive the truth which we represent. In the face of developments tending to create a schism between Christian and secular forces the world over, it will not be easy to create a demand for religious periodicals, but the very difficulty becomes our challenge. It must be done, and every Methodist should demand to be represented in making this new journal of united Methodism a great messenger and a great success in the promotion of Christian attitudes and interests in America and throughout the world. Let no Methodist imagine that

this can be accomplished by wishful thinking; it will require heroic devotion and sustained effort throughout the Church.

The Conference organ has a specific and an important function in Methodism—a place recognized by the law of the Church. There should be the fullest cooperation and sympathy between the National and the Conference papers and this paper dedicates itself to that aim and purpose.

Editorial Miscellany

By Dr. H. T. Carley

"THE PHILOSOPHY OF THE GRINDSTONE"

Some years ago we heard the late distinguished Dr. John A. Rice deliver a lecture on the subject used at the head of this piece. As we recall it, he began his address with the story of two men who went into the forest to cut wood. At the edge of the forest, one of them proposed that they stop to sharpen their axes on a convenient grindstone. The other objected on the ground that their axes were reasonably sharp already, that the grinding would take a good deal of time, and that time was passing—they ought to be at work. The discussion ended by the objector's going at once to his work, while the other took the time to put a keen edge on his axe. The result was that the man with sharp tool started later, cut more wood, and quit earlier than the man who was working with a dull axe.

We do not recall the particular applications Dr. Rice made of the parable; but we do not have to remember his applications to realize that "the philosophy of the grindstone" contains one of the fundamental principles of successful and happy living.

This train of thought was suggested by a remark this morning by "the lady of the house," "We need a new broom." The colored boy (successor to Harrison) was engaged at the time in sweeping the front porch. He seemed to be making a pretty good job of it; but, my attention having been called to it, I noticed that the straw part of the broom was lopsided and weary-looking. It will sweep, to be sure; but a new broom will look better, sweep easier, and give more pleasure in the handling. So a new one is in order.

Now that the rains have stopped, hoeing is in full swing. The other day, Mack, "straw boss," asked me to bring him a file. When I asked him what he wanted with it, he replied, "To keep the hoes sharp." It is amazing how often a hoe has to be sharpened during the day, and how long it takes the filer to finish the job. But that is beside the mark—if you want to get your dollar's worth from the hoe-hands, you'd better furnish a file.

Not long ago, I saw Ad, the old crippled Negro on the place, writing with a lead pencil. It was a slow and laborious process. The pencil was one of the short, stubby kind. I asked him to let me see it. Just as I expected, the lead was worn down to the wood. I sharpened it and handed it back to him. After he had tried it he said, "It sho do write better, don't it."

A dull mind is as hard to work with as a dull axe, or a dull hoe, or a dull lead pencil.

THE SEXTON MEMORIAL CHAPEL

By Bishop Hoyt M. Dobbs

We have come together for the purpose of setting apart this chapel to the glory of God and in memory of Dr. George Samuel Sexton.

This occasion has been made possible by the love and generosity of friends in honor of one who was himself the friend of God and also the friend of his fellowman.

It is a joy for us to do this. If every one to whom he showed a kindness during his long life should bring today a rose to Shreveport, the city itself would be robed with flowers.

I am quite sure that the first word Dr. Sexton would have spoken in your hearing would be his expression of grateful and appreciative thanks to those who have so beautifully and appropriately remembered him. I can almost hear him saying now, "My dear friends, I thank you from the depths of my heart."

This chapel is to be a creative memorial. As such, we must always think of it. The distinguishing feature of a chapel is always the altar. A chapel is not an auditorium, it is not a club room, nor is it a social hall—a chapel is a sanctuary. To it men and women come to worship and to meditate and to pray. God and the soul, life and death, duty and destiny, will be uppermost in our minds and hearts as we bow in this holy place. Memory and hope also will come and sit with us in our devotions. Each has a message and a ministry. It gives us happiness to remember happiness, and hope forever dwells in the human breast.

Those who have conceived the idea of this creative memorial have been thinking all the while in terms of a personal friendship. This friendship originated at the altar of Christ and expressed itself in terms of human life and human relationships through many fruitful years. They have been renewing the experiences of other years and discovering the lasting values of human ex-



THE CHURCH PARLOR—the most richly furnished room in the building for social purposes. It has a kitchenette adjoining which is used when small social groups meet. The parlor is accessible to all groups of the church for social purposes, for devotional meetings, and for small weddings and receptions.

perience and renewing the joys of comradeship in Christian service. These all find their origin at the foot of the Cross of Christ which radiates creative energy from day to day and from millennium to millennium, even as light comes from the sun. Christian friendship is our greatest human reward during this pilgrimage through the flesh.

This creative memorial is also a declaration of faith. Its impressive silence will speak to the mind and the heart. In its atmosphere will blossom hope, resolution and loving service. The discerning eye will find

here a fourth dimension of the Spirit. The world will sense the significance of that which faith in Christ and friendship in a human life may come to be when bound together by Him, who is the Author and the Architect of all the Christian chapels in the world.

This memorial is also a renewal of our vows. Through its architecture, its music and its ritual, we shall say to the world that God is the keeper of His covenant, and that to Him our vows must be paid. By this creative memorial we are pledged to renewed endeavor in the Kingdom of Christ, and we find assurance of unfailing inspiration and power which we know to be from above.

In this holy place we shall explore all the possibilities of action, and shall discover that through love, men and women attain to far greater heights than compulsion, obligation, reason or necessity could ever take them. Bowing at this altar, we shall find that God is very nigh unto them who have broken hearts. There is guidance for each one of us, and by listening with faith and hope and love, we shall hear that word which we most greatly wish to have. Here it will be revealed to us that we should "collect all the materials which misfortune leaves in our hands and make what use we can of them."

This chapel is also set apart for the perpetuation of a personal influence. It is entirely fitting and proper that reference be made to the life, character and personality of him whose name this chapel bears. "In him were combined the heart of a little child, the tenderness of a woman, and the strength of a man." He knew how to be a friend, and one of the secrets of his influence was his loyalty to Christ and his fidelity to his friends. The most dangerous of all heresies is the heresy which takes a false and inadequate view of life. This, he never did. Over and over again, he affirmed in theory and in practice that the most foolish of all things is to despise any human being.

His insight into the significance of hu-



THE SEXTON MEMORIAL CHAPEL, showing the front arrangement; the altar, the pulpit and the panel back of the altar, and a section of the pews.

man personality enabled him to discover values which the casual observer might have failed to sense and to see. He was a leader of men, and a lover of little children, and he knew how to take the gaff of life. Always and everywhere, he let it be known that he was the friend of Christ, and also one of his ministers.

His was a creative life. Saint Paul's Church in Houston, the White Marble Church in Washington City, and the buildings on Centenary College campus, all bear witness to his constructive ability. Greater, however, than the buildings which he has erected are the lives of men and women, and boys and girls, whom he touched and for many of whom he opened the gates of knowledge and of life. The rich and the poor, the old and the young, the famous and the obscure, the intelligent and the illiterate man, were all included within the radius of his thought and purpose.

Those who have linked his name with this chapel have desired to perpetuate his creative influence, and also to honor his memory. He has gone to be with God, having left a heritage which cannot be destroyed. May God bless the friends who have erected this place of worship, and may He also bless the ends whereunto it was intended.

Dedication Ritual

Chairman of Building Committee: We present unto you this chapel to be dedicated to the glory of God and in loving memory of Dr. George S. Sexton.

Minister: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this chapel to the purpose of Christian worship.

Congregation: "God is a Spirit, and they that worship Him must worship Him in spirit and truth."

Minister: We dedicate this chapel to the education of children, young people and adults, in the fine art of personal devotion and group worship; to the revelation of God that comes through the open Bible, the



THE SENIOR HIGH SCHOOL DEPARTMENT ASSEMBLY ROOM, showing the worship center and altar table. The chairs and furniture are of Louisiana pecan, finished in nut brown.

prophetic message, and the sincere questing of the human mind for truth.

Congregation: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Minister: We dedicate this chapel to the comfort of the discouraged, the consecration of the strong, the guidance of the bewildered and immature, and the sublime sentiment of those who share life's road together in Christian marriage.

Minister and People: Except the Lord build the house, they labor in vain that build it. We, the minister and the people of this church and congregation, compassed about by so great a cloud of witnesses, do here and now dedicate ourselves anew to the worship of God in this sanctuary and to the establishment of His kingdom among men everywhere.

Doxology.

Benediction.

BOOKS

Christian News-Letter Books

1. *The Resurrection of Christendom*, by J. H. Oldham, pp. 70;
 2. *Europe In Travail*, by John Middleton Murry, pp. 69;
 3. *The Message of the World-Wide Church*, by William Paton, pp. 74;
 4. *Christianity and Justice*, by O. C. Quick, D. D., pp. 73.
- The Sheldon Press, London, and Macmillan Company, New York; price, each thirty-five cents.

These four little volumes are part of the "News-Letter" series which seek to relate Christian faith to the problems of the world in a more understanding manner, and they constitute an effort to develop a constructive policy adapted to the new day in world society. Each author makes his own distinct contribution, but the approach of all is democratic, and the assumption that the Christian Church has a message for this troubled age runs like a golden thread through each volume. It is frankly admitted that the motor of our social organization is out of order and the process of repair is faced with equal frankness. The note of hope and courage spread over every page is that, though the remedy may not be easy, nor the results immediate, the Church, whose missionary message has made it powerful as an attorney for the backward peoples of all lands, the slaves, the "untouchables" and others, and has arisen to the emergencies of the past two thousand years of history, has the message and the power to do again deeds that shall save civilization from utter collapse.

The Evening Altar, by Carl Wallace, Cokesbury Press, Nashville, pp. 187, price \$1.

The author of this little book was a Baptist minister, native of California, and a minister's son. His ministerial career was spent in the East, and when he died he was pastor of First Baptist Church of Pittsburgh. This volume consists of sixteen brief devotional studies which are truly gems of spiritual meditation. Each message bears the stamp of a rare gift of utterance, a high order of religious fervor and a simple and wholesome philosophy illustrated, and made radiant by commonplace experiences of life. The author went away eight years ago, but these addresses are as fresh and invigorating as when they first greeted the

(Continued on page 16)



THE EXTERIOR FRONT ELEVATION of the \$130,000 Educational Building of the First Methodist Church. The cross and circle emblem shown on the front elevation is also found in the decorated wood panel back of the altar in the Sexton Memorial Chapel. The cross represents the Christian gospel, and the circle eternity or the everlastingness of the gospel.

CONFERENCE NEWS AND PERSONALS

Rev. C. B. Powell has arranged to assist Rev. A. H. Baggett in a revival meeting at Converse to begin July 29.

The Lafayette Ministerial Union sponsors a devotional period over station KVOL each week-day at 8 a. m.

Rev. R. L. Clayton and family, of Kentwood, La., are enjoying a much needed vacation in California.

Bishop Dobbs will dedicate the church at Dundee, Miss., on October 13. All former pastors and presiding elders are cordially invited to attend this service.

Rev. Geo. L. Jones writes us that the name of Rev. J. L. Greenway should have been included in the list of those who have died this year.

We acknowledge the good wishes for our continued success extended by Mrs. G. T. Shafer, of Greenville, Miss. The Advocate has been going to her home for over sixty years.

Rev. W. J. Ferguson is happy in his work at Flora and Benton, Miss. He feels that he and his people have been greatly blessed in their efforts to carry on the work of the Kingdom.

Rev. C. M. Morris is in a meeting near Junction City, La., and will have time for two or three more meetings. Any one desiring his services can reach him at Lockport, La.

The guest speaker for the annual Layman's Day service at Lafayette, on July 14, was Mr. Ralph H. Agate, Jr., of Welch, La., the son of Prof. R. H. Agate, a steward and long-time member of the Lafayette church.

Rev. Briscoe Carter reports a good meeting at Leesville in spite of "rain and then more rain." About \$1,000 has been spent for repairs on the church since Conference. Five members have been received into the church, four by profession of faith.

Rev. W. T. Phillips, who is serving his fourth year at Lula, Miss., is happy in his work. The attendance at the church services is very gratifying and the interest manifested by the people is an inspiration to the pastor.

Notwithstanding sickness and other things to hinder them, the people of Melville church, Rev. C. B. Powell, pastor, are forging ahead. The third quarterly conference was held at Palmetto recently with Dr. Harper presiding in his usual efficient manner.

Miss Leora Simpson who has been attending the Oklahoma Baptist University, at Shawnee, Oklahoma, is now at Oklahoma Baptist Hospital, Muskogee, Oklahoma, in the capacity of superintendent of nurses. Miss Simpson has been offered a Baptist baptism but expects to remain a Methodist and attend services at one of the several Methodist churches in Muskogee when "off hours" permit.

The Bluff Creek Camp Meeting will be held on Bluff Creek Camp Grounds beginning August 11, and continuing through August 18. Rev. F. M. Freeman, of Shreveport, will preach daily at 10 a. m. and 8 p. m. The fiftieth anniversary celebration will be held on Sunday, August 18, at 11 a. m. For reservations, write Rev. A. A.

McKnight, Amite, La. Free cabins and cots by reservation with meals at Hotel—\$6.00 a week.

HOLLY GROVE CHURCH

The Holly Grove Methodist Church was the center of a most wonderful meeting during the days from July 7th to 14th, inclusive.

Rev. C. M. Hughes, pastor at Waterproof, La., conducted the services, and his sermons were on the moral uplift of men and the conditions of today. His attacks on sin were delivered in a masterful way and at the same time no one individual could take exception to the delivery as being directed at him. His sermons were mostly directed to the young folks and they showed great interest. His crowds grew larger each night



Dr. Nolan B. Harmon Elected Book Editor

and it was a great misfortune that the meeting could not continue another week. He left a wonderful spiritual feeling in the community which is still growing and will do much good in the future. Any pastor who gets Brother Hughes to conduct a revival for them will not make a mistake.

His singing was carried on with local

talent, with two quartettes and the organist, who was Miss Georga Dixon, of Anacoco, La.

MRS. R. C. GUY,
President of W. M. S.
Anacoco, La.

A CORRECTION

Dear Dr. Duren: In my recent report to the Advocate of the amount given for Amite Church Relief, I have found two errors which I wish to correct. The amount from the Greensburg charge was reported as \$11.68, whereas it should have been \$22.78, and I overlooked Bethel church, which gave \$16, and since the report Springfield has sent in \$8. This brings our total to \$2,679.90 for the district.

J. H. BOWDON, D. S.

DR. A. C. MILLAR ILL

It is with sincere regret that we have learned of the illness of Dr. A. C. Millar, of Little Rock, Ark., the veteran editor of the Arkansas Methodist, and one of the best known and best beloved editors of this section. We understood that Dr. Millar had a slight surgical operation and that he is not seriously ill, but he was unable to attend the organization meeting of the boards held in Chicago last week. We sincerely trust that he may soon be entirely recovered.

ROSE HILL, MISS.

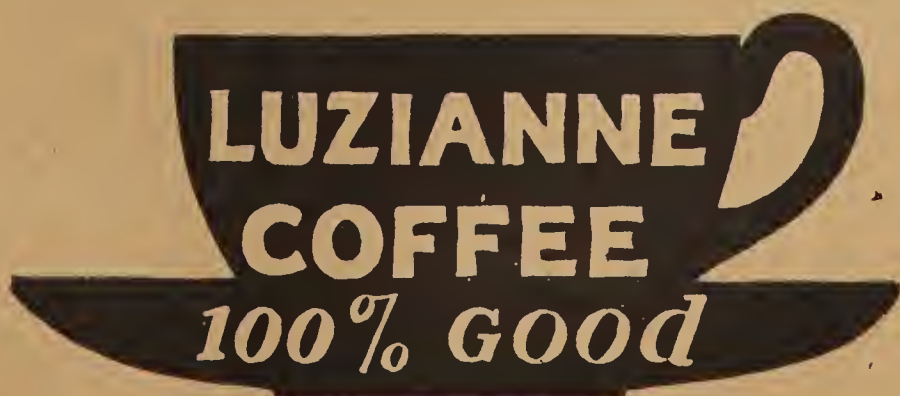
Dear Dr. Duren: We held our meeting at Rose Hill the first week in July. Rev. Fleet J. Jones, of Satartia, Miss., did the preaching, and Rev. Percy Emanuel led the singing and worked with our young people. These brethren did their work well, and our people enjoyed their ministry with us. In spite of the rainy weather and bad roads the attendance was good at all services.

We are holding our revival meeting this week at the old historic church at Paulding, Miss. Rev. Charles Assaf, our home missionary evangelist, is doing the preaching, and Rev. Percy Emanuel is leading the singing.

Everything goes well with us in our work for the kingdom on the Rose Hill charge.

HILARY S. WESTBROOK,
Pastor.

Nature is so varied in her manifestations and phenomena, and the difficulty of elucidating their causes is so great, that many must unite their knowledge and efforts in order to comprehend her and force her to reveal her laws.—Laplace.



HISTORY OF DREW METHODIST CHURCH

Forty-two years ago the territory in the vicinity of Drew, now traversed by concrete highways and gravel roads, was a dense cane-brake, alive with deer, bear and other denizens of the forest. The rapid progress which has characterized the growth of Methodism in Drew and the hardships endured by the heroes of the early days as they struggled to conquer the forces of nature and of sin, add magic and romance to this history which otherwise might be a dry statement of facts. Since those pioneer times the leaders in the work of Methodism have advanced as soldiers in the front ranks with eyes lifted toward the future, with ears attuned to the martial strains of conquest, and with outstretched hands in the service to all mankind.

Out of the old Lehrton circuit have come two flourishing charges. These charges are Ruleville and Drew. The brave souls who traveled these circuits in the early days had to contend with hardships, of which we, the more fortunate ones, have no conception. Swollen streams, black mud knee deep, snake infested swamps, impure drinking water, and worse still, the mosquitoes, "those little winged poisoners of the night, spreading malaria as they struck again and again"—these are some of the obstacles of the nature with which they struggled as they battled against sin in its most hideous forms of drunkenness, gambling and licentiousness. But nothing worthwhile ever comes without a struggle. All honor, then, to Rev. D. M. Miller, Rev. E. H. McNabb, Rev. J. C. Woodruff, Rev. J. R. Countiss and Rev. J. W. McGee, who blazed the trail for Methodism in Drew.

One Sunday morning in December, 1898, Rev. J. M. Davenport, who preached at the McLemore school house, near Drew, rode over to Drew on his mule and announced to a few people that he intended to preach in the little town that day. His first sermon was preached under a saw mill shed near the present church building. A Sunday school was organized that afternoon. During 1899 and 1900, Brother Davenport held regular services in Drew. He also started the collection of funds for building a church. Brother Davenport was succeeded by Rev. J. J. Garner. Services were held in stores, under sheds and under arbors, just anywhere a congregation could be assembled on Sunday. Brother Garner labored in Drew during 1901, 1902 and 1903. He perfected the organization of the Methodist church in this place. To him is due the honor of being the pastor when the first church building was erected in Drew. Then came two years of faithful service on the part of Rev. B. B. Sullivan. He was succeeded by the beloved Rev. John Ritchey, who put his life blood, as it were, into Delta Methodism during 1906, 1907, 1908 and 1909. Dr. J. W. Boswell was next assigned to this field, and he served only six months and was transferred to another field. After Dr. Boswell was transferred to another place, in writing to a friend at Drew, he said: "In my vision I can see a large brick church in Drew on the spot where the wooden structure now stands." This vision of Dr. Boswell became a reality some ten years prior to his death. Rev. O. L. Savage was sent to Drew to finish the work of 1910, and was sent back for the year 1911. Perhaps no man who ever preached at Drew is more genuinely revered than Rev. O. L. Savage. In 1912, Rev. J. W. Raper was sent to Drew. The Drew circuit was then composed of Drew, Ruleville,

Sandy Bayou, Rome and Parchman. The parsonage was at Ruleville. During Brother Raper's four years of service great changes came about in this charge. In 1913, Drew was separated from Ruleville and became an independent charge.

A commodious brick church with all modern conveniences was completed in 1914. This structure is a monument to the untiring zeal of Brother Raper and the loyal band of workers in Drew called Methodists. Rev. W. S. Lagrone was sent to Drew to succeed Brother Raper. After three years of fruitful service he was translated to heaven from Drew, in November, 1918, mourned by everyone in the community. Rev. W. N. Duncan was sent to Drew in December, 1918. Bro. Duncan served this charge faithfully for six years. At the present writing he is a superannuate, living here among the people he served so well and who love him so much. (Since this was received for publication, Bro. Duncan has passed to his eternal reward.)



REV. W. I. HENLEY, Pastor

Rev. R. P. Neblett served the charge the years 1925 and 1926. He was followed by Rev. E. N. McKeithen, who served the years 1927 and 1928. Bro. McKeithen was succeeded by Rev. W. N. Dodds, who also served the next two years. During Bro. Dodds' pastorate a new brick parsonage was built, which is second to none in the Greenwood District. Rev. J. T. Lewis was next assigned to the Drew charge, where he served faithfully and well for the next two years. Bro. Lewis was succeeded by Rev. E. G. Mohler, who served the charge the year of 1933. Rev. S. A. Brown then served the charge for the next two years, and was followed by Rev. T. B. Thrower, who was pastor from 1936 to March of 1939. Bro. Thrower was then sent to Grenada, and Rev. W. I. Henley was sent to Drew, and is the present pastor.

It is interesting to note the different presiding elders who have made history in Drew. Rev. J. W. Dorman was the first presiding elder to visit Drew. Rev. J. E. Thomas held the first quarterly conference

under a mill shed in 1901. The people sat on logs to hear him preach. Rev. T. W. Dye was presiding elder in 1902. At this time Drew was taken from the Greenville District and placed in the Winona District. Rev. J. H. Mitchell finished out his term on the Winona District in 1903. For the next four years Rev. T. H. Dorsey served in this capacity. From 1908 through 1911, Rev. E. S. Lewis was presiding elder. He was followed by Rev. B. P. Jaco and Rev. L. M. Lipscomb, each of whom served four years. In 1920, the name of the district was changed to the Greenwood District. At this time Rev. S. L. Pope was presiding elder. He also served four years. In 1924, Rev. J. E. Cunningham was made presiding elder of the Greenwood District. Bro. Cunningham served four years and was followed by Dr. L. P. Wasson, who served four years and is now district superintendent of the Columbus District. Dr. Wasson was followed by Rev. W. N. Duncan, who also served four years. Dr. A. T. McIlwain was the next presiding elder, also serving four years. In the fall of 1938, Dr. Henry F. Brooks was assigned to the district and is the present district superintendent.

In 1887, the membership of the Drew church was twenty-five. Today the membership is four hundred and sixty-eight. The first Sunday school superintendent was Mrs. R. W. Parks, who at present is a teacher of a young adult class. The present superintendent is Mr. B. R. Kuydendall. Bro. Kuykendall has served faithfully in this capacity for the past twenty-two years. The first Board of Stewards was composed of two members. They were Mrs. R. W. Parks and Mr. G. R. Stokley. On the cornerstone

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

of the present building are two names engraved with the name of Rev. J. W. Raper. These names are Dr. B. H. Booth and Dr. B. F. Green, both having labored faithfully for the cause of Methodism in Drew. Dr. Booth is the present chairman of the Board of Stewards, and has been the Men's Bible class teacher for the past fifteen years.

A sketch of the church at Drew would not be complete if we did not give due honor to the memory of a few rare souls who have crossed the Great Divide. Most potent was the influence of that leader and beloved Christian gentleman, the late Robert W. Parks, in the growth of Methodism in Drew. Closely associated with him in the pioneer days was that outstanding character, John J. Beck. Both of these left to Drew Methodists a heritage of which they can well be proud. Mrs. Mattie M. Stancill gave the best of her rich graces of mind and heart to her Master in untiring service for her church. The Woman's Bible Class has honored her memory by giving her name to their class. There are many others we would like to mention, but due to lack of space we cannot.

We cannot close this sketch without mentioning the Woman's Missionary Society. The writer has been unable to find the exact date of the first organization, but down through the years this organization has been an integral part of Drew Methodism. At present, under the fine leadership of Mrs. R. K. Sage, it is doing a noble work.

As we ponder the progress of Drew Methodism in our hearts, we are constrained to cry aloud, "Behold what God hath wrought."

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THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Reports indicate that most of the charges have observed Laymen's Day with a valuable program on Christian Stewardship. The Conference Lay Leader will appreciate an effort on the part of pastors and lay leaders, in charges where the program has not yet been used, to have the service held as soon as possible, so that a full report may be secured before the end of August.

A report on receipts for Benevolences up to July 1, is given herewith.

Brookhaven District—Total, \$1,833.44.—Adams, \$99; Bogue Chitto, \$60.56; Crystal Springs, \$100; Hazlehurst, \$500; Magnolia, \$200; McComb, Centenary, \$180; McComb, LaBranch Street, \$16; McComb, Pearl River Avenue, \$97.14; Meadville and Bude, \$149.91; Monticello, \$37.25; Nebo, \$46.50; Osyka and Fernwood, \$5; Prentiss, \$152.23; Scotland, \$20; Silver Creek, \$19.85; Summit and Topisaw, \$75; Wesson, \$75.

Hattiesburg District—Total, \$2,333.—Bonhomie, \$17.50; Bucatunna, \$38; Clara Circuit, \$46.75; Collins, \$50; Ellisville, \$160.66; Hattiesburg, Broad Street, \$225; Hattiesburg Circuit, \$46.05; Hattiesburg, Court Street, \$300; Hattiesburg, Main Street, \$216.40; Heidelberg, \$14.50; Laurel, First Church, \$400; Laurel, Kingston, \$75; West Laurel, \$61.43; Magee, \$165; Moselle, \$16.65; Mount Olive, \$50; New Augusta, \$50.47; Ovette Circuit, \$32.92; Richton, \$50; Sumrall, \$37.72; Waynesboro, \$200; Waynesboro Circuit, \$52.10; Williamsburg, \$26.85.

Jackson District—Total, \$2,173.43.—Benton, \$256; Bolton and Raymond, \$175; Brandon, \$90; Canton, First Church, \$200; Carthage Station, \$20; Carthage Circuit, \$2.45; Clinton and Ridgeland, \$3; Fannin, \$16; Forest, \$150; Greenfield and Richland, \$10.41; Jackson, Galloway Memorial, \$500; Glendale, \$33; Jackson, Grace, \$350; Madison and Pocahontas, \$135; Mendenhall, \$75; Morton, \$15; Shiloh, \$54; Vaughan, \$40; Walnut Grove, \$48.57.

Meridian District—Total, \$1,867.01.—Binnsville, \$6.35; Chunky, \$51.10; DeSoto, \$50; Hope, \$39.75; Marion, \$8; Matherville, \$2; Meridian, Central, \$200; Meridian, East End, \$400; Meridian, Fifth Street, \$205; Meridian, Hawkins Memorial, \$75; Poplar Springs, \$30; Pachuta, \$65.45; Philadelphia, \$225; Philadelphia Circuit, \$20; Porterville, \$22.10; Quitman, \$230; Rose Hill, \$26; Scooba and Electric Mills, \$77.50; Shubuta, \$130; Vimville, \$33.76.

Seashore District—Total, \$797.42.—Americus, \$35.20; Bay St. Louis, \$20; Epworth-Wesley, \$50; Brooklyn and Bond, \$44; Columbia, \$250; Escatawpa, \$33.22; Handsboro, \$50.25; Kreole, \$66.26; Leakesville, \$18.05; Long Beach, \$34.57; Lucedale, \$10; Moss Point, \$27; Picayune, \$70.47; Saucier, \$45.90; Vancleave, \$42.50.

Vicksburg District—Total, \$1,615.91.—Anguilla, \$87; Centerville and Liberty, \$110; Edwards, \$113.52; Fayette, \$25; Louise and Holly Bluff, \$96.95; Natchez, \$325; Port Gibson, \$156; Rolling Fork and Cary, \$22.59; Roxie, \$17.50; Satartia, \$79.35; Silver City, \$18; Vicksburg, Crawford Street, \$350; Vicksburg, Gibson Memorial, \$100; Woodville, \$15; Yazoo City, \$100.

Grand Total—\$10,650.21.

J. M. SULLIVAN.

BOARD OF PUBLICATION

Dear Dr. Duren: The meeting of the Board of Publication of the Methodist Church—its first meeting—has just adjourned.

As a member of this Board, elected from our Central Jurisdiction, I wish to make an official report.

Judge William H. Swiggart, Jr., of Nashville, Tenn., was elected chairman of our Board and handled the meeting with a combination of skill, courtesy and dignity which was most invigorating.

The ministers and laymen composing the Board were of a type that would inspire confidence in the members of our church could they have had the opportunity to meet these men individually and to have observed them in group action.

I venture to say that this department of our church will show great progress and a continuous development of the greater power of our church through the medium of the printed word.

Many complicated adjustments in the set-up of our combined publishing houses have yet to be worked out, and these cannot be done quickly.

However, with the elected executive officers, the publishing agents, B. A. Whitmore, of Nashville, and Fred D. Stone, of Chicago (men of proven ability of long standing in the carrying out of their work), we can rest assured that all adjustments will be accomplished, and with the enthusiastic cooperation of all former divisions.

It has been an honor to have been elected to serve with this Board, and I hope that as time passes I may be able to add something to its effectiveness.

Sincerely yours,

J. W. REILY.

THE MINISTER'S WIFE IN THE NEW CHURCH

By Mrs. Kathryn S. Cole

The woman in the parsonage has always been an important figure in the life of the church. In combining the job of homemaker with that of her husband's assistant in his work, she really lives two lives. Where she has succeeded, her husband's ministry has been fruitful; but where she has failed she has borne the brunt of the failure.

Whether she wills it or not, she is an influence among the people. It is impossible for her to remain apart, living to herself and claiming the right to individual standards. Her sense of values must be as fundamental and deep-rooted as her husband's.

Though she never preach a sermon from the pulpit, her constant contact with the people of the parish gives her a golden opportunity to preach a sermon with her life, through her attitudes toward others and the major issues of the church. Then, too, outside of her church circle, she is representative of that circle and is accepted as such. In this capacity she is often able to make friends for the church.

The women of Methodism will accept the challenge of the new church only as enthusiastically as do the wives of Methodism's ministers. As never before, the minister's wife will be expected—and rightly so—to keep herself in readiness and in preparation for the next step. She must

serve as a balance-wheel in these days that are ahead. Her spirit will be reflected in those about her, and if she will accept the challenge of the moment, the task of readjustment will indeed be a glorious experience for the women of Methodism. She must be a woman of prayer, seeking daily the guidance of God for her tasks.

Prejudice, misunderstandings and discouragements will crop up in every group occasionally. It is the minister's wife's job to dispel these and, in their place, instill tolerance, understanding and encouragement. She must be a woman of tact.

She must be a woman of vision, keeping the church universal before the eyes of all the women of the churches everywhere. The women of Methodism must learn to think of the church in the terms of many years hence, and not the immediate future. All too often we fight change and cling to tradition. We are mindful of our blessed heritage, and thank God for those of vision who blazed the trails that we might enjoy the Christian church; but if we are to be worthy of this inheritance, we, too, must be trail-blazers.

She must be well-informed, serving as a veritable bureau of information for the Department of Christian Service.

The minister's wife's unique position of being both of the ministry and the laity affords her wonderful opportunities of service to both. She has come to the Kingdom for such a time as this! Truly this is the greatest challenge in the history of the Methodist Church!—Christian Advocate.

WISE OR OTHERWISE

By Rev. James H. Felts

The man whose signature is X, but has honesty and dependability, is a better citizen every way than the shady gent with part of the alphabet attached to his name.

Running from trouble is like running from your shadow. Face your trouble, neighbor, with smiling courage. It will not only help you but others.

I am not disturbed by bald heads, red heads, tousled heads, even crowned heads. But when dead heads come my way I beg to be excused.

Poor fellows! They actually thought themselves socially fit because they wore tops and tails, and were lined inside with whisky.

An habitual bridge player said, after visiting a shut-in, "I thought there was no place for me but the bridge table." The shut-in said, after the visit, "Blind and alone, I thought no one knew I was alive." What a dual benediction is found in personal service.

"House guests and fish spoil after the first few days." Yes, and even sermons get stale if they are not worked over.

Recently a Memphis, Tennessee, youngster left Southwestern College in his Junior year to accept a splendid position. Others who were graduates were hunting jobs. Why this difference? "SPIZZERINCTUM."

Because others continue to destroy life's most beautiful things is no reason for my surrender of life's holiest and best. I STILL BELIEVE IN GOD!

No man who is a bigger fool than nature intended should be allowed to drive a car.

True or false? Our criminals are home bred?

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Items Concerning the Woman's Society of Christian Service

One free copy each of the Book of Worship and of the program material will be sent to each of our auxiliaries. The Guide, which takes the place of the former Handbook, and gives directions for organizing and carrying on the new Woman's Society of Christian Service, is on sale at Literature Headquarters, Doctors' Building, Nashville, Tenn., price 10 cents. There will be no free distribution of the Guide. The map showing the location of the Woman's Work around the world is 25 cents, and will be a great asset in presenting the new programs which begin October 1st.

* * *

The program for the organizational meeting of the W. S. C. S., is beautiful and most impressive. It should be followed in detail—to be found in the organizational packet. This packet, which includes the Guide and the program, is 15 cents, from Literature Headquarters, Doctors' Building, Nashville, Tenn.

* * *

All business and professional circles automatically become Wesleyan Service Guilds, however, they operate just as the circles have in the past. The president and treasurer of the Wesleyan Service Guild are members of the Executive Committee of the Woman's Society of Christian Service, and the funds raised for missions by this Guild will be remitted to the treasurer of the W. S. C. S., and by her to the conference treasurer.

* * *

Plans should be made now for the final meeting of the Woman's Missionary Society, to be held in August. Make it an outstanding occasion, with a register for all those attending, to be filed with the auxiliaries' records. Why not make one of the oldest members a Life Member at this meeting, giving her the pleasure of wearing the emblem of the old organization?

Although new officers will be elected in September and new programs begin with October, our finances will not be complete until December 31, 1940. Where there are circles, it will possibly be wise not to disturb their membership until the close of the year when the finances will be closed for the old organization. Our conference is making an effort to have all the finances for the three quarters of 1940 in hand by September 30th. You can help by having your auxiliary's in by that date.

* * *

The first conference meeting for the Mississippi Conference Woman's Society of Christian Service, will be held in the Jefferson Street Church, in Natchez, October 9-10, 1940. Delegates to this conference will be the president ELECTED IN SEPTEMBER. She is to carry with her the certificate made out and signed by the pastor. This certificate has been mailed to each pastor. An alternate delegate should be elected at the September meeting.

If a minister takes one step into the world his hearers will take two.—Cecil.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear Fellow-Workers: Letters have gone out from Mrs. Perry and Mrs. Bourne to all local presidents concerning the summer plans for our new organization. These plans are very explicit and I hope you have read them carefully and understand them. There is nothing difficult about this transition if we are careful to take each step at its proper time.

Letters have also gone out to the district superintendent and the local pastors explaining the procedure from the standpoint of the pastor.

Assist the pastor in every way possible, but I suggest here three definite tasks for the women.

First: Cooperate in the study group. You will be asked by the pastor to serve as a leader or as a member of this group. Study the new plans. They are more or less familiar to some of us now, but each woman needs to know all about them. Secure the new program material from Nashville. You will need the "Guide" and map as well as the program book to know about the enlarged scope of our work. Study these and see how these new plans can best meet the needs of your local group.

Second: Each woman can be a great help to the pastor and the Conference officers if she will assist in every way possible in giving our new plans publicity. We want every woman in the Methodist Church to know about our new program, the opportunity for world service, the importance of becoming charter members. Use the local newspaper, the church bulletin, announcements in group meetings, every possible method to inform every woman in the church.

Third: Make a great effort to enlist these women. Under our new program our work is extended both at home and abroad until we can truly be world citizens. Our new program of local work is much larger and we are working in many new and needy areas abroad. Surely, somewhere in this vast field we will be able to interest every woman. Study the women and the program, and let us be untiring in our efforts to bring this privilege of world service to every woman.

We have 575 churches in North Mississippi and 216 missionary societies. We have a total membership of 75,635 church members. Let us assume that one-third of these are women. This is approximately 25,000 Methodist women in our Conference, yet our membership in the women's group has never reached 7,000. This leaves about 18,000 Methodist women in North Mississippi who are not being enlisted and cultivated for this high privilege of active kingdom building through this channel.

Late in August or early in September the pastor will convene the women of the church to organize and enlist these charter members of the Woman's Society of Christian Service. This will be a formal organization, with election of officers and signing the scroll in a very impressive ceremony, and each woman pledging a three-fold offering of prayer, service and money.

As near September the fifteenth as possible the Bishop will convene the official

delegates of the local societies in a one-day conference. Here our Conference Society of Christian Service will be formally launched with the election of Conference officers and any other necessary business.

Many women will want to attend this historical meeting, and as it will last only one day, most women who are interested will be able to go. So plan to send your official delegate or her alternate, and as many visitors who wish to attend.

The call and program for this meeting will come to you late in August or early in September.

May we renew our pledge to work together to the end that we, in North Mississippi, may have a vital Woman's Society of Christian Service, with all the name implies. May we truly be a group of women committed to the enlarged program of missions and church extension in the Methodist Church.

With much love and appreciation for each of you,

Sincerely,

CORA R. RATLIFF.

WHEN WILL THE WAR BE OVER?

Our readers may have heard this one which a Wellesley Institute lecturer used to make a point: A Spaniard who was asked when the Spanish Civil War would be over answered: On the day that Franco's widow tells Stalin on his deathbed that Hitler was fatally shot when he was attending the funeral of Mussolini.—Selected.

CHASING SHADOWS

"The world passeth away, and the lusts thereof."—1 John 2:17.

How sad that we are unable to realize this in early life, but are toiling, straining, struggling for the things of the world. Always looking just ahead, when we think we shall reach our goal and attain happiness, but, alas, when we reach the end of it all, we find only "Shadows." Hear God speak through His prophet: Isaiah 55, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not; hearken unto Me, and eat that which is good, and let your soul delight itself in fatness."

"Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

How can we doubt God's Word? Do we really believe what He says? How sad that we cannot realize this in early life, but in advanced years must look back, and see with sorrow our great mistake of all mistakes.

May God help us to lay up for ourselves treasures in Heaven, where there are no disappointments and shadows.—Mrs. H. E. Chapman, in Florida Baptist Witness.

A Washington woman who has enjoyed thirty-five years of more than unusual conjugal bliss, has in her employ an amusing old negro cook.

One day, when a box of especially beautiful flowers was left for the mistress, the cook happened to be present. She said, "Yo' husband send you all them pretty flowers you gits, Missy?"

"Certainly, my husband," was the response.

"Glory be!" exclaimed the cook, "He suttently am holdin' out well, ain't he?"

—Masonic Tidings.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 4, 1940

By Rev. W. C. Newman
THE TWO WAYS

Lesson Text: Psalm 1; Matthew 7:24-27

Golden Text: The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

For seven Sundays it is to be our privilege to live in the exalted atmosphere of the Psalms, those majestic songs of the soul which have been sung, read, memorized and quoted by worshippers since long before the time of Christ.

Sing Unto the Lord An Old Song

The Psalms were originally called "Praises" in the Hebrew language. And that title is apt because, running through them all like a golden thread is the theme of thanksgiving, worship, adoration, penitence for sins, the glory and goodness of God. They were written to be sung, and their lyric is pitched in the high, white rapture of holiness.

The Poets

Of the one hundred and fifty Psalms, seventy-three are attributed to David, eleven to the sons of Korah, twelve to Asaph, and one or more each to Heman, Ethan, Solomon, Moses, Haggai, Zechariah, Hezekiah and Ezra. The rest were either written by persons unknown or were folk songs originating as did many of our Negro spirituals with the people themselves.

A Study in Black and White

This anthology of devotional poetry of the Hebrews is introduced by the "Psalm of The Two Ways," the first Psalm which constitutes our lesson for today.

No characterization to be found in Shakespeare, that master portrayer of human nature, is more vivid and realistic than the pictures of a good man and a bad one drawn for us by the writer of this Psalm. Only six verses, twelve lines, one hundred and thirty words are used by the writer. Yet he sets out for us in brief, clear strokes the essential differences between these two types of men—the righteous and the wicked.

Fatal Associations

"A man is known by the company he

keeps." How often I heard my mother say that! But something else is of even more importance. A man is made by the advice he seeks, the leadership he follows, the companions he allows to influence his thought and action.

Today, as always, two elements in our society call out to every passerby. One is the "counsel of the ungodly," loud and strident, crying for sale the cheap and tawdry wares for which some men give their souls. The other is the voice of them that "delight in the law of the Lord," and urge their fellowmen to walk in that way.

The issue between the two is clearly drawn. There is no middle ground. In that war there is no such thing as neutrality.

Joyful Goodness

It may be true, as Browning says, that "all service ranks the same with God." But I doubt if all goodness does. For there is a very painful type of goodness, sullenly achieved, which seems to bring as much unhappiness to its owner as discomfort to those who look upon it.

The Psalmist, however, speaks of him whose "delight is in the law of the Lord," whose piety is not forced, whose obedience is not reluctant, whose goodness is not grudging, as being a happy man. Surely this is a higher level of goodness.

Only God Can Make a Good Man

With true oriental imagery the poet likens this good man to a tree growing by a river, very fruitful, with leaves that never fade. A modern poet, centuries later, was to write also of trees, and his poem was to be often quoted, and sometimes sung in the high pitched, unmelodious voice of soloists who possessed more lung power than talent. According to this poet a fool can write a verse, but God alone can cause a tree to grow.

Well, God can grow a good man, too. And in the same natural manner in which He makes a tree. But neither a man nor a tree can grow without making use of the means of growth which God has plentifully supplied to us all. These are the things which our Methodist fathers called the "means of grace."

Silly Men

Jesus, too, could draw brief, clear portraits in black and white. How admirably do those four verses with which He concludes the Sermon on the Mount sum up this whole matter of good men and bad.

Wickedness, He says, is perfectly silly. Everyone knows that drunkenness, dishonesty, immorality, injustice and the like are dreadful things. It is so clear that men do not even try to deny that they are. But some of us do build these things into our lives. And that is very, very silly. As silly as for a man to set his house plumb down on the sand which shifts and leaves his house in wreckage.

There are many grounds for dispute concerning theological opinions. There is no ground for disputing the simple statement that it is better to be a good man than a bad one.

BISHOP CANNON SPEAKS

Bishop James Cannon, of Richmond, Va., speaking from the platform of the Lake Junaluska Assembly, Monday afternoon, laid responsibility for inactivity in the return of national prohibition squarely at the door of Christian ministers.

"If the pulpits of America," he asserted, "will line up as they did before the Eighteenth Amendment, repeal will be 'repealed,' and if the pulpits will thunder for the passage of the Sheppard Amendment, once again the ban of the criminal will be put on the liquor traffic."

Speaking on the status of the prohibition question, Bishop Cannon gave an analysis of the movement toward national prohibition, setting forth the position of the nation's presidents and other leaders. Why Hoover did not keep his promise and enforce the prohibition law he said was one of the puzzles of his public life. The speaker told of the place the anti-Smith Democratic party movement, which he and others launched at Asheville, in 1928, played in the question of prohibition as a national political issue.

Coming to what he called the "job" of Christian leaders today, he declared: "Our trouble today is in the pulpit; not in the assemblies, conferences, conventions, synods or congregational gatherings of the denominations. It is not with the bishops and official leadership.

It is in the pulpits and with the pastors. We got it before when every pulpit was alive to the importance of the issue. Now there is so much of cocktail parties, wine and beer drinking among the membership that the pulpit is silent. What we need is denunciation of the traffic and a call for its abolition. If the pulpits of America will line up as they did before the 18th Amendment, repeal will be repealed; if the pulpits will thunder for the passage of the Sheppard Amendment once again the ban of the criminal will be put on the liquor traffic.

"It will never come until the pulpit becomes a sounding board for prohibition. Strangely, the Congress of the United States does not want to go on record on this question. But we have got to make them go on record like we did before. It is for people like us to try to get the same voice all over the nation from the pulpits of the church of God to declare that the liquor traffic is the same old serpent. At the last it stings like an adder."

Bishop W. N. Ainsworth, for many years an active crusader for prohibition, before offering the prayer of dismissal, called on the audience to give the Chautauqua salute to Bishop Cannon, who he said, "almost alone at times, had matched his wits against the ablest men of the country in his fight for national prohibition."

"Give the church a passion for righteousness," Bishop Ainsworth prayed, "which shall make them as terrible as an army with banners, and we shall go from victory to victory, until the protection of sobriety shall be raised up in every hamlet, town and city in our country."

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

HE WAS A REALIST

We are accustomed to speak of Jesus as an idealist. He was that, but He was also a realist, seeing things as they are as well as the way they ought to be.

And nothing that Jesus said is more starkly realistic than His words, "For all they that take the sword shall perish with the sword." History proves the truth of this statement. Warriors, dictators, conquerors who live by the sword, meet their inevitable doom by the same method through which they conquer.

Even if the victors live out their little day of "glory," the system they build up by force either crumbles before the erstwhile foe come to life again, or revolution within their domains works havoc. The seeds of war breed more war and worse wars.

Wars put back the clock of progress. Amid the ravages of war religion bleeds inwardly and loses its redemptive power. How could it be otherwise. The gains of centuries are lost overnight. The good is mixed with evil or blacked out for the time. The fiber of freedom is sapped of its strength. It becomes necessary to begin all over again.

As long as men take the sword and live by the sword in any part of the world, the rest of the earth suffers, either directly or indirectly. How absurd it is to think it is possible to plant the seeds of war and reap a harvest of peace. Whenever the Four Horsemen of the Apocalypse ride they ride hard. What is happening in Europe makes it difficult the world around to think peace, think justice, think good will. Only by a superhuman effort, using every spiritual aid, are we able to think constructively in such times as these, the thoughts that make for reconciliation.

Jesus, the realist, knew what He was about when to sword-slashing Simon Peter He said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

If this, our beloved America, is sufficiently realistic, it will not rush into any war short of invasion, no matter how great the provocation. There are ways other than participation in war that a great nation can help a war-scourged people who are passing through the valley of the shadow, to wit: Feeding the hungry, sheltering refugees, and sharing what we have in abundance with those who are bereft even of necessities.

Let us be realistic. The troubled times demand it!

(c) 1940 by Religious News Service.



Mr. Jones

BILLY CHARLIE

By Rev. Vivian T. Pomeroy, D. D.

When I was a small boy I used to go and stay with my two brothers at a farm in Surrey, England. It was very beautiful. The house lay low in the valley, and its old brick would be golden in the sun and orange in the rain. The great barns were full of mystery; the orchards blossomed in pink and white; and in the paddocks the ponies raced and galloped or came to the gates to nuzzle for sugar. There was something to see all day long. The house smelt of apples and cider and old wood and lavender. And grandfather, who seemed a hundred, sat in his great chair with his thin hands on a stout black cane. There was an immense garden with flowers, whose names I dare not now try to remember, and a yew hedge two hundred years old, thick as a wall. There were guns hanging in the gun room, and fishing rods standing in the corner—and there was everything.

And also there was Billy Charlie.

Billy Charlie was a workman's son, and he lived in a cottage on the place. Billy Charlie fascinated us. He was short and tubby and red-cheeked. He had never been to a city, never been in a train; he had just lived in that one place all his eleven years. He knew everything about the country—everything which we call practical; that is, he could snare rabbits, catch fish, climb trees, harness horses, drive a plough, scare crows, get birds' nests, steal apples and get away. He knew how to do things—and some good things too. And every day he came to the back door to do little chores—chop wood, take food and drink to the men in the fields; and always he got from the house a large slice of plum cake. Every day we saw him digging his large teeth into the cake. How we envied him! For we were not given cake between meals.

But one day Billy Charlie came to the door for his cake, and one of my aunts said: "Billy Charlie, here is a book for you. It has pictures, and it tells about all kinds of places round the world."

Billy Charlie took it, held it, looked at my aunt, looked at my two brothers, looked at me; and then he said slowly and painfully: "A book. But I can't eat that."

We all were silent. Then the aunt said: "But you can read it and look at it." She went away.

My brother said: "Don't you like books, Billy Charlie?"

And Billy Charlie said: "You can't do anything with books."

I said, echoing my aunt: "But you can read them."

"And what's the good of that?" said Billy Charlie.

We did not know the answer at that moment.

Then Billy Charlie said again: "Books be all right; but you can't eat 'em."

He trudged off. We never knew what became of the book.

But I have never forgotten it; and I think of it sometimes when I meet or hear of persons who think the sun rises only to bring light for them to do something, and the sun sets only to give them a reason for switching on the electric power; when I hear them scoffing at poetry and regarding music as a pastime for idle minds; when

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Gottschalk's
METAL SPONGE

I know that they have no use for the things which money cannot buy—theu I see again Billy Charlie's stolid, round, fat face, and I hear his flat voice saying: "But I can't eat that."—Reprinted by special permission of the author and the Christian Leader.

A WARNING FROM HISTORY

The magazine *The Lookout* points out that in his book, "Decline and Fall of the Roman Empire," Gibbon gives five reasons for the collapse of that world power:

"First, the rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

"Second, higher and higher taxes and the spending of public monies for bread and circuses.

"Third, the mad craze for pleasure; sport becoming every year more exciting and more brutal.

"Fourth, the building of gigantic armaments when the real enemy was within, in the decadence of the people.

"Fifth, the decay of religion, faith fading into mere form, losing touch with life and becoming impotent to guide it."

It is a fact that should hold a solemn warning for the United States that the leadership of our national government has perhaps unconsciously but as surely been active in leading the country into the moral and economic ruin here described. Let us hope that we shall soon see deliverance from these foes from within our borders.

—The Wesleyan Methodist.

Recognition

"You will notice," said the technical master as he placed his finger on a piece of mechanism and seized the handle, "that this machine is turned by a crank." And he marveled greatly at the laugh that ran round the class.—Youth.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. \$1.00

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Campiti—J. L. Lay.....	1
Clear Creek—L. A. Boddie.....	3
Colfax—J. C. Rousseau.....	3
Ferriday—E. C. Dufresne.....	1
Flora—W. C. Mann.....	10
Glenmora—T. T. Howes.....	2
Jena-Olla—B. D. Watson.....	8
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Lecompte—F. J. McCoy.....	7
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Oakdale—J. H. Midyett.....	11
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Pineville—H. E. Pfost.....	7
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Trout-Goodpine—A. Jerome Cain.....	7
Ward's Chapel—H. B. McCann.....	7
Winnfield—G. A. Morgan.....	7
Winnfield Circuit—F. P. Moss.....	7
TOTAL.....	242

Baton Rouge District

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Baton Rouge—J. R. Spann.....	12
Istrouma—W. H. Royal.....	13
Bogalusa—J. B. Grambling.....	22
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Clinton—M. D. Fulkerson.....	15
Denham Springs—Ralph Cain.....	3
Franklinton—E. B. Chaney.....	17
Gonzales—Edward Jordan.....	10
Greensburg—R. V. Fulton.....	13
Hammond—C. F. Lueg.....	19
Jackson—A. D. St. Amant.....	3
Kentwood—R. L. Clayton.....	5
Loranger—Ruth Nuttall.....	3
Lottle—L. W. Cain.....	2
Natalbany—D. T. Williams.....	7
Pine Grove—M. D. Felder.....	13
Plaquemine—Wm. Schuible.....	6
Ponchatoula—A. T. Law.....	20
Springfield—A. M. Martin.....	2
St. Francisville—H. B. Varner.....	7
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Zachary—J. E. Hearn.....	24
TOTAL.....	291

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Ebenezer—R. E. Walton.....	3
Elizabeth—J. E. Selfe.....	9½
Eunice—O. W. Spinks.....	14
Gueydan—J. P. Bonnacarrere.....	14
Hackberry—B. F. Roberts.....	1
Hornbeck—R. T. Pickett.....	25
Indian Bayou—W. T. Gray.....	1
Iowa—E. R. Haug.....	1
Jeanerette—F. S. Flurry.....	7
Jennings—W. D. Wendt.....	30
Kinder—J. A. McKnight.....	11
Lafayette—V. D. Morris.....	60
Lake Arthur—T. J. Holladay.....	12
Lake Charles—H. L. Johns.....	14
Simpson, L. C.—C. W. Rodgers.....	4
Leesville—Briscoe Carter.....	23
Many—L. N. Hoffpauir.....	2
Merryville—H. W. Ledbetter.....	29
New Iberia—R. H. Staples.....	3
Raymond—J. C. Krumnow.....	4
Rayne—D. F. Anders.....	239½
Sulphur—Martin Hebert.....	
Vinton—F. A. Matthews.....	
Welch—R. L. Weldon.....	
West Lake.....	
TOTAL.....	339½

Monroe District

W. J. Doss, Jr.—District Superintendent.	
Bastrop—M. S. Monk.....	36
Bonita—W. F. Howell.....	1
Columbia—E. P. Drake.....	16
Columbia Circuit—C. J. T. Cotten.....	1
Delhi-Crowville—S. S. Holladay.....	20
Gilbert—I. W. Flowers.....	16
Grayson Circuit—Hardy Carroll.....	4

Lake Providence—H. N. Brown.....	16
Mangham—S. L. McLean.....	15
Monroe, First—A. M. Freeman.....	9
Monroe, Gordon Ave.—J. M. Alford.....	2
Monroe, Stone Ave.—I. A. Yeager.....	20
Oak Grove—E. B. Emmerich.....	14
Oak Ridge—A. M. Wynne.....	14
Pioneer—J. C. Price.....	13
Rayville—W. J. Reid.....	7
Sterlington—J. W. Lee.....	19
Sunrise Circuit—I. A. Patton.....	2
Swartz-Girard—W. F. Mayo.....	24
Tallulah—D. W. Poole.....	14
Waterproof—C. M. Hughes.....	9
West Monroe—C. K. Smith.....	1
Winnsboro—O. L. Tucker.....	283
Wisner—C. F. Sheppard.....	
Mer Rouge—W. F. Roberts.....	
TOTAL.....	283

New Orleans District

E. C. Gunn—District Superintendent.	
Covington—H. W. Riskey.....	9
Donaldsonville—W. W. Perry.....	9
Franklin—J. T. Harris.....	1
French Mission—Oakley Lee.....	3
Golden Meadow—C. J. Thibodeaux.....	1
Houma—	
First Church—David Tarver.....	1
Houma Heights—Oakley Lee.....	4
LaPlace—J. E. Reaves.....	25
Lockport—C. M. Morris.....	
Morgan City—E. W. Day.....	
New Orleans—	
Aldersgate—W. B. Van Valkenburg.....	1
Algiers—J. W. Booth.....	1
Carrollton Ave.—H. M. Johnson.....	1
Chalmette—J. E. Reaves.....	3
Church of the Redeemer—P. Palotta.....	2
Eighth St.—W. H. Bengtson.....	4
Epworth—T. Homer Trotter.....	1
Felicity—W. H. Bengtson.....	6
First Church—Wm. H. Wallace, Jr.....	2
Gentilly—H. B. Hysell.....	19
Lakeview.....	2
McDonoghville—A. R. Hoffpauir.....	1
Munholland Mem.—Karl B. Tooke.....	1
Napoleon Ave.—Hubert A. Gibbs.....	1
Parker Mem.—A. S. Lutz.....	1
Rayne Mem.—W. W. Holmes.....	1
St. Marks—J. C. Whitaker.....	1
Second Church—W. E. Trice.....	1
Pearl River—L. R. Shumaker.....	1
Port Sulphur—Don Winger.....	15
Reserve-Lutcher—Don Risinger.....	60
Slidell—L. E. Douglas.....	
Charity Hospital.....	
TOTAL.....	184

Ruston District

D. B. Raulins—District Superintendent.	
Ansel—B. P. Durbin.....	1
Arcadia—R. M. Brown.....	4
Arcadia Circuit—B. F. Griffin.....	1
Athens—A. S. J. Neill.....	1
Bear Creek—Mrs. Nettie Cook.....	1
Bienville—W. P. Shows.....	1
Calhoun-Downsville—E. M. Mouser.....	1
Chatham—E. W. Corley.....	1
Choudrant—L. P. Moreland.....	1
Clay—W. F. Henderson.....	2
Concord—E. O. Hearne.....	14
Cotton Valley—J. F. Wilson.....	1
Dubach—W. B. Hollingsworth.....	1
Eros—F. L. Hearne.....	1
Evergreen—Tillman Brown.....	4
Farmerville—W. O. Byrd.....	7
Gibbsland—D. B. Boddie.....	11
Haynesville—L. Hoffpauir.....	11
Heflin-Thurmon Spinks.....	25
Hodge—A. W. Townsend, Jr.....	1
Homer—W. H. Giles.....	1
Jonesboro—W. D. Milton.....	22
Lisbon—A. D. George.....	2
Minden—N. E. Joyner.....	36
Ringgold—H. M. Wolfe.....	1
Ruston—G. M. Hicks.....	2
Shongaloo—R. L. Elmore.....	1
Sibley—Rex Squyres.....	2
Simsboro—J. D. Huff.....	1
Summerfield—B. H. Simms.....	1
Springhill—A. C. Lawton.....	1
Walnut Grove—R. H. Hearne.....	146
TOTAL.....	146

Shreveport District

A. M. Serex—District Superintendent.	
Belcher-Gilliam—L. W. Smart.....	5
Bossier City—A. P. Smith.....	13
Converse Circuit—A. H. Baggett.....	1
Coushatta—H. A. Rickey.....	18
Grand Cane—W. C. Barham.....	2
Greenwood—F. C. Collins.....	16
Hall Summit—L. A. Carrington.....	12
Haughton—J. J. Davis.....	15
Ida-Hosston—T. F. King.....	5
Logansport—W. O. Lynch.....	22
Mansfield—J. J. Rasmussen.....	2
Mooringsport—J. F. Dring.....	12
Oil City—W. R. Lyons.....	1
Pelican—G. H. Corry.....	17
Plain Dealing—J. W. Faulk.....	22
Rodessa—S. S. Bogan.....	3
Shreveport—	
Broadmoor—Geo. Pearce, Jr.....	3
Cedar Grove—Jolly B. Harper.....	28
First Church—Dana Dawson.....	14
Mangum Mem.—B. F. Rogers.....	3
Noel Mem.—F. M. Freeman.....	3

Park Ave.—W. D. Kleinschmidt.....	16
Wynn Mem.—G. A. LaGrange.....	17
Vivian—C. E. McLean.....	2
Zwolle—A. M. Brown.....	1
(Hospital subs.).....	10
TOTAL.....	282

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.	
Adams—G. L. Sigrest.....	1
Barlow—W. S. Cameron.....	4
Bogue Chitto—G. E. Jones.....	3
Brookhaven—M. L. McCormick.....	2½
Crystal Springs—H. C. Castle.....	2
Foxworth—F. M. Casey.....	2
Gallman—F. E. Dement, Jr.....	2
Georgetown—D. W. Ulmer.....	1
Harrisville—W. R. Irving.....	1
Hazlehurst—J. B. Cain.....	22
Magnolia—J. H. Jolly.....	6
McComb—	
Centenary—J. L. Carter.....	3
LaBranch—L. J. Snelgrove.....	1
Pearl River—A. S. Oliver.....	5
Meadville—Bude—E. E. McKeithen.....	1
Monticello—W. C. M. Baggett.....	3
Nebo—J. C. Jackson.....	1
Oak Grove Circuit.....	1
Osyka & Fernwood—J. H. Moore.....	3
Prentiss—Roy Wolfe.....	1
Scotland—R. E. Case.....	2
Silver Creek—J. B. Shearer.....	8
Summit & Topisaw—L. E. Alford.....	4
Tylertown—C. A. Schultz.....	2
Utica—T. E. Nicholson.....	4
Wesson—H. L. Daniels.....	9
Wesson Circuit—J. N. Lambert.....	90½
District.....	
TOTAL.....	90½

Hattiesburg District

W. B. Alsworth—District Superintendent.	
Avera-Neely Circuit—T. A. King.....	17
Bay Springs—H. E. Raley.....	1
Bonhomie—J. B. King.....	1
Bucatanua—L. M. Reeves.....	2
Clara Circuit—E. W. Scott.....	14
Collins—J. S. Noblin.....	15
Ellisville—J. D. Saly.....	13
Hattiesburg—	
Broad St.—G. F. Winfield.....	2
Hattiesburg Circuit—R. M. Matheny.....	6
Court St.—J. W. Sells.....	1
Main St.—I. E. Williams.....	1
Heidelberg—B. M. Lawrence.....	1
Laurel—	
Laurel Circuit—B. Z. Herrington.....	28
First Church—J. W. Leggett, Jr.....	18
Kingston—D. T. Ridgway.....	2
West Laurel—M. F. Lytle.....	3
Magee—R. L. Lane.....	5
Montrose—J. H. Cameron.....	10
Moselle—G. H. McBride.....	1
Mt. Olive—E. W. Ulmer.....	1
New Augusta—H. B. Hilburn.....	1
Ovette Circuit—Aubrey Walley.....	1
Perry County Circuit—W. L. Hamrick.....	1
Petal.....	4
Richiton—E. A. Kelly.....	2
Seminary—J. P. Nix.....	5
Sumrall—J. H. Hetrick.....	3
Talorsville—A. M. O'Neil.....	15
Waynesboro—J. T. Weems.....	2
Waynesboro Circuit—S. N. Young.....	1
Willisburg—D. P. Yeager.....	15
District.....	
TOTAL.....	198

Jackson District

T. M. Brownlee—District Superintendent.	
Benton—W. M. Sullivan.....	14
Bolton & Raymond—A. M. Broadfoot.....	6
Brandon—G. P. McKeown.....	3
Camden—Fred Thompson.....	1
Canton, First Church—C. W. Wesley.....	1
Canton, North Side—D. M. McKeithen.....	5
Carthage—W. L. Blackwell.....	3
Carthage Circuit—Percy Vaughan.....	1
Clinton-Ridgeland—Felix Sutphin.....	3
Fannin—O. M. Brantley.....	1
Flora-Benton—W. J. Ferguson.....	5
Florence—A. B. Barry.....	3
Forest—J. H. Morrow.....	3
Greenfield-Richland—W. M. McLelland.....	3
Harperville—Aubrey Smith.....	5
Homewood—L. T. Nelson.....	5
Jackson—	
Bessie Shands—Waddell Roberts.....	4
Capitol St.—B. M. Hunt.....	3
Galloway—B. L. Sutherland.....	1
Glendale—J. A. Wells.....	47
Grace—E. L. Ledbetter.....	3
Millsaps Mem.—M. K. Miller.....	1
Lake—L. J. Matheny.....	1
Lena—D. M. Ulmer.....	3
Madison-Pocahontas—E. A. King.....	1
Mendenhall—B. H. Williams.....	17
Morton—L. D. Houghton.....	1
Raleigh—S. W. Granberry.....	1
Sharon—Chas. Schultz.....	1
Shiloh—S. C. Moody.....	1
Terry—W. F. Baggett.....	5
Vaughan—J. H. Grice.....	7
Walnut Grove—J. W. Loudenslager.....	9
District.....	
TOTAL.....	186

Meridian District

W. B. Jones—District Superintendent.	
Binnsville—Glynn Miller	..
Chunky—Norman Purvis	..
Cleveland—W. H. McRaney	2
Collinsville Circuit—F. M. Herrington	..
Decatur-Hickory—T. M. Ainsworth	2
DeKalb—E. D. Simpson	1
DeSoto—J. F. McClellan	..
Enterprise-Stonewall—F. L. Applewhite	..
Harmanuel Circuit	..
Hope—B. B. Rogers	1
Lauderdale-Daleville—J. E. J. Ferguson	..
Marion—Philip Burton	..
Matherville—F. O. Lewis	..
Meridian—	
Central—Roy H. Kleiser	4
Meridian Circuit—L. S. Gaddy	..
East End—T. O. Prewitt	28
Fifth—T. J. O'Neil	8
Hawkins Mem.—C. H. Strait	1
Twenty-Second Ave.—F. M. Williamson	..
Poplar Springs—G. E. Allen	4
Wesley—N. U. Boone	..
Newton—G. H. Jones	18
Pachuta—R. E. Alsworth	..
Philadelphia—O. S. Lewis	7
Philadelphia Circuit—G. A. Broadus	2
Porterville—Noel Ulmer	..
Quitman—V. G. Clifford	..
Quitman Circuit	..
Rose Hill—H. S. Westbrook	1
Scooba-Electric Mills—S. B. Watkins	1
Shubuta—H. J. Moore	5
Stonewall Circuit	..
Union—Murray Cox	..
Vimville—J. W. Courtney	..
District	10
TOTAL	106

Seashore District

J. F. Campbell—District Superintendent.	
Americus—V. S. Coleman	1
Bay St. Louis—A. J. Boyles	3 1/2
Biloxi, Main St.—C. H. Gunn	..
Biloxi, Epworth Wesley—D. E. Vickers	..
Brooklyn & Bond—A. M. Ellison	3
Carriere—N. S. Loftus	..
Coalville—T. B. Winstead	1
Columbia—C. C. Clark	28
Escatawpa—W. R. Murray	4
Gulfport, First—V. R. Landrum	1
Gulfport, Handsboro—E. E. Samples	..
Kreole—J. P. Payne	1
Leakesville—E. M. Lane	2
Logtown—C. G. Felder	..
Long Beach—P. H. Grice	..
Lucedale—R. A. Allums	2
Lumberton—H. W. F. Vaughan	3
Moss Point—R. L. Walton	2
Ocean Springs-Mentorum—R. I. Moore	1
Oloh—Y. A. Smith	..
Pascagoula—J. E. Moore	..
Picayune—J. O. Ware	..
Poplarville—J. B. Holyfield	..
Purvis—T. F. Holt	2
Saucier—E. E. Price	..
Vancleave—P. O. Nix	..
Wiggins—H. A. Wood	..
District	5
TOTAL	76

Vicksburg District

H. A. Gatlin—District Superintendent.	
Anguilla—L. P. Anders	..
Amite Circuit—Delos Cassels	..
Centerville—J. L. Smith	3
Eden—C. Y. Higginbotham	1
Edwards—M. H. Wells	1
Fayette—J. M. Corley	11
Gloster-Liberty—L. M. Sharp	..
Hermanville—W. J. Walters	1
Lorman—A. W. Wilson	..
Louise-Holly Bluff—P. H. Grice	1
Mayersville—G. L. Oliver	..
Natchez—J. L. Neill	1
Oak Ridge—J. B. Vardaman	1
Port Gibson—J. E. Gray	7
Rolling Fork-Cary—S. F. Harkey	3
Roxie—Wm. Fulham	3
Satartia—F. J. Jones	..
Silver City—Wesley Ezell	2
Vicksburg, Crawford St.—Otto Porter	..
Vicksburg, Gibson Mem.—O. H. Scott	14
Washington—J. A. McRaney	..
Woodville—W. O. Sadler	6
Yazoo City—C. W. Crisler	4
District	15
TOTAL	80

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent.	
Aberdeen—E. R. Smoot	2
Algoma—T. G. Lowry	..
Amory—E. H. Cunningham	41
Becker—G. W. Robertson	..
Buena Vista—G. R. Meaders	..
Calhoun City—E. F. Tucker	2
Coffeeville—T. M. Dye, Jr.	2
Derma—B. D. Benson	2
Greenwood Springs—M. V. Stokes	1
Houlka—S. P. Ashmore	..
Houston—W. J. Dawson	27
Mooreville—M. A. Burns	..
Nettleton—W. C. McCay	..
Okolona—A. Y. Brown	15
Pairs—J. L. Nabors, Jr.	2

Pittsboro—Bruce—K. E. Clark	5
Pontotoc—G. H. Boyles	41
Prairie, Strong—S. W. Hemphill	1
Randolph—Bob P. Buskirk	..
Salem-Friendship—L. H. Floyd	..
Shannon—H. G. Wallace	1
Smithville—W. C. Mattox	..
Toccopola—W. D. Waugh	1
Tremont—J. W. Holliday	..
Tupelo—W. A. Tyson	43
Vardaman—R. C. Mayo	4
Verona—G. A. Baker	5
Water Valley, First—R. G. Moore	16
Water Valley, Main St.—R. P. Neblett	..
Woodland—T. F. Sartain	1
District	7

TOTAL.....184

Columbus District

L. P. Wasson—District Superintendent.	
Ackerman—W. L. Stormer	1
Artesia—J. R. Murff	12
Bellefontaine—E. G. Potts	..
Brooksville—W. M. Jones	4
Caledonia—J. L. Nabors	1
Chester—Jasper Webber	..
Columbus, First Church—J. D. Wroten	2
Columbus, Central—C. M. Chapman	..
Crawford-Mayhew—N. N. Maxey	3
Durant—E. S. Lewis	12
Ethel—T. W. Smallwood	3
Eupora—E. G. Mohler	3
Kilmichael—C. L. Oakes	1
Kosciusko—S. E. Ashmore	22
Kosciusko Circuit—W. S. Selman	1
Longview-Cedar Bluff—E. M. Shaw	1
Louisville—V. C. Curtis	16
Louisville Circuit—J. W. Gibson	1
Macon—J. M. Bradley	1
Macon Circuit—W. W. Bruner	3
Mathiston-Maben—H. D. Suydam	..
Noxapater—W. R. Crouch	6
Rockhill Circuit—J. L. McElroy	..
Sallis—S. B. Potts	4
Shilo Circuit—G. L. Nicholas	..
Shuqualak—M. E. Armstrong	2
Starkville—J. R. Countiss	9
Sturgis—W. M. Wright	..
Weir-McCool—J. N. Humphrey	5
West Point—J. H. Holder	7
District	7

TOTAL.....133

Corinth District

W. R. Lott—District Superintendent.	
Abbeville—M. J. Peden	6
Ashland—R. C. Nanney	..
Baldwyn—E. B. Sharp	2
Belmont—J. B. Burns	2
Blue Mountain—J. N. Hinson	..
Booneville—W. L. Robinson	1
Booneville-Wheeler—G. H. Ledbetter	1
Burnsville—W. T. Bazzell	..
Chalybeate—W. R. Liming	..
Corinth, First—C. A. Parks	12
Corinth, South Side—A. M. West	..
Corinth, West Side—W. R. Hammontree	1
Dumas—A. Filgo	4
Fulton—Marlin McCormick	2
Golden Hill Circuit—M. N. Hamill	..
Guntown-Saltito—L. P. Sumner	..
Hickory Flat—W. H. Heath	4
Holly Springs—Seamon Rhea	5
Iuka—W. H. Mounger	14
Iuka Circuit—A. C. Bishop	..
Kossuth—E. P. Craddock	..
Lowry Circuit—W. R. Timmons	..
Mantachie—F. L. Looney	..
Marietta—C. L. Ivy	..
Myrtle—H. P. McKee	..
New Albany—R. R. Scott	5
New Albany Circuit—W. M. Hester	4
Oxford-University—J. A. George	7
Potts Camp—E. M. Allen	1
Rienzi—W. R. Goudelock	3
Ripley—W. N. Dodds	29
Rock Springs Circuit—H. M. Bennett	..
Sherman—J. V. Stewart	..
Tishomingo—W. L. Whitener	..
Waterford—T. H. Maxey	2
District	12

TOTAL.....138

Greenville District

J. W. Ward—District Superintendent.	
Arcola-Murphy—K. I. Tucker	..
Boyle-Pace—W. C. Beasley	..
Clarksdale—J. E. Stephens	5
Cleveland—J. J. Baird	..
Coahoma-Jonestown—C. W. Avery	3
Dubbs—G. D. York	..
Dublin-Mattson—C. A. Northington	25
Duncan-Alligator—W. W. Milligan	..
Frairs Point-Lyon—W. M. Campbell	1
Glen Allen—W. D. Bennett	..
Greenville—A. T. McIlwain	35
Gunnison—J. B. Conner	..
Hollandale—W. C. Galceran, Jr.	..
Indianola—W. C. Newman	26
Leland—W. B. Baker	8
Lula-Dundee—W. T. Phillips	5
Merigold-Sherard—J. M. Guinn	1
Rosedale-Benoit—W. W. Jones	1
Shaw-Litton—C. L. Rogers	..
Shelby—H. H. Wallace	10
Tunica—T. E. Gregory	6
District	7

TOTAL.....136

Greenwood District

H. F. Brooks—District Superintendent.	
Acona—W. M. Langley	..
Belzoni—J. T. McCafferty	3
Black Hawk—R. E. Wasson	1
Carrollton—L. C. Lawhon	11
Coxburg—J. E. Roberts	..
Drew—W. I. Henley	11
Duck Hill—H. N. McKibben	..
Ebenezer—B. F. Hammond	..
Greenwood, First Church—S. H. Caffey	10
Itta Bena—T. M. Bradley	7
Inverness-Isola—R. T. Hollingsworth	22
Isola Circuit—E. C. Abernathy	..
Lexington—T. H. Dorsey	2
Minter City—W. L. Pearson	1
Moorhead—W. W. Hartsfield	..
Pickens-Goodman—G. C. Gregory	5
Poplar Creek—A. S. Brisco	2
Ruleville—J. O. Dowdle	..
Schlater-Cruger—N. D. Guerry	..
Sunflower—J. W. York	4
Swiftown—L. M. James	6
Sidon—W. S. McAlilly	..
Tchula—M. E. Scott	6
Valden-West—E. C. Driskell	16
Webb-Sumner—W. O. Hunt	3
Winona—R. G. Lord	4
Winona Circuit—A. L. Davenport	..
District	7

TOTAL.....121

Sardis-Grenada District

C. T. Floyd—District Superintendent.	
Arkabutla—J. A. Patterson	..
Batesville—P. F. Luter	2
Byhalia—H. P. Lewis	8
Charleston—A. C. McCorkle	1
Cockrum—Guy Ray	2
Coldwater—G. R. Williams	..
Como—A. R. Beasley	15
Courtland—F. H. McGee	..
Crenshaw-Sledge—W. P. Bailey	2
Grenada—T. B. Thrower	9
Hernando—E. M. Sharp	1
Holcomb—A. W. Bailey	8
Horn Lake—W. D. Smith	..
Lake Cormorant—J. S. Maxey	..
Lambert-Crowder—J. C. Wilson	1
Longtown—C. W. Bailey	..
Marks-Belen—J. E. Lawhon	2
Mt. Pleasant—G. W. Curtis	1
Oakland—J. D. Simpson	2
Olive Branch—E. L. Jernigan	11
Pleasant Hill—B. F. Bullard	..
Red Banks—H. C. Lewis	1
Sardis—W. J. Cunningham	21
Sardis Circuit—H. L. Beasley	6
Senatobia—J. W. Robertson	16
Shuford—J. A. Biffle	..
Tutwiler—S. A. Brown	..
Tyro—N. L. Threat	..
District	7

TOTAL.....118

TIME AND STRENGTH WASTED

Universalist ministers are wasting time and strength trying to make extreme pacifists out of all other ministers.

We do not question their right to do this. We do not question their duty to follow the voice of conscience. But we question their wisdom. We deplore the loss of intellectual and moral energy that might be used to accomplish something important for world peace.

What we need is a world organization to deal with conflicts between nations. We cannot possibly secure a union of all nations—nor do we think it wise to attempt such a thing. But our people can be made to see the value of a world court, the possibility of a world federation, and the fact that we must federate or we shall destroy one another.

This movement to induce men to promise not to do something in the event of something else happening can result only in negative attitudes and acts. We need to put our best brain power at work on the constructive measures that the world so urgently needs and upon the techniques that may be used to develop public sentiment in their support.

The pacifists think they have done something when, in fact, they have been shutting themselves up in a room to adopt a resolution.

Tragedy is breaking down barriers. Tragedy is letting in the light.

Why will we go on pattering with futility when the need is so great!

—The Christian Leader.

DEATH CLAIMS DR. CHRISTIAN F. REISNER

In the passing of Dr. Christian F. Reisner, of New York City, the church loses an outstanding leader whose unique career is almost without a parallel in pastoral methods and success. He was not only a great believer in church publicity, but he was a perfect exponent of his own doctrine in that respect. He was probably the best known Methodist minister in the great metropolis and he was singularly successful in his work. He had raised three and one-half million dollars for the financing of the Broadway Temple enterprise which he left unfinished.

BOOKS

(Continued from page 6)

ears of his great radio audience. Every meditation has a deep spiritual cast and is easy to read. The book is what its title indicates, "The Evening Altar," and its treasures will be more appreciated when it is used as a guide for evening meditations. We do not recall a book which seemed to us to, have richer spiritual treasure, or greater inspirational values than are to be found in this. We commend it to old and young alike.

Christianity Goes to Press, by Edgar J. Goodspeed. The Macmillan Company, New York, pp. 111, price \$1.50.

The author of this volume is Professor Emeritus of Biblical Greek, and Chairman Emeritus of the Department of New Testament and Early Christian Literature at the Divinity School of the University of Chicago. He is an authority on the Scripture text and the history of translations. He brings, therefore, to the study of Christian publication a ripe and discriminating scholarship enriched by a deep personal devotion to the Scripture message.

In this small volume, Dr. Goodspeed gives an illuminating and impressive survey of the genesis of publication and of the initiative of Christianity in making the Scriptures accessible, understandable and attractive to the disciples and to those whom the early church sought to win to Christ. Anyone who expects in these pages dogmatic assertion regarding the tangled skein of Scripture distribution will be disappointed. If, however, he will take the pains to think through with the author the vast fund of disconnected tradition, cultural reference and internal evidence, he will surely arrive at a richer appreciation of the Scriptures and of the divine element in their transmission. Many will doubtless experience surprise at the absence of ecumenical design or even evidence of consciousness of inspiration, and at what was the order, the form and the process of publication. No one will be able to escape appreciation of what publication in permanent and available form has meant to the progress and the unity of life in the Christian Church.

MISSIONARY CONFERENCE, MOUNT SEQUOYAH

Mount Sequoyah, religious mecca of the beautiful Ozarks, and seat of the Western

Methodist Assemblies, provided a perfect setting for the two assemblies held there July 12-23, with Mrs. Helen Bourne in charge of the School of Missions, under the auspices of the Woman's Division, and Dr. H. P. Myers, Secretary of Education and Promotion of the Board of Missions, conducting the Missionary Conference, attended by fifty-two District and Conference Missionary Secretaries, representing fifteen Conferences, and several district superintendents and laymen. More than two hundred and fifty women were enrolled in the several classes of the School of Missions, and their attendance and participation helped much in making these assemblies the most successful as to attendance and interest ever held at Mount Sequoyah.

Dr. Myers was most helpful in his guidance of the Missionary Conference for district and conference secretaries, all of whom are busy pastors. In this group the whole missionary program of the recently united Methodist Church was carefully studied with special emphasis upon "Relationships," "The District Missionary Institute," "The School of Missions," "The Local Church Board of Missions," "Missionary Literature," "The Conference Board of Missions" and "Finances." It was the profound sense of this group that the most urgent need of Methodism today is a "Missionary-Minded Church"—a local church with a pastor and a fine nucleus of members who have the mind and spirit of Jesus Christ influencing all of their attitudes of life and motivating them in all of their activities so that they will ever seek to bring the Kingdom of God on earth, making it a reality in all of the relationships of men. Cooperation on the part of Bishops, district superintendents, pastors and other church leaders will be essential in the realization of this most worthy objective.

Supplementing the group conferences in a fine way, the daily forums, vesper services and platform addresses presented both information and inspiration. We were challenged to see life through the eyes of Jesus, to examine our united task, to study our problems in the light of experience and in the spirit of optimism, and in the face of a rapidly changing world. Bishop W. C. Martin, in a most stirring message, brought the opening address on "Leadership for a Day of Opportunity"; Dr. Ralph A. Felton was most helpful in his presentation of the "Rural Church"; Dr. John S. German presented the great possibilities of the City Church and Good-Will Industries, in which he has been pioneering; Dr. Stephen J. Corey made a fine contribution in his discussion on "Making a Missionary-Minded Church"; Mrs. J. H. McCoy spoke on "Women and Missions in the Methodist Church"; "News from the Front" and the "Present Situation" were vividly portrayed by Prof. and Mrs. J. W. Dyson, missionaries to China, and Dr. W. G. Cram, General Secretary of the Board of Missions; Dr. M. E. Collins spoke most effectively on "A World Christian Community." Sunday, July 21st, was truly a great and high day for all, with messages brought by Bishop Arthur Moore in the morning and Bishop Leigh in the evening.

Out of these days of high fellowship, serious study and counsel, we came with a stronger conviction that the place, position and opportunity of Methodism today is unparalleled; that in our new Church we need a virile, missionary-minded leadership to match our great missionary program; that missions, like life itself, can never be static, but ever changing, always dynamic. With keen appreciation of the fine leader-

ship which Dr. Myers has given the M. E. Church, South, during the past four years through the Department of Education and Promotion, our group unanimously recommended that he be drafted for service in the General Board of Missions now being organized and set up in the new Methodist Church. R. G. MOORE,

ABINGDON

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

He said not: Thou shalt not be tempest-ed, thou shalt not be travailed, thou shalt not be afflicted; but He said: Thou shalt not be overcome. God willeth that we take heed to these words, and that we be ever strong in sure trust, in weal and woe. For He loveth and enjoyeth us, and so willeth He that we love and enjoy Him and mightily trust in Him; and all shall be well.

—Lady Julian of Norwich.

THE PRAYER-ROOM TODAY

Eternal Father, in whom every true family on earth is joined together, we thank Thee for Thy love for us and for all mankind. We are grateful for precious fellowships and especially for those lives which have revealed Thee to us. We give thanks for Thy spirit in fathers and mothers, sons and daughters, brothers and sisters, and we pray that all these ties may bind us closer to Thee. Amen.



OLD SPANISH COIN

On the coins of old Spain there was a device in which the shield of Castile and Leon was supported by the pillars of Hercules, which marked the limit of the Old World. But the motto spoke of no limit. "Plus Ultra", it ran—there is more beyond, and what that more might be no man could know. So forth they went in search of El Dorado and the fountains of eternal youth; and they found—America. "Plus Ultra" seems the best motto for the America of today. What is just ahead of us no man can know, but if enough enlightened and high-minded youth, heroes and idealists, can be sent forth with courage and hope to go beyond the limits of past experience in search of a new El Dorado, we may expect to find not in some sweet golden clime of the imagination, not in some far western island that lies beyond the dim horizon of the keenest-visioned seer but here in our own time and country—we may expect to find a greater America.

Last paragraph of the address of
President William Preston Few at the 1940 Commencement
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WALLET OF THE WEEK



WILD LIFE SANCTUARIES, since President Theodore Roosevelt set aside Pelican Island, Florida, in 1900, have been increased from time to time until now approximately thirteen and one-half million acres are included in such refuges. The desert game ranges vary in size from fifteen thousand to two million acres. Aside from a general protection of wild life, the refuges have been the means of recovering many species thought to have become extinct.

* * *

THE RAILROAD BRANCH OF THE Y. M. C. A. was formed at Cleveland, Ohio, in 1872. During the sixty-eight years of its history it has expanded until it now has one hundred and eighty-one branches in the United States and Canada, operating on fifty-one railway systems. The budget for the operating costs of the organizations is paid in the ratio of three to one by the local membership and the railroads respectively. In addition to its part of the four million dollar maintenance budget, the railroads expend large sums for buildings and equipment.

* * *

THE CAPE OF GOOD HOPE, a well-known promontory near the southern end of Africa, was discovered by Bartholomew Diaz in 1486, and was called by him "The Cape of Storms." The passage became so dreaded by sailors that the name was changed to "The Cape of Good Hope" at the suggestion of King John II of Portugal. The change of name accidentally involved much more than a change of psychology as to the storms in that locality, as later developed in the vast wealth which passed that way en route to Europe. The first navigator to double the cape was Vasco da Gama in 1497.

* * *

DR. CHARLES F. AKED, whose pacifist affiliations during the last World War reached their climax in his participation in the futile "Peace Ship" mission financed by Mr. Ford, now writes: "A doctrine of non-resistance is to me impossible. Peace-lovers, peacemakers we may be, carrying with us to our graves a passionate hatred of war, a devoted and consecrated passion for peace, but I see nothing in the world to be gained by a few individuals lying down to have their throats cut in the belief that this somehow will bring a time when there will be no more throat-cutting . . . Non-resistance seems to me to be unthinkable."

* * *

MR. WINSTON CHURCHILL, Prime Minister of Great Britain, seems to be a remarkable example of a man whose drive and constructiveness were never properly evaluated by the British public until a national emergency forced his leadership upon the country. There seems to have been no doubt about his courage or his brilliance during the forty years of his public life, but somehow his fiery and impetuous temper have always proved a stalemate for his courage and brilliance. Even in the desperate hour of his accession to power it was more a tribute to his unconquerable spirit than to an estimate of his constructive leadership.

"A SPIRITUAL REPORT CARD" is sent by Rev. Charles J. Bauer, pastor, to every member of Trinity Lutheran Church, East Rochester, New York, at six months intervals. The card requests data on five items: church attendance, communion attendance, contributions, daily family devotion and Bible reading. The card is further interpreted by the request, "Lay this report before God" and meditate upon God's will. The experiment is said to be bearing fruit in better attendance and better Christian living.

* * *

THE UNITED CHURCH OF CANADA is said to include in its membership two million Canadian citizens—more than one-fifth of the total population of the Dominion. The census reveals also that there are six hundred thousand students enrolled in the Church School, and two hundred thousand young people are enrolled in its ten thousand young people's societies. Such a membership evidently means that the Church has a place of large influence in Canadian affairs, and the enlistment of young life is also a hopeful sign for the future.

* * *

ROCKEFELLER PLAZA, the three-block street which runs through Rockefeller Center in New York, has to be roped off and closed to traffic for a day occasionally in order to retain the title to it in Columbia University. If this were not done, it would become a public thoroughfare under common law and ownership would pass from the University to the State. This is one instance of embarrassment caused by a legal technicality, but in thousands of other cases such technicalities protect the rights of the public in abandoned properties which later, for one reason or another, become valuable.

* * *

DR. JAMES MOFFAT, distinguished Bible scholar, translator and theological professor, reached his seventieth milestone on July 4. Although a Presbyterian minister, he was launched on his teaching career by the Congregationalists, by whom he was made "Yates Professor" at Mansfield College twenty-nine years ago. After four years, he was appointed to the chair of Church History at the United Free Church College, Glasgow, Scotland. In 1927, he accepted a similar position in Union Theological Seminary, New York, where he has labored since.

* * *

THE TERRITORY OF ALASKA which was acquired by purchase from Russia comes more and more into international importance. First its furs and fisheries, then its rich gold deposits, and now its geographical relation to the scene of Old World conflict, make it a center of jealous international interest. The outlying islands owned by Russia and the United States are separated by a strip of water three miles wide, and Little Diomed Island, owned by the United States, is only twenty-two miles from the mainland of Alaska. Big Diomed Island, owned by Russia, is about thirty miles off the coast of Siberia. Russia is reported to be constructing an air base on Big Diomed, twenty-five miles from the Alaskan mainland.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE HOLY SPIRIT

We have several times received the suggestion that we write an editorial on the Holy Spirit. The latest came from Tupelo, Miss. Even if we were to accept the implied ability to deal with so great a theme, this is obviously not the place for it. Space is not available for even the most elementary study of the framework of Trinitarian theology. We undertake, therefore, to indicate only some of the practical values and to make some general observations on the office and work of the Holy Spirit. We assume the triune relation of the Father, the Son and the Holy Spirit. We assume also the personality of the Spirit and we deal only with His work as continuing the revelation of God to men and as the active Administrator of the kingdom of men redeemed through Christ.

In His work, he mediates, through the individual conscience, the facts of righteousness, holiness and sin, and gives force and authority to the invitation to seek salvation in Christ. By this we mean that He illumines and stimulates human personality and produces utter dissatisfaction with sin and brings about repentance, faith, justification, regeneration, assurance of salvation—the witness of the Spirit—and holiness of life, the climax of Christian experience.

It is probable that no universally satisfactory explanation of the processes of the Spirit can be given because each individual is a primary factor in what is done. The child listens to the moaning sound of the sea shell and dreams of an ocean, which he has not seen, until one day he beholds the rolling, surf-crowned waves and the ocean becomes a reality. So the Holy Spirit operates for the discovery of resources, human and divine, which bring to the individual, he knows not how, the conscious reality of the ocean of God's love and life. At that same moment, the soul becomes a living witness of redemption and through it, the Spirit channels the power and the message to others—not before.

The office of the Spirit is attested by the Scriptures and is emphasized by the life and thought of the early Christians. Like a golden thread, His office runs through the theology of the Christian relation from its beginning to its consummation in glory. There were times when the work of the Spirit was hindered by resistance and misrepresentation, but today that effect is achieved by sheer neglect. It is as though the Golden Age of the Spirit belonged to a type of culture which has been supplanted, and an intellectualized age has pauperized the Church by the introduction of scientific and mechanical methods in place of the inerrant leading of the Spirit. Men believe in the Father and are reverent, they believe in the Son and preach universal brotherhood, but a lack of the awareness of the Holy Spirit such as Paul found at

Ephesus, causes them to be weak and confused. They lack the dynamic and leadership of the Administrator of redemption.

We need to recover for ourselves and for the Church the active, energizing and forward-looking Spirit. He unifies and synchronizes the life of the Church and we must help to keep the channels open for his operation. Whatever causes the closing of the avenues of the soul to the tides of the Spirit, shuts out the reality of both God and Christ and ends in "tinkering timidities"—stereotyped church programs, social fads, ritual and an aimless running hither and yon in answer to disconsolate voices crying in a wilderness of uncertainty: "Lo, here is Christ; or, lo He is there."

STREAMLINED RELIGION

It is human nature to try to get to the goal by the shortest and the easiest course. To that end we have developed ball-bearing mechanisms to take the friction out of progress and to increase our speed toward our destination. Modern highways, streamlined automobiles and airplanes moving with the swiftness of the wind, all attest mankind's passion for speed and the impatience to arrive. In exactly the same manner we undertake to streamline religion and make it easy and effective, and to achieve its ends by processes which reduce the time and toil of conquest. The climactic incident of the temptation of Jesus was when, from "an exceedingly high mountain," the devil proposed the sovereignty of glorious worldly kingdoms as a streamlined method for an immediate and easy attainment of His purpose without the toil and peril of conquest. Jesus, however, repudiated the implied philosophy that the end justifies the means.

Notwithstanding the holy beacon of the mountain top, men are still inclined to a conventionalized, a streamlined religion. They are ready to adopt any course which offers spiritual empire without the toil and travail required to win it. In recent years there has been a desertion of the standards of a direct personal appeal for a mushroom type of social rehabilitation. A process which too often does not touch the fringe of the problem of the inner personal loyalties to things spiritual and eternal. We all wish to escape the direct individual approach to men and women and we seek to capitalize any method which loses our own identity in the throng, or compliments our vanity by mass results. The speed mania possesses us, we are swept off our feet by mass movements and church-wide programs, and we are blinded to the fact that our own religious initiative suffers. We sit by in impotence until some official angel may trouble the waters of Bethesda by launching a streamlined program upon whose mass results we may ride to a statistical victory.

The upshot of all this speed and ease worship is that we are making of the promotional and the evangelistic effort of the church a kind of WPA project with a halo rather than building the kingdom of God. It was streamlined government which made possible the terrible catastrophe which has befallen Europe in recent months. It is a situation in which personality counts for nothing and the machine is everything. While it constructed irresistible chariots of iron it reduced the people to penury and want. What such streamlining did for the social life of Europe it will do for religion in America without providing a single compensating value. We believe that the individualized and often bungling efforts of our fathers left a more substantial deposit in the lives of people in their time than will ever result from the high-pressure and depersonalized programs by which the life and effort of the church are blueprinted today. Streamlining robs religious work of the inbreathed divine passion. Much of it would be humorous if it were not for the tragic consequences which result.

MEMORIAL MERCY HOME-HOSPITAL

The Memorial Mercy Home-Hospital, of which Rev. J. G. Snelling is the Superintendent, stands firmly upon its record of service, and it has long since passed the stage when it needs to be "sold" to its constituency, the Methodists of Louisiana and Mississippi. It has a clientele established by tragedy and augmented by a host of people who share the spirit of the Christ touching the unfortunate ones to whom it ministers. In that respect its position is secure, but that element of its security may become a liability instead of an asset. Too many of us are likely to assume that the institution can ride upon the momentum of those loyalties. Such an assumption tends to ease the consciences of many who are its owners in fact and its sponsors in spirit and relation.

At the present time, the home has about forty young women and babies, its capacity, and that means that it has an annual financial burden of approximately \$25,000 to provide for. This sum must come from the Methodist people of these two states and from devoted friends of the Home. The district superintendents agreed, we believe, to ask for a quota from every charge in our three Conferences. Up to the present time, the returns from these offerings have been about the same as last year, but the sum thus far received is not sufficient to meet the heavy load which the institution must carry. We learn that there are something like three hundred charges which have not as yet sent anything for the maintenance of this noble philanthropy. Of course, no one intended that this should happen and it should be looked after before other things crowd it out.

No individual makes a profit out of this work. The splendid staff of physicians give of their time and talent without even a thought of compensation, and the Superintendent and his wife are absolutely giving their lives out of devotion to the work. In view of all this, we believe that no charge in our Conferences will be content to be without a share in the support of Memorial Mercy Home-Hospital. Take a collection and send it on, whether it be much or little. Send it with a prayer that it may help to ease the pain of hearts that suffer and that in mercy He may spare you and yours the tragedy and sorrow that brings others to its door.

A WORD TO DELINQUENTS

In a few days we will send out notices to those whose subscriptions are due and unpaid. We have carried these through the campaign as a matter of justice, but we cannot carry them longer. Do not overlook your notice, please. We do not wish to lose a single reader.

Editorial Miscellany

By Dr. H. T. Carley

A FUNNY BIRD

There is an aquatic bird known locally as a water-turkey. He has feet like a duck, a neck like a snake, a beak like a dagger, wings like a buzzard, and a tail like an old-fashioned turkey-feather fan. When he walks he waddles like a goose; he can swim like a duck, and dive like nobody's business. He can submerge instantly, and stay under the water as long as he wants to.

The water-turkey is a fisherman by trade, and a good one. He catches the fish, eats them alive, and goes back for more. Between times he sits on the bank of the pond with his back to the sun, or on the limb of some convenient tree, and spreads his wings and tail for the feathers to dry. Nature seems to have failed to provide him with a waterproof coat—so he uses the sun as a dryer.

We have a small pond in the back lot, fed by the artesian well, bountifully supplied with small fish, mostly cats. A water-turkey has found this pond and taken up his abode there. He usually arrives from the distant swamps between seven and eight o'clock in the morning, and stays till dark drives him home. Sometimes, however, he arrives earlier—he was on hand about six o'clock this morning. He is always by himself. Perhaps he has learned from observation that a good fishing-hole will last longer if you don't tell anybody else where it is. We wonder how he keeps his secret, though. He may tell his friends that he does his fishing in Clear Lake—and send them off on a wild-goose chase; or he may tell them that he's not having any luck—just prospecting around; or he may watch for a favorable time and slip away from them without telling them anything. Some fisherman use all sorts of tricks to keep the good places for themselves.

This bird is an expert fisherman. He drops into the pond, goes under—and pretty soon comes up with a fish. Sometimes he stays in the water, wiggles the fish around in his beak a little while, and swallows him; sometimes he waddles out on the bank and goes through the same process. The wonder is that those little cats don't stick in his throat and choke him to death. But he seems to get along all right.

I have just been out at the pond watching this funny bird. He is not very wild—I can walk to within a dozen paces of him. He just sits there wiggling his neck and turning his head from side to side. If I get too close, though, he slips into the water and disappears. He doesn't seem to be interested in anything or anybody but himself.

The world is full of funny birds.

WHAT OUR PRESIDENTS SAID ABOUT LIQUOR

In 1834, Edward C. Delavan, of Albany, New York, secured the signature of James Madison to the "declaration" given below. He subsequently presented the same document and secured the signature of every succeeding President thereto down to and including Andrew Jackson, with the exception of William Henry Harrison. Mr. Harrison died before Mr. Delavan had an opportunity to present him with the paper.

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits as a drink, is not only needless but hurtful; and the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction, that should the citizens of the U. S., and especially all young men, discontinue the use of it, they would not only promote their own personal benefit, but the good of the country and the world."—James Madison,

able phenomena of the human race, operating simultaneously in every part of the world for the reformation of a vice often solitary in itself, but as infectious in its nature as the smallpox or the plague, but combining all the ills of war, pestilence and famine."—John Quincy Adams.

Abraham Lincoln

"Whether or not the world would be vastly benefitted by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues; and, I believe, all the rest acknowledge it in their hearts."—Abraham Lincoln.

William McKinley

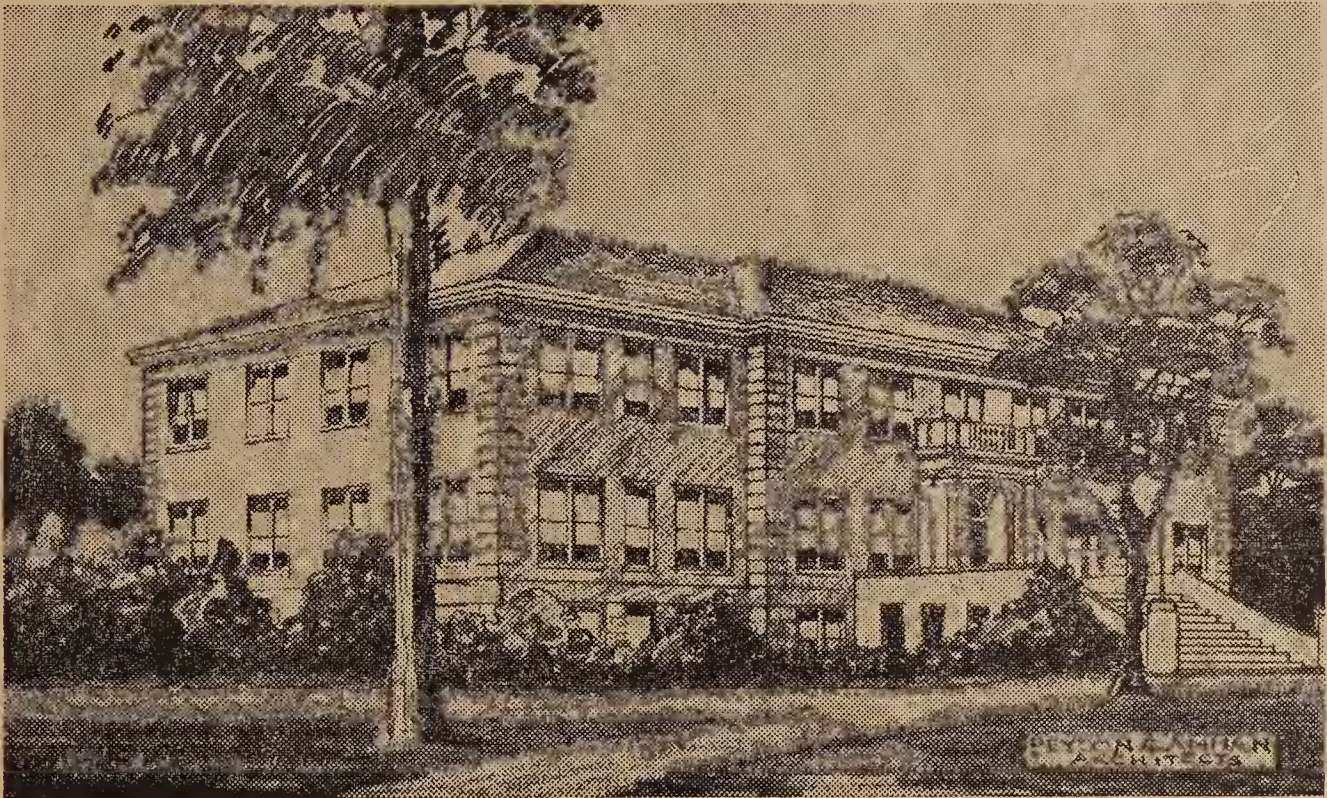
"The liquor traffic is the most degrading and ruinous of human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."—William McKinley.

JACKSON HALL—CENTENARY COLLEGE

Dear Brother Duren:

I am enclosing a mat showing what Jackson Hall will look like when completed. The committee on Ways and Means has worked out a plan for dismantling the building down to the upper level of the basement windows, it being found that the foundation and basement structure were sound. Three stories will be demolished and two stories constructed. The building will be devoted to science—laboratories, lecture rooms and library. This will give Centenary better scientific and library equipment than she has ever had.

The work of dismantling is now going on and the work of construction will start immediately. The cost will not exceed \$40,000. A quiet and limited campaign to raise funds is in progress. Our prospect for enrollment is excellent.



JACKSON HALL—SCIENCE DEPARTMENT, CENTENARY COLLEGE

John Quincy Adams, Andrew Jackson, Martin Van Buren, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln, Andrew Johnson.

John Adams

"Several country towns within my observation have at least a dozen taverns and retailers. Here the time, the money, the health, and the modesty, of most that are young, and of many old, are wasted; here disease, vicious habits, bastards, and legislators are frequently begotten."—Diary of John Adams.

Thomas Jefferson

"The habit of using ardent spirits by men in office has occasioned more injury to the public and more trouble to me than all other sources. And were I to commence my administration again, the first question I would ask respecting a candidate for office would be: 'Does he use ardent spirits?'"

—Thomas Jefferson.

John Quincy Adams

"I regard the temperance movement of the present day as one of the most remark-

Theodore Roosevelt

"The most powerful saloon keeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all other saloon keepers. If the American people do not control it, it will control them."—Theodore Roosevelt.

William Taft

"He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such a risk, I do not drink."

—President William H. Taft.

—The Thought Loom.

WASHINGTON

"Washington is the mightiest name on earth, long since mightiest in the cause of civil liberty, still MIGHTIER in moral reformation. On that name an eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name and in its naked, deathless splendor leave it shining on."—Abraham Lincoln.

We should be glad if you would give space in the Advocate for this information.
PIERCE CLINE, President.

POPULARITY, A SHIFTING TIDE

There was an ancient worthy who lived in Athens, by name Aristides, who was so noble that people called him Aristides the Just, and it came to pass that the title, even though it was well earned, got on the nerves of the Athenians and they banished the noble man from the city.

Run over the names of the men who today are in the world's Hall of Fame and learn how few of them were popular for more than a brief period of their careers. Lied about, pillored, imprisoned, gibbeted, or burned at the stake in life, in death they have their shrines, monuments, anniversaries.

Pleasing everybody is out of the question, and the attempt to do it is destined to ignominious failure. Let a man have convictions and stand by them, expecting opposition and criticism.

—Edgar DeWitt Jones.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

VISION THAT SUSTAINS

By the Rev. Harold S. Darby, M. A.

(Isa. 40:31)

"The great thing about flying is that every day I can see the sun." The speaker, a young airman with the eye and soul of a poet, proceeded to describe the thrill of leaving behind in a few seconds the blur of rain, industrial smoke and huddled masses of dark houses, exchanging them for the blue of heaven and unclouded sunshine.

I felt that the appropriate comment should be, "The great thing about being a Christian is that every day you can see God"; for His words brought to mind the old promise of the renewal of our strength, that the soul shall have wings like an eagle's.

Every day there should be the tonic, health-giving experience of living fellowship as we come into the presence of God. Why do we normally think of His Holy Presence only in terms of dimness, coloured glass and hushed voices? The soul's pilgrimage is not through winding corridors lit only by a taper that is continually in danger of being blown out by cold air. The truth is, that even when the body is shackled by fetters or sickness, when the world is upside down with chaos, the religious life is enabled to rise into an atmosphere purified from all mortal confusion and conflict. The language of the believer is couched in strong, hopeful words. He speaks of God as his sun and shield, he knows that what seems to be distant in human history is in the continuous present of God's loving action so that the strength given to captives in Babylon is now available in Prague or Paris, and the daily renewal of strength known by martyrs and confessors is intended for us modern Christians.

* * *

I have only once seen a living eagle; it was in a cage. When he stretched his wings it was with a gesture of sad ineffectiveness, like a colossal yawn, so different from the majesty I saw one summer's morning when I surprised a big peregrine falcon, the eagle's cousin, on cliffs in North Devon, and he shot up into the blue with a grace and poise no aeroplane could ever emulate. The contrast between those two birds has often come back to me on Sunday mornings at the singing of the *Te Deum* and repeating of the Creed. So many people remain caged even while they use words in which there is such magnificent profession of valour which out-reaches all native bravery and a victory which is given in the face of appar-

ent defeat. How greatly we need the souls that have wings!

When Moses came down from the hill-top his face was shining because of the vision that sustained him; when the three disciples on Hermon saw Jesus transfigured they had, on a more splendid scale, the same convincing evidence. But it is not evidence confined only to the great historic persons. My very earliest impression of the meaning of religion as I saw it in my own father and his friends, was that these men were never alone; when they prayed there was "Someone" near them. Of that I was quite sure. I could not hear the answers they received as they held conversation with God, but that there were answers was certain, for I saw them with my boy's inquisitive eyes and they were strengthened, calmed and gladdened.

Is there any greater aim we can have today than that we should be able thus to convince men and women of the unshakable nature of true religion?

We pride ourselves upon our steady, unimaginative English common sense, and without doubt the virtues implanted in us by generations of sturdy folk are not to be despised. None the less, it is plain we are too frequently pegged down to earth and know too little of the thrill of the soul's uprising. Religion should not be a folding of the hands and bowing of the head; it should give ardour and quenchless joy such as we see in those saints' faces depicted by old masters.

* * *

A few years ago I found an agitated mother-thrush busy feeding an overgrown youngster that ought long since to have left the nest and known how to fend for itself as its brothers had done. But here it was fully fledged, yet incapable. With some difficulty I got the bird out of the nest and found that it was made prisoner by an infertile egg, covered with stickiness which both held it down to the nest and stuck its own wing to its breast. Once released from what was, literally, "the body of this death," in a very short time the young thrush was flying freely.

I see a parable in that. We are too much held down with infertile purpose to whom God has already given wings, dependent upon the attentions of others for our hope and power who should be our own ministers in holy things. But the releasing touch from outside ourselves is as near us as it was to Paul or Wesley, since the Saviour is the same today as He was yesterday. It has happened in the past that the day of poverty brought the sense of God's riches and the time of struggle revealed the mystery of inward peace. Our world is God's world, our church Christ's, for us as for our fathers. If we are simple and faithful in our belief and expectation, daily resolute about our tasks, we shall know the sustaining power of vision and God's renewal of our strength.

LOOK AT YOUR RELIGION

By Wesley Dudgeon

"Look at your religion. Look at it long and hard. Do not be too sure that it is perfect. Do not be too self-satisfied.

Look at your religion. Hold it up before the straight-thinking and the kindly-

living Jesus. Hold it up before the solemn tragedy of Calvary.

Look at your religion. Be honest. Be courageous. Does the inner life need a complete overhauling, a thorough house-cleaning? Is your religion narrow, small, sour, intolerant, strangely certain that you are right and everyone else wrong? Do you tremble at every new putting of the truth and cry heresy?

Back to Jesus! Clear back!—to His simple, natural, helpful, joyous Way of Life! A hard way, too! Who follows in His train?"

—Michigan Christian Advocate.

SPIRITUAL PASSIVISM

By Norman W. Cox

Modern Christianity has been too much afflicted with spiritual passivism. The religion of Christ in its very nature is spiritually aggressive. He commissioned His friends to be crusaders. He imbues His true disciples with an attitude of aggressive militancy. They, by His commission, are to carry the battle to the gates of the foe.

This was the habit of the disciples in New Testament days. It is the will of their Lord for all time. Our churches generally have grown rich in privilege, fat and comfortable. They want to hire somebody to bear their spiritual burdens, relieve them of their spiritual responsibilities, and fight the battles of the Lord on their behalf. There are too many of us who are like the 7,000 in the days of Elijah who had not bowed the knee to Baal, neither did the prophet of the Lord know they were in existence.

My years in active Christian work have indelibly written in my consciousness the fact that there are a lot of people who will privately and quietly applaud any displays of courage in the forthright championing of a cause that draws the fire of the enemy but who themselves will not lift their voices. Again and again people have begged me to take up the cudgels of a controversy that they ought themselves to carry on.

The devil himself has hypnotized a large percentage of our Christian people with the idea that peace must be had at any price and that one's Christian loyalty never demands taking any risk for God.

On the one hand we are embarrassed by the godlessness of many church members. On the other hand we are impotent because of the uselessness of a multitude of spiritual pacifists who love peace so well that they value nothing enough to stand up for it, if their standing up is going to bring them into any kind of a conflict. Once Satan can imbue the mind and heart of a Christian with that spirit he knows very well that his cause will suffer no handicap from such a soul.

Our times are noted for the aggressive-ness of evil. We see it on every hand.

There is only one way by which we can conquer the forces of sin and that is to put on the whole armor of God and stoutly wield the sword of the spirit. The Lord Jesus Christ needs and wants many disciples of this kind.—Baptist Record.

"The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth."

CONFERENCE NEWS AND PERSONALS

Rev. H. B. Varner reports a good time on his vacation at Emory University. Bro. Varner is pastor at St. Francisville, La.

Rev. Henry Rickey did the preaching for Rev. I. T. Reames, pastor, at Munnerlyn Chapel last week.

Tallulah church, La., has suffered quite a loss in the death of Mr. G. W. Patterson, a pioneer of that section and one of the most loyal supporters of Tallulah church.

We appreciate a cordial word from Mrs. H. B. Perritt, Advocate agent at Wesson, Miss. Such messages help to moderate the temperature of these days.

Mrs. W. L. Perry, writing from Alco, La., places us in her debt for her remembrances, material and inspirational, for both of which we extend our thanks.

(Rev. Fred S. Flurry says that he has had a busy year on the Jeanerette, La., charge. He promises to make a report of his accomplishments later.

Rev. Frank C. Collins, pastor at Greenwood, La., and his family, are spending their vacation at Holton, Indiana, with Mrs. Collins' parents, Rev. and Mrs. Laurence Reynolds, retired missionaries from Mexico.

Dr. Ross H. Moore has been elected to head the Department of History, and Miss Annie Katherine Dement has been made assistant librarian, at Millsaps College, Jackson, Miss.

Rev. D. W. Robertson, pastor at Becker, will have the assistance of Rev. E. H. Cunningham and Rev. Jeff Cunningham, father and son, in meetings at Becker and Tranquil churches respectively.

Mrs. Bertha G. Holt, who has many friends in Louisiana, requests that her paper be changed from Ardmore, Okla., to 714 North Nevada Avenue, Colorado Springs, Colo., her permanent address.

Mrs. Robert L. Morgan, Rt. 4, Baton Rouge, La., has done a perfect job as Advocate agent for Blackwater church, of which Rev. W. A. Cross is the pastor. Our thanks are extended to both the agent and the pastor.

Dr. R. H. Harper, a peerless campaigner for any cause to which he gives allegiance, is giving a splendid account of himself in the Advocate campaign throughout the Alexandria district. He has the able assistance of Rev. Don L. Harwell.

Rev. W. H. Giles is being assisted in a meeting at Homer, La., by Rev. W. H. Wallace, Jr., and Rev. D. B. Boddie. The editor appreciates the invitation to the chicken barbecue, the fellowship feature of the week preceding the evangelistic services.

Registration of new students for the 1940-41 session of Millsaps College is reported to be more than thirty per cent greater than a year ago. On August 1, 1939, 107 new students had registered. On the same date this year there were 141.

President M. L. Smith, Millsaps College, was the speaker at First Church, Amory, on July 14, and in addition to the pleasure which his visit gave to the congregation, he aroused considerable interest among prospective students for the college.

Rev. Ralph Cain, who has charge of the Wesley Foundation work in connection with

First Church, Baton Rouge, paid the Advocate a call a few days ago. The editor regrets his absence from the city and we hope to have the pleasure of another call when we shall be at home.

Dr. T. M. Brownlee, district superintendent, Jackson, Miss., will deliver the commencement address for summer school at Millsaps College on August 9. At the summer convocation, first in the history of Millsaps College, a dozen candidates will receive degrees.

Rev. W. O. Lynch, pastor at Logansport, La., writes us there have been eleven cases of infantile paralysis in DeSoto parish, one of which was in Logansport. It was necessary to abandon the Daily Vacation Church School which had been planned. Otherwise his work is progressing satisfactorily.

Dr. Lester Rumble, pastor of St. Mark church, Atlanta, Ga., was a welcome caller at the Advocate office on Wednesday of last week. Dr. Rumble and his family were returning from Chicago, where he went in connection with the organization of the church boards.

Rev. E. M. Sharp, pastor at Hernando, Miss., says that blueprints for the new church at that place have been submitted to contractors for bids, and the contract is to be let on August 2. He reports \$8,000 in cash with which to begin construction, and enough in pledges to pay for it in full by November 1.

Mrs. J. M. McWilliams reports a good meeting at Pleasant Ridge church, DeKalb, Miss., in which the pastor, Rev. E. D. Simpson, had the assistance of Rev. Waddell Roberts. The church had a very successful Vacation Bible School, with thirty-five children enrolled and an almost perfect attendance.

Rev. A. A. McKnight, of Amite, La., honored the Advocate office with a call on Tuesday of last week. Bro. McKnight suffered a rather serious reaction from an anti-tetanus treatment. It has been necessary to keep his arm elevated on a brace, and it will probably be six weeks more before he will be able to dispense with the support.

Rev. D. W. Poole reports a very happy and successful year at Tallulah. A fine spirit has prevailed, good attendance and thirty-four have united with the church. The parsonage home has been made practically new, having been re-roofed, painted, screened and papered, and the woodwork and floors refinished. Naturally the parsonage family is very happy.

At the third group quarterly conference

held at Eighth Street Church, New Orleans, a few days ago twenty churches were represented. Rev. Elmer C. Gunn, district superintendent, presided, and the reports of the churches represented were encouraging as to all matters of finance as well as other things connected with the program of the church.

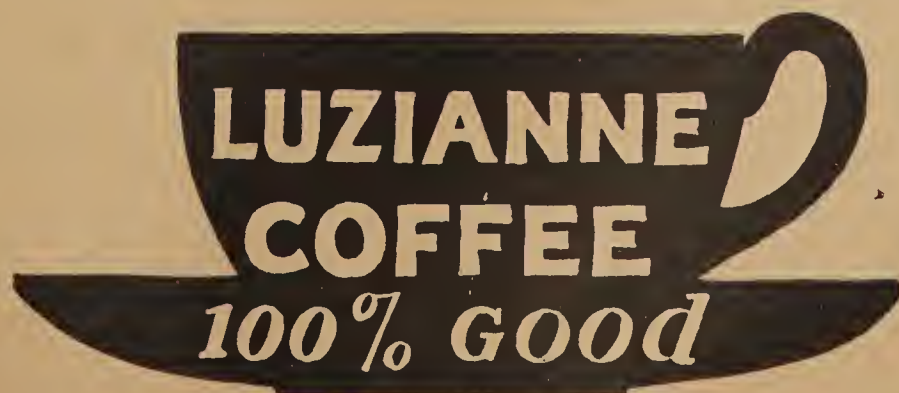
Rev. T. V. Peters, pastor of Bogalusa circuit, reports a good meeting at Sun, La., despite the downfall of rain. He did his own preaching and seventeen members were received into the church, which makes a total of thirty-two for the circuit since Conference. Bro. Peters reports his health as improving, and he now has to use only one crutch.

Rev. J. B. Williams, whose superannuate home is at Many, La., reports his health as improved and that he is able to look after his garden and chickens. Not least of all that he has a thriving bunch of fryers. No man in the Louisiana Conference is more generally beloved or more worthy of the good things of life than is Bro. Williams.

Rev. T. F. King, pastor at Ida and Hosston, reports good meetings at both Ida and Hosston churches, in which he had the assistance of Mr. Van Carter. Seven members were received into the church and Bro. King commends Bro. Van Carter enthusiastically. A Daily Vacation Bible School has been held, and the parsonage has been improved, in addition to the regular program of work for the charge.

The Nursery Department of East End church, Meridian, of whom Mrs. C. M. Martin is the superintendent, has again succeeded in meeting the asking of the church for that department. They were asked to contribute \$20, and instead they turned in \$50.10. This splendid success was made possible by the mothers whose babies are in the department and by the tireless effort of the superintendent, Mrs. Martin, who does not know there is such a word in the dictionary as fail.

Rev. C. M. Hughes reports progress in his work at Waterproof, La., where he has had two excellent Vacation Bible Schools. The church at St. Joseph is in process of redecoration, and a very satisfactory Church School plant has been secured for Waterproof. School buses are used to bring children in from the country districts who have no conveyance of their own. Bro. Hughes assisted Rev. R. T. Pickett in a meeting at Old Holly Grove church in Vernon parish. The meeting was well attended and Bro. Hughes says that it is an ideal place for a great rural work center in Louisiana.



COPY OF HEALTH LETTER FROM MR. WM. B. REILY'S DIARY

Dr. Stephen Smith Is Ninety-Eight Years Old. Says Destiny Is Cheated If Man Dies Before Reaching 100 Years.

Dr. Stephen Smith, dean of New York's surgeons, is celebrating his 98th birthday at his home, at 1000 Park Avenue, today. He sees nothing to marvel at in the man who reaches the age of a hundred. "It is not I," he explained recently, "but the man who dies before he is ninety, who is a 'departure from the normal,' as we physicians say."

"I have every expectation of living until I am a hundred and more. If I die before I am 100, then I shall have cheated destiny and outraged nature."

Nevertheless, Dr. Smith will admit, there are aids to longevity. "Work, taken in big, daily doses," is one of them. Another is a sensible diet. "The man who dies young," he believes, "say between seventy and eighty, dies in nine cases out of ten by his own hand—rather, by his own knife and fork."

Dr. Smith, who became a surgeon at Bellevue Hospital several years before the Civil War started, was born in Spafford, a small town in Onondaga County, N. Y., in 1823. His career was an active one, and he has held many public positions. He was the founder and first president of the American Public Health Association. Twelve times he was appointed to various offices by the President, the Governor and the Mayor.

Dr. Smith is known as the father of New York's sanitary law. This law he succeeded in having enacted as an associate of William Cullen Bryant, then editor of the Evening Post. Dr. Smith is known as Commissioner of Public Health for the first seven years of the new regime. During his time and more or less the results of his efforts, he has seen the death rate of New York drop from thirty-five a thousand to thirteen or fourteen.

A TELEGRAM—OUT

Lake Charles District over top. Just completed contacting preachers. Letter follows.

VIRGIL MORRIS.

VACATION BIBLE SCHOOL

Dear Dr. Duren: On last Friday night, the 19th of July, we brought to a close the first Vacation Bible School ever held at Munnerlyn Chapel. Mrs. Lucky, of Shreveport, and Mrs. Kent, of Gilliam, came and talked to us about the possibilities of such a school in a small rural church, and we all took courage and resolved to put our whole strength into it. We had a five-day school and were astonished at the results. We had four classes and issued a number of certificates. Men and women laid aside routine work and came. Mrs. Mabel Chaney, an excellent worker from Vivian, took Mrs. Reames' place as teacher, as Mrs. Reames' health was not the best. Mrs. Chaney's daughter also rendered fine service.

The people are much encouraged and expect to put on another school next year.

Cordially,

I. T. REAMES, Pastor.

TRAGIC ACCIDENT NEAR BOGALUSA

One of the worst traffic accidents which has occurred in this section happened on the highway near Bogalusa at 2:30 a. m., last Sunday morning. It appears that three young men from Franklinton, Ray Magee, Wiley Burris, Jr., and James Babbington, ran into the rear of a lumber truck which was proceeding towards Franklinton. Two of the party, Burris and Babbington, were killed instantly. Mr. Magee died six hours later in a hospital at Bogalusa. The families of all three of the young men are active members of the Methodist church, and the funeral for all three was held from the Methodist church in Franklinton on Monday. The Advocate joins in sincere sympathy for the stricken families.

REV. E. C. GUNN AT CAMP BEAUREGARD

Rev. E. C. Gunn, superintendent of the New Orleans District, left for Camp Beauregard a few days ago, where he will spend the greater part of the month of August as a reserve chaplain with the Army. Before leaving for camp, Bro. Gunn came by the Advocate office to check up on his Advocate campaign and he left a list which he personally guarantees to complete the quota of 400 subscriptions for his district.

HISTORY OF CLARKSDALE METHODISM

Methodism is the pioneer religion in the Delta of Mississippi. It had its beginning in Clarksdale, with the clearing of forests and the flaying of the cane brakes,



Rev. J. E. Stephens
Pastor

when in 1851, the Reverend James M. Scott, pastor of the Coahoma circuit, made his way on horseback to the banks of the Sunflower River, where he found Mr. John Clark busy clearing the land, and upon Mr. Clark's invitation went to his home where he met the good wife of this early planter, Mrs. Eliza Alcorn Clark. The circuit rider was a guest in the

Clark home for several days, and preached in the home to the family and a few neighbors who had been brought in. Here was born the Methodist Episcopal Church, South, of Clarksdale.

On a mound near the Sunflower River was constructed an arbor where Mr. Scott held services, as did other ministers following him. In 1855, Clarksdale was changed from the Coahoma circuit to the Friars Point circuit. Again in 1868, Clarksdale was taken from Friars Point charge and with Cherry Hill (Dublin) constituted a new circuit.

Throughout all these years the preachers enjoyed the hospitality and kindness of Mr. and Mrs. Clark. They all lived in the Clark home. Those who had families brought them with them. During the year 1869, Mr. Clark built a new home, and at the same time he

had the carpenters take from the old house the best logs, and using these with others felled from the forest round about, constructed a log church on the mound. They named the building Mt. Moriah.

In 1870, the North Mississippi Conference was organized, and this charge was placed in the Greenville District.

In 1878, J. M. Wyatt was sent to the charge. During this year Mrs. Clark decided that a new church building was necessary, so she visited the planters patronizing the charge and the commission merchants along the Mississippi River and in Memphis, and secured enough money to build a beautiful frame building on the mound where the log church stood. The structure was really beautiful with its large white pillars in front and the inside finished in beautiful oak.

Following the first pastorate of Rev. J. M. Wyatt, there followed J. P. Young, M. Van Buren, B. T. Pearson, W. E. Dorman, W. P. Barton, A. P. Sage, John A. Randolph, J. B. Harris, T. W. Dye, E. H. Cacey, J. M. Wyatt and R. A. Meek.

In 1896, J. T. Murrah succeeded R. A. Meek, and during his four years pastorate a new frame church was constructed on the corner of East Second and Leflore Streets. This structure was considered a beautiful building and was in use about twenty years as a house of worship by the growing, active congregation.

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

In 1900, R. M. Standifer came as pastor, followed by J. M. Bradley, R. P. Neblett, who filled out the conference year, W. L. Duren, J. Tillery Lewis and W. S. Lagrone.

In 1915, R. O. Brown came as pastor. During his third year the old frame church was sold to King & Anderson, moved to their plantation, and was set up as a house of worship for the Negroes. It is still in use. A new brick building, costing \$75,000, was constructed, and it now serves the membership as their present house of worship. It is a beautiful building, fully equipped with Sunday school rooms, a pastor's study, social halls and a pipe organ.

Following Rev. R. O. Brown's pastorate were E. Nash Broyles, T. M. Brownlee, Henry Felgar Brooks, V. C. Curtis and L. P. Wasson.

In 1935, Rev. J. E. Stephens, the present pastor, came to Clarksdale. During his ministry the debt of \$21,000 on the church and parsonage was paid and the church dedicated by Bishop H. M. DuBose in 1937. The auditorium of the church has been acoustically treated and decorated and is now one of the most beautiful auditoriums in the conference.

During these years the church has had three parsonages. The first was purchased in 1889. The second, a small frame building adjacent to the church, was secured in 1897. During the year 1928, the Board of Stewards decided to use the old building as an annex to the church for Sunday school and other church activities, and purchased a beautiful and commodious brick-veneer building costing \$15,000, situated on the corner of Delta Avenue and Clark Place, as a home for their pastor and his family.

The church now has a membership of 1,205, with a Church School of nearly 700. All the organizations of church work are in active operation and the church is making splendid progress, yielding a most wholesome influence in the community.

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J. H. JOHNSON & CO., INC.
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BANK OF CLARKSDALE
 Clarksdale, Miss.
 "SAFETY" SINCE 1900
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 DELTA CLEANERS
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 CARLTON P. SHELBY
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FIRE INSURANCE
 Security—Service—Safety
R. D. Peay and Son
 Clarksdale, Miss.

THE CHURCH PEW

CONCERNING THE PUBLIC DUTIES OF EDUCATED MEN

President W. P. Few, of Duke University,
In Commencement Address at Boston
University, June 10, 1940

In the face of such a world as we look out upon today I do not know, President Marsh, what to say to your graduating classes anymore than I knew last week what to say to my own. We face hard realities and we must face them resolutely. The things we cherish most are threatened.

For myself, I profoundly believe in this Republic and the fundamental ideas upon which it is built; and I would have you believe in this—in what James Truslow Adams has called the American Dream, that is, the persistent belief that a whole people without communistic restrictions on individual initiative and acquisition may be free to live their lives to the fullest possibilities. To be sure, this dream has not been fully realized. Perhaps no dream has ever been fully realized in our human world.

Certainly the American way of life did lead to the building up of a great nation in a short period of time. The nation as it has developed has not been without its faults, but the contrast of our country with other countries in the world today ought to bring some reassurance that we did in the main go in right directions. A good many Americans in this generation have looked persistently at the faults of the nation and failed to recognize its virtues, and some of them have even espoused other forms of government across the seas that are built on dictatorships of one kind or another. This is a good time to remember Burke's advice not rashly to throw over a system that works even though it may have some faults, in favor of an untried plan even though it may have much, in theory, to commend it.

Free and untrammelled citizenship in this Republic is a precious heritage that should be cherished by us all. Strange to say, the nation has enemies both on the inside and on the outside. Even more dangerous is ignorance of our inheritance or indifference to it, its opportunities and obligations. Always and everywhere it costs to be free men, but freedom is worth all that it costs. This treasure is committed to us in earthen vessels. We must be willing to pay the price of preserving it. For you this may be only work and service; it may involve for you the searching and redeeming experiences of sacrifice and suffering. In any case, we must be on our guard against the threat, everywhere in the world, of government enlarging itself at the expense of liberty.

Like any other inheritance, this national heritage of ours should be used by us, improved so far as we can improve it, and transmitted to future generations. The doctrine of inheritance, of whatever kind and however deeply cherished, does not exclude the principle of improvement. It implies it. True conservatism is holding on to the inheritance from the past and keeping free to improve it and transmit it to posterity bettered by each generation. This would also be a definition of true progress.

We have not had too much discussion about vital questions of our time. Indeed, I think we have had too little, but the sort

of discussion we have had has often seemed to me to be irrelevant and apart from realities. Too many people insist on just holding on to what has come down to us from the past. They forget the well-known words, "a froward retention of custom is as turbulent a thing as an innovation." Reaction is as disturbing in human society as radicalism. Real progress is built on the past and grows out of the past. Unless there is the wisdom to preserve and the wisdom to improve there must be conflict and confusion in every generation. We have in the past twenty years seen something of the evil effects of this conflict between extremes. When these extremes go on, both sides set in their ways, trouble is bound to come. The blind lead the blind, and ignorant armies clash by night. When blind leaders insist on blowing out the light there is nothing to do but fight it out in the dark.

Even when these evils do not go to this extent, and they have not done this in America in seventy-five years, there are other though lesser evils. There are those who have strong and stubborn convictions, and convictions that are not always well founded. Still worse, there are others who have no convictions at all. We may sometimes be neutral citizens, but this is no time for neutral minds. We must have convictions for which we will stand though every free government in Europe might fall; yes, even though the heavens fall. There have been too many "neutral minds" in European democracies following the fatigue of the last World War. Upon them rests ultimately a good deal of responsibility for conditions in Europe now. I am sorry to believe that there is too much of this lack of conviction in our own country. It is to the dangers in this lack of conviction that I would directly call your attention. No man will strive to be the noblest he can be unless he has convictions that seem to him to be important. Without burning convictions none of us will be apt to go far in the confused and uncertain world that we live in. Nobody is going to sacrifice or suffer for anything unless he believes in it profoundly.

To count in the day to which you go you must be heroes as well as idealists. I could wish that all of you, and all American youth like you, might today hear loudly ringing in your ears this call to be heroes and idealists. Heroes because you have the power to stand, in any crisis and at all costs; and idealists because you seek the widest good and love the widest joy.

It is not the business of colleges to indoctrinate their students, but all American colleges should be dedicated to country as well as to causes and to humanity, should provide a high leadership of ideas and ideals in the service of the Republic. Men and women rightly educated by these colleges will make substantial contributions not only to sound thinking and sound conduct upon which a great republic may be built, but they will be contributing to that also which must be ever-present in the consciousness of any democracy if it is to endure—a reasonable ground for belief in itself and in its destiny. We still judge of a man's wisdom by his hope. We need now to be reassured by the hopefulness of the wise. The final duty of educated men, especially of educated young men, is to bring hope and forward-looking thoughts.

On the coins of old Spain there was a de-

vice in which the shield of Castile and Leon was supported by the pillars of Hercules, which marked the limit of the Old World. But the motto spoke of no limit. "Plus Ultra," it ran—there is more beyond, and what that more might be no man could know. So forth they went in search of El Dorado and the fountains of eternal youth; and they found—America. "Plus Ultra" seems the best motto for the America of today. What is just ahead of us no man can know, but if enough enlightened and high-minded youth, heroes and idealists, can be sent forth with courage and hope to go beyond the limits of past experience in search of a new El Dorado, we may expect to find not in some sweet golden clime of the imagination, not in some far western island that lies beyond the dim horizon of the keenest-visioned seer, but here in our own time and country—we may expect to find a greater America.—Bostonia.

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THE CHURCH IN A WORLD GONE MAD

By Dr. Georgia Harkness
Professor of Religion, Garrett Biblical
Institute

This is no time for cheap optimism about the Christian church, but neither is it a time for hysteria and despair.

The church is today the only functioning international organism, international because it is super-national, grounded deep in the conviction that above all nations is humanity, and above all humanity is God. While the nations slaughter each other and amass armaments for more slaughter, the church continues to educate, to heal, and to unite.

We read of the flight of government officials from stricken areas, of the heroism of missionaries who stay at their posts. The universities in the totalitarian states have long since capitulated to the dictators. Our own universities in the recent commencement season, according to a statement in *Time*, "dismissed their graduates in a crescendo of war talk, with words of alarm, caution, doom." The church, least shaken of all our major institutions, is the primary steadying force in an hysterical world.

That the churches should show signs of tension and strain in these world-disturbing days is only natural. But that the world Christian community is holding together, maintaining a fellowship of prayer, of study, of brotherhood, of mutual aid, is more than natural and sublime.

There are those among us who believe that a Hitler victory in Europe will spell the collapse of Christianity. I do not. Still less do I believe that such a collapse could be forestalled by America entering the European war. However dark the outlook let us not forget that Christianity and the church have a foundation that cannot be overthrown by any turn in temporal fortunes. The church is the carrier of the living gospel of Christ and whatever may happen to its outer structure, it can no more be destroyed in its true life than can Christ Himself.

O'Reilly and Murphy were looking in a cake-shop window.

"What's that bowl of water there for?" asked O'Reilly.

"That's for the flies to wash their feet in before they walk on the buns," replied Murphy.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The Louisiana Conference was represented at the Missionary Conference and School of Missions held recently at Mt. Sequoyah, Fayetteville, Arkansas, by Mesdames C. I. Jones and S. E. Castles, Rev. Karl Tooke, of New Orleans; Mrs. Walker McDonald and daughter, Nelwyn, of Jonesboro; Mesdames Guy Hicks and Glenn Laskey, of Ruston; and Mrs. J. B. Pollard, of Alexandria.

The days there were indeed busy ones attending classes, lectures, forums and conference periods.

Mrs. Jones received recognition in the courses: "The Missionary Task and the Church," and "The Church Training Volunteer Worker"; Mrs. Castles in "The Christian Mission in China Today," and "The Book of Acts"; Mrs. Guy Hicks and Mrs. Pollard in "The Missionary Task and the Church," and "The Book of Acts"; and Mrs. McDonald in "Christianity and Economic Relations," and "The Book of Acts." The following were the instructors: Mrs. B. W. Lipscomb, Miss Ruby Van Hooser, Mrs. J. W. Mills, Miss Helen White, Miss Otie Branstetter and Deaconess Margaret Young.

The forums were most interesting and were led by experts in their particular lines. They were Dr. Ralph Felton, of Drew University, on "The Rural Church"; Dr. John S. German, of Baltimore, on "The Downtown City Church"; Dr. Stephen Corey, of Kentucky, on "Making a Missionary-Minded Church"; "Christian Missions and War," by Dr. A. W. Wasson; and "The Ecumenical Church," by Dr. M. Earle Collins, delegate to the Madras Conference.

Three bishops were there during the school: Bishop W. C. Martin, Bishop Arthur Moore and Bishop Lee, of the Philippine Islands.

Each day a Conference Hour was held for instruction in the new program of work for "The Woman's Society of Christian Service." Mrs. Helen Bourne, Secretary of Education and Promotion of the Woman's Missionary Council, was the leader, and gave valuable information concerning the reorganization of auxiliaries in September, Conference societies in October, and the organization of Jurisdictional societies in November.

All came home feeling most enthusiastic, and are making plans for the September charter meetings which are under the supervision of the pastors. At that time all former members and it is hoped many new members will sign the book as charter members of the Woman's Society of Christian Service.

The Conference Provisional Committee has recently mailed to every pastor in Louisiana a letter of instructions asking him to appoint immediately three committees to begin work at once, preparing for the September meeting. They are a study committee, a publicity committee, and a nominating committee.

I wanted to wear out my life in His service, for His glory. I rejoiced in my necessity of self-denial. I cared not where or how I lived or what hardships I went through, so that I could but gain souls for Christ.

—David Brainerd.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear Co-Workers: I hope that you have carefully checked all subscription lists of your church and local auxiliary, and have secured all renewals for the World Outlook, as well as enlisted new readers during these last six months of 1940.

What about your quotas? Are you telling your church of the greatest Methodist home journal ever published? The church has long desired and dreamed of a great religious home journal worthy of Methodism. World Outlook is to be that magazine. It will give to its readers an outlook on the world that is open-minded, unprejudiced, sympathetic and loving. It will bring you stories told by those at work on our mission fields, both by word and pictures. It has already brought news of the General and Jurisdictional meetings. Have you found a list of the members of the Board of Missions and Church Extension in any secular publication? Weren't you glad to know that one member from North Mississippi is to serve on this Board?

In September we shall not only have the ideal church journal, World Outlook, presented as an old and new friend, but we shall also meet "The Methodist Woman," the new magazine of the Woman's Division of Christian Service of the Methodist Church. This magazine is a merger of the following publications of the united churches: Woman's Missionary Friend, Woman's Home Missions, The Missionary Record, and the Methodist Women's Association Bulletin. Its purpose is to promote our work in the local church as well as united work of the Woman's Department. Each church woman should subscribe for each of these magazines. They may be secured in clubs now, The Methodist Woman, price fifty cents, and World Outlook, price one dollar, for one dollar and twenty-five cents if taken in clubs. Now that so many Outlooks must be renewed, you may for an additional twenty-five cents secure the Methodist Woman. You may send your order to World Outlook or to Methodist Woman, 420 Plum Street, Cincinnati, Ohio, or order until further notice the Methodist Woman alone from the above address.

This is the time of testing for Methodist women. I feel that a more loyal group could not be found in America today. Your support is greatly needed; so let's go forward, knowing that our efforts will be richly rewarded in an informed constituency who will willingly work that those less fortunate may hear of the story of God's love and His plan of salvation.

Will you renew your effort to raise every subscription possible and to report results to me at the end of the quarter? Reports were not as good at the end of the second quarter as in June. Were you one of those who forgot to advertise the work of the church? "We can do all things through Christ who strengthens us." Shall we fail Him when He has left this work for our hands?

Your Conference Chairman,
MRS. C. A. PILKINTON.

* * *

Mrs. W. H. Ratliff and Mrs. R. P. Neblett are in Junaluska for a period of rest, study and inspiration.

Miss Mavis Shinn is holding the last of the Conference Daily Vacation Schools at Iuka this week, July 28-August 3.

IN MEMORIAM

Our most gracious friend and teacher, Mrs. A. J. Coburn, passed through the "Celestial Gate," June 17, 1940. Just two short weeks ago, grim death struck with a sudden sadness—that stunned our community, shocked and grieved and saddened us beyond measure, leaving us with a keen sense of personal loss. In a moment almost, she was brought face to face with eternity. She was stricken in life with her senses clear—to enjoy the "everlasting and beautiful peace." She has now entered the "unknown country," and has crossed the "dark river," from whence no traveler has ever returned. As sisters of this Missionary Society, of which she was a late member, we would pay homage to our departed Sister Coburn. First and foremost Sister Coburn was a friend and a teacher. She loved the task and gave lavishly of her time and talent and her devotion.

She loved the Church and all of its branches, it was the ultimate in her life. Our sister bent her greatest, most sincere efforts in all her work, and all who came in contact with her were her friends. To know her was to love her. Brief was her span of life, but she has not lived in vain. To her dear friends, in this dark hour, she has left a precious heritage of honor, loyalty and devotion to duty. By the sound of her voice, the thoughts she spoke, the touch of her hand, she has left this world a better place to live in. From the now voiceless life of the unreplying one there comes no word. No star ever rose or set without influence somewhere. No stream ever flowed seaward, however lonely its course, but what some land was gladdened; and so it is with Sister Coburn—she needs no monument so long as all her good words and deeds remain. To those who knew her best, who knew the faithfulness of her friendship, and her intense desire to help others, there will remain an abiding sense of loss and deep sorrow in that we will not hear her voice, nor see her face on earth again.

Our loss is Heaven's gain, and when the stream which over-flowed the soul passed away, it left deposited upon the "silent shore" memories and precious thoughts that will not die and cannot be destroyed. "At rest!" God knoweth best. What is life? As a flash of the lightning, the break of a wave, one passeth from life to the rest in the grave. It is with inexpressible sadness that we recall the face of our cherished friend. The touch of her hand and the sound of her voice will live with us always. Do thy duty, my friends, that is best—leave unto the Lord the rest. Forever there will be a sacred bond—this joy which we have shared can never die. So, my friends, 'tis better to say one loving word to those who can hear before it is too late.

THE WOMAN'S MISSIONARY SOCIETY.

STYLE CONSCIOUS

A city girl, traveling some hundreds of miles into the country to visit relations, spoke to the farmer about the disturbed manner in which the cattle regarded her. "Well," said the farmer, "the only reason I can give is the red dress you are wearing."

"Gracious me," replied the girl. "I know, of course, that the dress is terribly out of style, but I had no idea the cattle would notice it."—Methodist Protestant Recorder.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 11, 1940

By Rev. W. C. Newman

THE WORKS AND THE WORD OF GOD Lesson Text: Psalm 19

Golden Text: Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.—Psalm 19:14.

The religion expressed in the Psalms is sometimes primitive in thought and theology, reflecting attitudes which modern Christians have discovered are not Christ-like at all. For the Psalms were written over a period of a thousand years or more, and that long before the world had seen the higher religion in the daily life of Jesus.

But the religion of the Psalms is always devout, reverent, centered upon God, unshakable in its faith. We may not wish to worship the same kind of God as did the psalmists—a God who not only made the heavens and the earth, but daily controls it and the lives of its people down to the minutest detail, and wreaks vengeance upon His enemies. But we will do well to worship the God of Christ with an equal intensity of devotion as that contained in this, one of the loveliest poems in all literature.

Sky Eloquence

It is likely that we listen too much to preachers. I, a preacher, say it!

Such knowledge of God as the average Methodist congregation possesses has come mostly from the Sunday morning sermons. (Sunday evening services and prayer meeting no longer are prominent factors in their lives. Bible reading and family prayers are almost unknown.)

The modern churchman might truthfully paraphrase our greatest modern humorist and say: "All I know (about God) is what I hear from the pulpit."

But the psalmists listened to preaching far more eloquent than that of even the greatest masters of the pulpit. They heard of God in the language of the stars. Their worship was accompanied by the "music of the spheres." For them no learned discourses on the nature of the cosmos. To them the "heavens declare the glory of God!"

Our Night Life—And David's

In comparison the psalmists had few sources of knowledge while we have many. As they looked out upon the night sky, all they could see was stars. They never dreamed of immeasurable stellar spaces, nebula hypotheses, solar systems, and the like.

Stars, to them, were stars.

Now we know that the majority of stars are so large that hundreds of thousands of worlds, like the one upon which we live, could be packed inside each of them, with plenty of space to spare.

But David saw the stars. We only read about them. The electric lights on our streets and in our homes have shut out from our view the heavens that declare God's glory. We follow these electric lights to theaters, ball parks, road houses, even to church.

But David followed the stars to God!

The Heavens Above—The Heaven Within

In three out of the five commentaries I have read on this 19th Psalm the authors quote a well-known saying of Kant, the philosopher:

"Two things fill me with awe and wonder—The starry heavens above, and the moral law within."

Perhaps Kant had reached this exalted attitude through his scientific researches and thought. But the writer of the 19th Psalm had beat him to it by more than 2500 years. With no scientific apparatus, with only a meager Bible, with none of the accumulation of philosophical and religious thought of today, he was equally impressed with the beauty of the heavens above and of the law of God within the heart of man.

"The law of the Lord is perfect,
Converting the soul."

No discovery of any scientist holds more worth or meaning for mankind than this discovery of an old-time worshipper of God.

A Lovely Prayer

There is a favorite story of preachers about a teacher of science, about to make an experiment in the laboratory, who said to his students: "Be still! We are going to ask God a question!"

Whether this particular story is real or fictitious I cannot say. But it is true that the best of scientists, the wisest philosophers, the most sincere human beings, as they discover more and more of "this mysterious universe," come at last to a very humble and reverent attitude. Like David in the 8th Psalm they say:

"When I consider the heavens,
The work of thy fingers,
The moon and the stars
Which thou hast ordained;
What is man that thou art mindful of him?"

How fine it is when we go on to say sincerely the beautiful prayer which is our golden text:

"Let the words of my mouth,
And the meditations of my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer."

CHICAGO—SAN FRANCISCO

By W. G. Cram

This is not about famous cities. It is about something that took place in two cities that never happened before. Jurisdictional Conferences, two of the six cogs in the machinery of the Methodist Church in the hands of Master Mechanics, were being polished, adjusted, related, edged off, ground out and meshed into this giant lifter—the Methodist Church. Master Mechanics—Blake, Smith, Waldorf, Lowe, Cushman, McGee, Wade turned on the currents of power in Chicago. Baker and Hammaker clicked the electric switches in San Francisco that set the wheels to buzzing. How

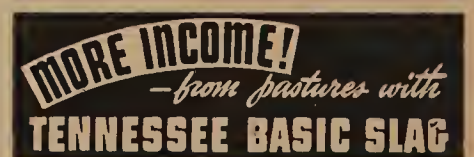
similar and how different have been these Jurisdictional Conferences. The four I have seen in action followed the same pattern in patching the squares into the quilt, but some used nine stitches, others five and others just pasted them together.

At Chicago the representatives present were from the largest and greatest block of Methodists in the world. They knew where they were going and they traveled. There was not much flopping around—that isn't generally done when Bishop Waldorf is host. The grist was a little low in the mill at times—but Bishop Waldorf would assign a new committee to another room and thus the burrs were kept grinding. Bishop Blake delivered the message of the College of Bishops to the Conference. He swept aside Jurisdictional limitations and left the Conference to find its own bearings; he let the actions of the General Conference speak their own messages; he gave no interpretations of the intricacies of Methodist Union; neither did he deal with the minutiae of administration. He threw the Kleig lights of his great heart and his prophetic mind upon human needs and challenged the Christian forces of the world to face these needs with courageous action. It was a classic in composition. When read fifty years from now 'twill still have to it the prophetic ring. The marks of a Christian statesman will be upon it. Our great men pass on, but their greatness is a heritage we of the church can ill afford to squander. There is one advantage in the Jurisdictional Conference plan—you get to hear seven Episcopal messages. Notice Publishing Houses! Print these messages in one of your beautiful bound books, with the craftsman skill you certainly have—it will make a souvenir volume worthy of Methodism's year of completed Unification.

The North Central Jurisdiction also would create no overhead budgets. The financial hurdle, if nothing else, is a sufficient deterrent to any Separatist movement within the Jurisdictions toward a denominational entity. Bishop Jones, fresh from the Presidency of the Central Jurisdiction, bore the message of the Council of Bishops to Chicago, and said he was ready to confess that Unification, as Mark Twain had said of the Pacific Ocean, was a success.

San Francisco was a model of brevity. Its business was done with clean and swift dispatch. Its College of Bishops consisted, at the time of opening, of a president and a

(Continued on page 16)



Basic Slag promotes vigorous growth of clovers and grasses. Provides minerals for livestock. Helps produce quality beef quickly, increase milk production, and reduce feed bills. Easy to apply. Ask your dealer for our free booklet that tells you how, when and where to use it for best results. Or write us.

TENNESSEE COAL, IRON & R. R. CO.

Birmingham, Alabama



UNITED STATES STEEL

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE ETERNAL QUEST

The quest for God might seem a difficult and discouraging labor were it not for the fact that we have so many assurances that God is seeking us and is even now knocking at the door of our hearts, from within as well as from without. Perhaps nothing that Jesus said is so full of meaning or so inspiring as His words, "The Kingdom of God is within you." To know oneself, therefore, is to be on the way to know God.



Mr. Jones

I look about me at the world of trees and woodlands, of waterways, mountains and valleys, of starlit nights and golden sunsets, gardens where old-fashioned roses bloom; I observe the change in seasons, the mystic flight of the bird at migration time; of seed time and harvest; of law, order and direction; and I cannot see or hear or feel this world of physical things without the thought of a Maker, a Director, an "almighty Architect," as Lincoln used to say.

I look at humanity, the multitude of men, women and children dreaming, struggling, sacrificing, suffering, and despite the cruelty and injustice and ignobility which I see, there is something God-given in every human being, a yearning that only God can supply, some hint of God Himself. It is hard to believe that humanity is only so much bone, muscle, blood, tissue—that man is born, lives, dies and all is over. The Divine and the human seem inseparably interwoven and the tapestry surprisingly beautiful.

I look at myself. Once I was not, now I am. Whence came I? whither am I bound? I am part of a thousand factors and myriad mysteries that are back of me and within me and beyond me—dreams, agonies, hopes, loves faith. I say, with St. Augustine, my spirit finds no rest until it rests in God.

I conclude therefore, that it is easier to find God than it is to elude Him; and that the way to know God is to muse about Him, commune with Him, and serve His children, my fellow travelers here. To know Him I do well to think of Him as He was revealed in prophets, seers and Great Hearts; but especially, and as I believe, supremely, in the life and ministry of Jesus of Nazareth.

Thus by thought, ministry and sacrifice; by being "the cup of strength to other souls in some great agony," we find God. Not only so, but thus God finds His children—finds us and will not let us go.

(c) 1940 by Religious News Service.

Had Some Pride

Pat turned up in the office one morning with a large tear in the sleeve of his coat. "Look here, Pat," said his boss, "why don't you get that hole mended?"

"Faith," replied Pat, "not Oi. A hole may be the result iv an accident, but sure a patch is a sartin sign of poverty."

GIMME

By Alonzo Newton Benn

Gimme a job the heeler cried;
Gimme, gimme, gimme!
A job from which I can't be pried;
Gimme, gimme, gimme!
Tied by red tape that can't be cut,
For I'm a henchman who will smut
A friend or foe so you may strut—
Gimme, gimme, gimme!

Gimme a dollar for my wheat;
Gimme, gimme, gimme!
That I may flivver down Main street;
Gimme, gimme, gimme!
And not be forced to work all day;
In fact I'd like a lot more play,
But when I work I want big pay—
Gimme, gimme, gimme!

Gimme a Union job to boss;
Gimme, gimme, gimme!
A racket then I'll put across;
Gimme, gimme, gimme!
I'll split, of course, with you each day
For I will make the high-ups pay,
Or pull the Union men away—
Gimme, gimme, gimme!

Gimme a check for all you owe;
Gimme, gimme, gimme!
Is causing most of all our woe;
Gimme, gimme, gimme!
Such stern demands are most unjust;
Thus forcing firms the bank should trust
To lay off help and bite the dust—
Gimme, gimme, gimme!

Gimme cheap labor in my mill;
Gimme, gimme, gimme!
That I may quickly fill my till;
Gimme, gimme, gimme!
And lazy folks from coast to coast,
Are daily seeking a soft post,
Where they their shins may sit and toast
Gimme, gimme, gimme!

'Tis give me this; 'tis give me that—
Gimme, gimme, gimme!
It seems we all want all the fat;
Gimme, gimme, gimme!
And so we're headed for a smash,
Unless the gate we cease to crash,
And go to work and earn our hash—
Gimme, gimme, gimme!

INTERMEDIATE CAMP AT MINDEN

The Intermediates of the Ruston District met at Caney Lake during the week of July 8th to 13th, for their Christian Adventure Camp. The Camp was under the able leadership of Rev. A. W. Townsend. The entire enrollment, consisting of sixty-six children and eleven counsellors, had a wonderful time. Among the delights of the Camp were folk dances, swimming twice a day, excellent food and a pop stand. Everyone went home enriched by the grand classes, vespers and morning watches, resolving to come back next year.

IONE DAVIS.

The trouble with us is not that the country has gone off the gold standard, but rather that the churches have gone off the God standard.—Richard E. Lentz.

BEER SALES MORE THAN A BILLION DRINKS LESS THAN IN 1937

CHICAGO, Special—"That Retail beer sales for the past year are \$95,254,400 less than they were in 1937, is indicated by the latest Federal reports of consumption," according to a statement just issued by the American Business Men's Research Foundation.

"Official figures for the fiscal year 1940, just received, show that in spite of all efforts to expand their trade, beer sales have averaged a monthly decline of \$8,260,040 in gross retail sales totals for the past 36 months, compared with the monthly average gross sales in 1937.

"The sales for the fiscal year 1940, show a slight increase over 1939, but are still 903,774 barrels short of the 1938 fiscal year record.

"A survey by the brewers, recently made public, states that approximately \$20,800,000 was spent in advertising beer alone in 1939, with a total of at least \$130,000,000 since beer was made legal in 1933.

"On this basis, estimating that beer advertising totaled something over \$50,000,000 in the last three years, official records indicate that for every dollar spent by the brewers for intensive sales appeal, there was a \$5.94 retail sales loss during the three-year period.

"Still more significant are the twin facts that beer sales during the past three years are averaging more than a million (1,118,481) barrels a month less than they did in 1914, the heyday of the beer industry before national prohibition. The per capita consumption of beer in 1914 was 20.69 gallons, compared with a per capita beer consumption of 12.49 gallons in 1940. In other words beer consumption in 1914 was 68.3% greater than in 1940."—From American Business Men's Research Foundation.

WISE OR OTHERWISE

By Rev. James H. Felts

The father who gives his twelve-year-old son a lawnmower for a birthday present may be intelligent but he isn't smart.

Mr John Garland Pollard, former Governor of Virginia, is writing "Definitions Wise and Otherwise" in This Week Magazine. He is getting in good company at last.

"Aristocrat: A member of a family that has long been descending." And how they talk!

"France Defeated France," according to a headline in a local paper. It must be conceded, however, that Germany assisted no little.

"Even the fleetest horse cannot escape its own tail. Nor can the finest family escape the occasional runt.

Fear finds substance in moving shadows; courage fails even to see the shadows.

Some men run into debt fast, but run faster from their creditors.

"Once the ass went seeking horns—and lost its tail." Too much mustard!

According to Walter Winchell a lady is a woman who makes it easy for a man to be a gentleman. The reverse of this is also true.

The cheaper our money the less of value it has. The cheaper our citizenship the less of worth is found.

"The quiz-minded child accosted his parents with: I'm going to have a nickle. True or false?"

SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

	Total To Date
Alexandria District	
R. H. Harper—District Superintendent.	
Alexandria—B. C. Taylor.....	15
Ball Circuit—J. T. Garrett.....	2
Boyce—C. W. Lahey.....	26
Bunkie—R. M. Bentley.....	1
Campti—J. L. Lay.....	3
Clear Creek—L. A. Boddie.....	1
Colfax—J. C. Rousseau.....	14
Ferriday—E. C. Dufresne.....	2
Flora—W. C. Mann.....	19
Glenmora—T. T. Howes.....	7
Jena-Olla—B. D. Watson.....	13
Jonesville—J. C. Sensintaffar.....	5
Lecompte—F. J. McCoy.....	2
Marksville—W. C. Mason.....	13
Melder—J. R. Stotier.....	5
Melville—C. B. Powell.....	2
Montgomery—Mrs. Lula Wardlow.....	2
Montrose—D. L. Dykes.....	4
Mt. Zion—J. A. Jones.....	24
Natchitoches—R. R. Branton.....	24
Oakdale—J. H. Midyett.....	9
Opelousas—C. D. Atkinson.....	11
Palestine—J. B. McCann.....	13
Pineville—H. E. Pfost.....	12
Pleasant Hill—M. W. Beadle.....	1
Pollock—L. R. Nease, Jr.....	1
Provencal—H. C. Kinney.....	77
Rochelle-Tullos—Don L. Harwell.....	4
Sicily Island—C. Fenwick Reed.....	1
Trout-Goodpine—A. Jerome Cain.....	1
Ward's Chapel—H. B. McCann.....	14
Winnfield—G. A. Morgan.....	1
Winnfield Circuit—F. P. Moss.....	292
TOTAL.....	292

Baton Rouge District

J. H. Bowdon—District Superintendent.	
Amite—A. A. McKnight.....	11
Angie—Walter Clark.....	9
Baker—J. L. Beasley.....	24
Blackwater—W. A. Cross.....	10
Baton Rouge—J. R. Spann.....	12
Istrouma—W. H. Royal.....	13
Bogalusa—J. B. Grambling.....	22
Bogalusa Circuit—T. V. Peters.....	4
Clinton—M. D. Fulkerson.....	15
Denham Springs—Ralph Cain.....	3
Franklinton—E. B. Chaney.....	17
Gonzales—Edward Jordan.....	11
Greensburg—R. V. Fulton.....	13
Hammond—C. F. Lueg.....	19
Jackson—A. D. St. Amant.....	3
Kentwood—R. L. Clayton.....	5
Loranger—Ruth Nuttall.....	3
Lottie—L. W. Cain.....	4
Natalbany—D. T. Williams.....	7
Pine Grove—M. D. Felder.....	13
Plaquemine—Wm. Schuhle.....	7
Ponchatoula—A. T. Law.....	20
Springfield—A. M. Martin.....	2
St. Francisville—H. B. Varner.....	8
Walker—P. W. Sibley.....	14
Zachary—J. E. Hearn.....	24
TOTAL.....	304

Lake Charles District

B. H. Andrews—District Superintendent.	
Abbeville—J. A. McCormack.....	26
Alco—W. D. Gray.....	1
Bell City—W. D. Corrigan.....	12
Church Point—T. D. Lipscomb.....	10
Crowley—G. W. Pomeroy.....	20
DeRidder—S. A. Seegers.....	1
DeQuincy—R. T. Pynes.....	7
Ebenezer—R. E. Walton.....	12
Elizabeth—J. E. Selfe.....	3
Eunice—O. W. Spinks.....	9½
Gueydan—J. P. Bonnacarrere.....	14
Hackberry—B. F. Roberts.....	12
Hornbeck—R. T. Pickett.....	1
Indian Bayou—W. T. Gray.....	25
Iowa—E. R. Haug.....	10
Jeanerette—F. S. Flurry.....	10
Jennings—W. D. Wendt.....	1
Kinder—J. A. McKnight.....	7
Lafayette—V. D. Morris.....	30
Lake Arthur—T. J. Holladay.....	11
Lake Charles—H. L. Johns.....	60
Simpson, L. C.—C. W. Rodgers.....	12
Leesville—Briscoe Carter.....	15
Many—L. N. Hoffpauir.....	4
Merryville—H. W. Ledbetter.....	28
New Iberia—R. H. Staples.....	2
Raymond—J. C. Krumnow.....	29
Rayne—D. F. Anders.....	10
Sulphur—Martin Hebert.....	4
Vinton—F. A. Matthews.....	4
Welch—R. L. Weldon.....	1
West Lake.....	376½
TOTAL.....	376½

Monroe District

W. J. Doss, Jr.—District Superintendent.	
Bastrop—M. S. Monk.....	36
Bonita—W. F. Howell.....	2
Columbia—E. P. Drake.....	16
Columbia Circuit—C. J. T. Cotten.....	1
Delhi-Crowville—S. S. Holladay.....	20
Gilbert—I. W. Flowers.....	20
Grayson Circuit—Hardy Carroll.....	4

Lake Providence—H. N. Brown.....	16
Mangham—S. L. McLean.....	17
Monroe, First—A. M. Freeman.....	9
Monroe, Gordon Ave.—J. M. Alford.....	2
Monroe, Stone Ave.—I. A. Yeager.....	20
Oak Grove—E. B. Emmerich.....	14
Oak Ridge—A. M. Wynne.....	14
Pioneer—J. C. Price.....	13
Rayville—W. J. Reid.....	8
Sterlington—J. W. Lee.....	4
Sunrise Circuit—I. A. Patton.....	23
Swartz-Girard—W. F. Mayo.....	10
Tallulah—D. W. Poole.....	24
Waterproof—C. M. Hughes.....	14
West Monroe—C. K. Smith.....	9
Winnsboro—O. L. Tucker.....	1
Wisner—C. F. Sheppard.....	1
Mer Rouge—W. F. Roberts.....	307
TOTAL.....	307

New Orleans District

E. C. Gunn—District Superintendent.	
Covington—H. W. Rickey.....	7
Donaldsonville—W. W. Perry.....	9
Franklin—J. T. Harris.....	9
French Mission—Oakley Lee.....	1
Golden Meadow—C. J. Thibodeaux.....	4
Houma—	
First Church—David Tarver.....	1
Houma Heights—Oakley Lee.....	1
LaPlace—J. E. Reaves.....	4
Lockport—C. M. Morris.....	25
Morgan City—E. W. Day.....	25
New Orleans—	
Aldersgate—W. B. Van Valkenburg.....	1
Algiers—J. W. Booth.....	1
Carrollton Ave.—H. M. Johnson.....	1
Chalmette—J. E. Reaves.....	7
Church of the Redeemer—P. Palotta.....	2
Eighth St.—W. H. Bengtson.....	6
Epworth—T. Homer Trotter.....	6
Felicity—W. H. Bengtson.....	6
First Church—Wm. H. Wallace, Jr.....	1
Gentilly—H. B. Hysell.....	1
Lakeview.....	6
McDonoghville—A. R. Hoffpauir.....	6
Munholland Mem.—Karl B. Tooke.....	2
Napoleon Ave.—Hubert A. Gibbs.....	3
Parker Mem.—A. S. Lutz.....	22
Rayne Mem.—W. W. Holmes.....	2
St. Marks—J. C. Whitaker.....	13
Second Church—W. E. Trice.....	1
Pearl River—L. R. Shumaker.....	1
Port Sulphur—Don Winger.....	15
Reserve—Lutcher—Don Risinger.....	60
Slidell—L. E. Douglas.....	203
Charity Hospital.....	203
TOTAL.....	203

Ruston District

D. B. Raulins—District Superintendent.	
Ansley—B. P. Durbin.....	1
Arcadia—R. M. Brown.....	4
Arcadia Circuit—B. F. Griffin.....	1
Athens—A. S. J. Neill.....	1
Bear Creek—Mrs. Nettie Cook.....	1
Bienville—W. P. Shows.....	1
Calhoun-Downsville—E. M. Mouser.....	1
Chatham—E. W. Corley.....	1
Choudrant—L. P. Moreland.....	2
Clay—W. F. Henderson.....	14
Concord—E. O. Hearne.....	1
Cotton Valley—J. F. Wilson.....	2
Dubach—W. B. Hollingsworth.....	36
Eros—F. L. Hearne.....	4
Evergreen—Tillman Brown.....	7
Farmerville—W. O. Byrd.....	11
Gibbsland—D. B. Boddie.....	11
Haynesville—L. Hoffpauir.....	11
Heflin—Thurmon Spinks.....	26
Hodge—A. W. Townsend, Jr.....	1
Homer—W. H. Giles.....	33
Jonesboro—W. D. Milton.....	2
Lisbon—A. D. George.....	36
Minden—N. E. Joyner.....	1
Ringgold—H. M. Wolfe.....	1
Ruston—G. M. Hicks.....	1
Shongaloo—R. L. Elmore.....	2
Sibley—Rex Squyres.....	1
Simsboro—J. D. Huff.....	1
Summerfield—B. H. Simms.....	1
Springhill—A. C. Lawton.....	158
Walnut Grove—R. H. Hearne.....	158
TOTAL.....	158

Shreveport District

A. M. Serex—District Superintendent.	
Belcher-Gilliam—L. W. Smart.....	5
Bossier City—A. P. Smith.....	13
Converse Circuit—A. H. Baggett.....	1
Coushatta—H. A. Rickey.....	18
Grand Cane—W. C. Barham.....	8
Greenwood—F. C. Collins.....	17
Hall Summit—L. A. Carrington.....	12
Haughton—J. J. Davis.....	15
Ida-Hosston—T. F. King.....	7
Logansport—W. O. Lynch.....	25
Mansfield—J. J. Rasmussen.....	24
Mooringsport—J. F. Dring.....	12
Oil City—W. R. Lyons.....	1
Pelican—G. H. Corry.....	17
Plain Dealing—J. W. Faulk.....	22
Rodessa—S. S. Bogan.....	6
Shreveport—	
Broadmoor—Geo. Pearce, Jr.....	3
Cedar Grove—Jolly B. Harper.....	28
First Church—Dana Dawson.....	25
Mangum Mem.—B. F. Rogers.....	3
Noel Mem.—F. M. Freeman.....	3

Park Ave.—W. D. Kleinschmidt.....	16
Wynn Mem.—G. A. LaGrange.....	17
Vivian—C. E. McLean.....	2
Zwolle—A. M. Brown.....	1
(Hospital subs.).....	10
TOTAL.....	329

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.	
Adams—G. L. Sigrest.....	1
Barlow—W. S. Cameron.....	4
Bogue Chitto—G. E. Jones.....	3
Brookhaven—M. L. McCormick.....	2½
Crystal Springs—H. C. Castle.....	2
Foxworth—F. M. Casey.....	2
Gallman—F. E. Dement, Jr.....	2
Georgetown—D. W. Ulmer.....	1
Harrisville—W. R. Irving.....	22
Hazlehurst—J. B. Cain.....	6
Magnolia—J. H. Jolly.....	3
McComb—	
Centenary—J. L. Carter.....	3
LaBranch—L. J. Snelgrove.....	1
Pearl River—A. S. Oliver.....	5
Meadville-Bude—E. E. McKeithen.....	1
Monticello—W. C. M. Baggett.....	3
Nebo—J. C. Jackson.....	1
Oak Grove Circuit.....	1
Osyka & Fernwood—J. H. Moore.....	3
Prentiss—Roy Wolfe.....	1
Scotland—R. E. Case.....	2
Silver Creek—J. B. Shearer.....	8
Summit & Topisaw—L. E. Alford.....	4
Tylertown—C. A. Schultz.....	2
Utica—T. E. Nicholson.....	4
Wesson—H. L. Daniels.....	4
Wesson Circuit—J. N. Lambert.....	9
District.....	90½

Hattiesburg District

W. B. Alsworth—District Superintendent.	
Avera-Neely Circuit—T. A. King.....	20
Bay Springs—H. E. Raley.....	15
Bonhomie—J. B. King.....	13
Bucatanua—L. M. Reeves.....	2
Clara Circuit—E. W. Scott.....	14
Collins—J. S. Noblin.....	15
Ellisville—J. D. Saly.....	13
Hattiesburg—	
Broad St.—G. F. Winfield.....	2
Hattiesburg Circuit—R. M. Matheny.....	6
Court St.—J. W. Sells.....	20
Main St.—I. E. Williams.....	5 1-3
Heidelberg—B. M. Lawrence.....	15
Laurel—	
Laurel Circuit—B. Z. Herrington.....	28
First Church—J. W. Leggett, Jr.....	18
Kingston—D. T. Ridgway.....	19
West Laurel—M. F. Lytle.....	3
Magee—R. L. Lane.....	5
Montrose—J. H. Cameron.....	10
Moselle—G. H. McBride.....	1
Mt. Olive—E. W. Ulmer.....	1
New Augusta—H. B. Hilburn.....	1
Ovette Circuit—Aubrey Walley.....	1
Perry County Circuit—W. L. Hamrick.....	4
Petal.....	2
Richton—E. A. Kelly.....	5
Seminary—J. P. Nix.....	3
Sumrall—J. H. Hetrick.....	21
Talorsville—A. M. O'Neil.....	2
Waynesboro—J. T. Weems.....	1
Waynesboro Circuit—S. N. Young.....	1
Willisburg—D. P. Yeager.....	15
District.....	249 1-3

Jackson District

T. M. Brownlee—District Superintendent.	
Benton—W. M. Sullivan.....	14
Bolton & Raymond—A. M. Broadfoot.....	6
Brandon—G. P. McKeown.....	3
Camden—Fred Thompson.....	1
Canton, First Church—C. W. Wesley.....	1
Canton, North Side—D. M. McKeithen.....	7
Carthage—W. L. Blackwell.....	3
Carthage Circuit—Percy Vaughan.....	1
Clinton-Ridgeland—Felix Sutphin.....	3
Fannin—O. M. Brantley.....	1
Flora-Benton—W. J. Ferguson.....	5
Florence—A. B. Barry.....	1
Forest—J. H. Morrow.....	3
Greenfield-Richland—W. M. McLelland.....	3
Harperville—Aubrey Smith.....	47
Homewood—L. T. Nelson.....	3
Jackson—	
Bessie Shands—Waddell Roberts.....	4
Capitol St.—B. M. Hunt.....	3
Galloway—B. L. Sutherland.....	1
Glendale—J. A. Wells.....	1
Grace—E. L. Ledbetter.....	3
Millsaps Mem.—M. K. Miller.....	1
Lake—L. L. Matheny.....	1
Lena—D. M. Ulmer.....	3
Madison-Pocahontas—E. A. King.....	1
Mendenhall—B. H. Williams.....	17
Morton—L. D. Haughton.....	1
Raleigh—S. W. Granberry.....	1
Sharon—Chas. Schultz.....	1
Shiloh—S. C. Moody.....	1
Terry—W. F. Baggett.....	5
Vaughan—J. H. Grice.....	7
Walnut Grove—J. W. Loudenslager.....	9
District.....	189

Meridian District

W. B. Jones—District Superintendent.	
Binnsville—Glynn Miller	..
Chunky—Norman Purvis	..
Cleveland—W. H. McRaney	2
Collinsville Circuit—F. M. Herrington	..
Decatur-Hickory—T. M. Alnsworth	2
DeKalb—E. D. Simpson	3
DeSoto—J. F. McClellan	..
Enterprise-Stonewall—F. L. Applewhite	..
Harmanuel Circuit	..
Hope—B. B. Rogers	1
Lauderdale-Daleville—J. E. J. Ferguson	..
Marion—Philip Burton	..
Matherville—F. O. Lewis	..
Meridian—	
Central—Roy H. Kleiser	4
Meridian Circuit—L. S. Gaddy	..
East End—T. O. Prewitt	28
Fifth—T. J. O'Neil	8
Hawkins Mem.—C. H. Stralt	1
Twenty-Second Ave.—F. M. Williamson	..
Poplar Springs—G. E. Allen	4
Wesley—N. U. Boone	..
Newton—G. H. Jones	18
Pachuta—R. E. Alsworth	..
Philadelphia—O. S. Lewis	7
Philadelphia Circuit—G. A. Broadus	2
Porterville—Noel Ulmer	..
Quitman—V. G. Clifford	..
Quitman Circuit	..
Rose Hill—H. S. Westbrook	1
Scoba-Electric Mills—S. B. Watkins	1
Shubuta—H. J. Moore	6
Stonewall Circuit	..
Union—Murray Cox	..
Vimville—J. W. Courtney	..
District	10
TOTAL	109

Seashore District

J. F. Campbell—District Superintendent.	
Americus—V. S. Coleman	1
Bay St. Louis—A. J. Boyles	3 1/2
Biloxi, Main St.—C. H. Gunn	..
Biloxi, Epworth Wesley—D. E. Vickers	..
Brooklyn & Bond—A. M. Ellison	3
Carriere—N. S. Loftus	..
Coalville—T. B. Winstead	1
Columbia—C. C. Clark	28
Escatawpa—W. R. Murray	4
Gulfport, First—V. R. Landrum	1
Gulfport, Handsboro—E. E. Samples	..
Kreole—J. P. Payne	1
Leakesville—E. M. Lane	2
Logtown—C. G. Felder	..
Long Beach—P. H. Grice	..
Lucedale—R. A. Allums	2
Lumberton—H. W. F. Vaughan	3
Moss Point—R. L. Walton	2
Ocean Springs-Mentorum—R. I. Moore	1
Oloh—Y. A. Smith	..
Pascagoula—J. E. Moore	2
Picayune—J. O. Ware	..
Poplarville—J. B. Holyfield	..
Purvis—T. F. Holt	6
Saucier—E. E. Price	..
Vancleave—P. O. Nix	..
Wiggins—H. A. Wood	..
District	5
TOTAL	83

Vicksburg District

H. A. Gatlin—District Superintendent.	
Anguilla—L. P. Anders	..
Amite Circuit—Delos Cassels	..
Centreville—J. L. Smith	3
Eden—C. Y. Higginbotham	1
Edwards—M. H. Wells	1
Fayette—J. M. Corley	11
Gloster-Liberty—L. M. Sharp	..
Hermanville—W. J. Walters	1
Lorman—A. W. Wilson	..
Louise-Holly Bluff—P. H. Grice	1
Mayersville—G. L. Oliver	..
Natchez—J. L. Neill	1
Oak Ridge—J. B. Vardaman	1
Port Gibson—J. E. Gray	7
Rolling Fork-Cary—S. F. Harkey	3
Roxie—Wm. Fulgham	3
Satartia—F. J. Jones	..
Silver City—Wesley Ezell	2
Vicksburg, Crawford St.—Otto Porter	..
Vicksburg, Gibson Mem.—O. H. Scott	16
Washington—J. A. McRaney	..
Woodville—W. O. Sadler	7
Yazoo City—C. W. Crisler	4
District	15
TOTAL	83

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent.	
Aberdeen—E. R. Smoot	2
Algoma—T. G. Lowry	..
Amory—E. H. Cunningham	41
Becker—G. W. Robertson	..
Buena Vista—G. R. Meaders	..
Calhoun City—E. F. Tucker	2
Coffeeville—T. M. Dye, Jr.	2
Derma—B. D. Benson	2
Greenwood Springs—M. V. Stokes	1
Houka—S. P. Ashmore	..
Houston—W. J. Dawson	27
Mooreville—M. A. Burns	1
Nettleton—W. C. McCay	..
Okolona—A. Y. Brown	15
Pairs—J. L. Nabors, Jr.	2

Plittsboro-Bruce—K. E. Clark	5
Pontotoc—G. H. Boyles	41
Prairie, Strong—S. W. Hemphill	1
Randolph—Bob P. Buskirk	..
Salem-Friendship—L. H. Floyd	..
Shannon—H. G. Wallace	1
Smithville—W. C. Mattox	..
Toccopola—W. D. Waugh	1
Tremont—J. W. Holliday	..
Tupelo—W. A. Tyson	43
Vardaman—R. C. Mayo	4
Verona—G. A. Baker	5
Water Valley, First—R. G. Moore	16
Water Valley, Main St.—R. P. Neblett	..
Woodland—T. F. Sartain	1
District	7
TOTAL	185

Columbus District

L. P. Wasson—District Superintendent.	
Ackerman—W. L. Stormont	1
Artesia—J. R. Murff	12
Bellefontaine—E. G. Potts	..
Brooksville—W. M. Jones	4
Caledonia—J. L. Nabors	1
Chester—Jasper Webber	..
Columbus, First Church—J. D. Wroten	2
Columbus, Central—C. M. Chapman	..
Crawford-Mayhew—N. N. Maxey	3
Durant—E. S. Lewis	12
Ethel—T. W. Smallwood	3
Eupora—E. G. Mohler	3
Kilmichael—C. L. Oakes	1
Kosciusko—S. E. Ashmore	22
Kosciusko Circuit—W. S. Selman	1
Longview-Cedar Bluff—E. M. Shaw	1
Louisville—V. C. Curtis	16
Louisville Circuit—J. W. Gibson	1
Macon—J. M. Bradley	1
Macon Circuit—W. W. Bruner	3
Mathiston-Maben—H. D. Suydam	..
Noxapater—W. R. Crouch	6
Rockhill Circuit—J. L. McElroy	..
Sallis—S. B. Potts	4
Shilo Circuit—G. L. Nicholas	..
Shuqualak—M. E. Armstrong	2
Starkville—J. R. Countiss	9
Sturgis—W. M. Wright	..
Weir-McCool—J. N. Humphrey	5
West Point—J. H. Holder	7
District	7
TOTAL	133

Corinth District

W. R. Lott—District Superintendent.	
Abbeville—M. J. Peden	6
Ashland—R. C. Nanney	3
Baldwyn—E. B. Sharp	2
Belmont—J. B. Burns	2
Blue Mountain—J. N. Hinson	2
Booneville—W. L. Roblnson	1
Booneville-Wheeler—G. H. Ledbetter	1
Burnsville—W. T. Bazzell	..
Chalybeate—W. R. Limling	..
Corinth, First—C. A. Parks	12
Corinth, South Side—A. M. West	..
Corinth, West Side—W. R. Hammontree	1
Dumas—A. Filgo	4
Fulton—Marlin McCormick	2
Golden Hill Circuit—M. N. Hamill	..
Guntown-Salttillo—L. P. Sumper	..
Hickory Flat—W. H. Heath	4
Holly Springs—Seamon Rhea	14
Iuka—W. H. Mounger	14
Iuka Circuit—A. C. Bishop	..
Kossuth—E. P. Craddock	..
Lowry Circuit—W. R. Timmons	..
Mantachie—F. L. Looney	..
Marletta—C. L. Ivy	..
Myrtle—H. P. McKee	..
New Albany—R. R. Scott	5
New Albany Circuit—W. M. Hester	4
Oxford-University—J. A. George	7
Potts Camp—E. M. Allen	1
Rienzi—W. R. Goudelock	3
Ripley—W. N. Dodds	29
Rock Springs Circuit—H. M. Bennett	..
Sherman—J. V. Stewart	..
Tlshomingo—W. L. Whitener	..
Waterford—T. H. Maxey	2
District	12
TOTAL	147

Greenville District

J. W. Ward—District Superintendent.	
Arcola-Murphy—K. I. Tucker	..
Boyle-Pace—W. C. Beasley	..
Clarksdale—J. E. Stephens	5
Cleveland—J. J. Baird	..
Coahoma-Jonestown—C. W. Avery	3
Dubbs—G. D. York	..
Dublin-Mattson—C. A. Northington	25
Duncan-Alligator—W. W. Milligan	..
Frails Point-Lyon—W. M. Campbell	1
Glen Allen—W. D. Bennett	..
Greenville—A. T. McIlwain	35
Gunnison—J. B. Conner	1
Hollandale—W. C. Galceran, Jr.	..
Indianola—W. C. Newman	26
Leland—W. B. Baker	8
Lula-Dundee—W. T. Phillips	5
Merigold-Sherard—J. M. Guinn	1
Rosedale-Benoit—W. W. Jones	1
Shaw-Litton—C. L. Rogers	..
Shelby—H. H. Wallace	10
Tunica—T. E. Gregory	6
District	7
TOTAL	137

Greenwood District

H. F. Brooks—District Superintendent.	
Acona—W. M. Langley	..
Belzonl—J. T. McCafferty	3
Black Hawk—R. E. Wasson	1
Carrollton—L. C. Lawhon	11
Coxburg—J. E. Roberts	..
Drew—W. I. Henley	11
Duck Hill—H. N. McKibben	..
Ebenezer—B. F. Hammond	..
Greenwood, First Church—S. H. Caffey	10
Itta Bena—T. M. Bradley	8
Inverness-Isola—R. T. Hollingsworth	22
Isola Circuit—E. C. Abernathy	..
Lexington—T. H. Dorsey	2
Minter City—W. L. Pearson	1
Moorhead—W. W. Hartsfield	..
Pickens-Goodman—G. C. Gregory	5
Poplar Creek—A. S. Brisco	2
Ruleville—J. O. Dowdle	..
Schlater-Cruger—N. D. Guerry	..
Sunflower—J. W. York	4
Swifttown—L. M. James	6
Sidon—W. S. McAlilly	..
Tchula—M. E. Scott	6
Valden-West—E. C. Driskell	16
Webb-Sumner—W. O. Hunt	3
Winona—R. G. Lord	12 2-3
Winona Circuit—A. L. Davenport	..
District	7
TOTAL	130 2-3

Sardis-Grenada District

C. T. Floyd—District Superintendent.	
Arkabutla—J. A. Patterson	..
Batesville—P. F. Luter	2
Byhalla—H. P. Lewis	8
Charleston—A. C. McCorkle	1
Cockrum-Guy Ray	2
Coldwater—G. R. Williams	..
Como—A. R. Beasley	15
Courtland—F. H. McGee	..
Crenshaw-Sledge—W. P. Bailey	2
Grenada—T. B. Thrower	9
Hernando—E. M. Sharp	21
Holcomb—A. W. Bailey	8
Horn Lake—W. D. Smith	..
Lake Cormorant—J. S. Maxey	..
Lambert-Crowder—J. C. Wilson	1
Longtown—C. W. Baley	..
Marks-Belen—J. E. Lawhon	2
Mt. Pleasant—G. W. Curtis	1
Oakland—J. D. Simpson	2
Olive Branch—E. L. Jernigan	11
Pleasant Hill—B. F. Bullard	..
Red Banks—H. C. Lewis	1
Sardis—W. J. Cunningham	21
Sardis Circuit—H. L. Beasley	6
Senatobia—J. W. Robertson	16
Shuford—J. A. Biffle	..
Tutwiler—S. A. Brown	..
Tyro—N. L. Threat	..
District	7
TOTAL	138

COMMISSION ON WORLD PEACE
VOTES UNALTERABLE OP-
POSITION TO CONSCRIP-
TION BILL

By the unanimous vote of all present, the Commission on World Peace of The Methodist Church, meeting in Chicago, July 27, voiced its opposition to the Burke-Wadsworth Conscription Bill. The Commission declared:

"Military conscription at this time is not essential to national defense. As drafted, this Bill strikes at civil and religious liberty, disrupts social and economic life, places vast power in the hands of a very few men, and moves surely, if not immediately, in the direction of dictatorship. Extremely disturbing is section 12 (a) which reads: 'All regulations, proclamations, public notices and directions promulgated by the president, or pursuant to his direction, in carrying out the provisions of this Act shall have the force and effect of law.' We refuse to believe that the United States, in order to preserve its own way of life, must cease to be a democracy and become itself a totalitarian regime."

Further, the Commission voted to recommend the following action to Christian leaders throughout the country: "If you agree with this statement, please urge local Christian leaders to send telegrams or air mail letters of protest to their senators and congressmen, also copies of same to Senators Burton K. Wheeler, Robert Taft, David I. Walsh, Bennett Champ Clark, and other congressional opponents of measures."

VACATION CHURCH SCHOOL AT CHALMETTE

We have just recently closed our Vacation Church School at Chalmette church, and are pleased to state that it was successful beyond our fondest expectations. Out of a total enrollment of 57, we gave 43 credits to those attending a majority of the sessions. We feel particularly proud of this record in view of the fact that it poured down rain almost every day of the session. We believe the effects of this school will be lasting and far-reaching in the development of Chalmette church.

Particular mention should be made of the untiring efforts of the ladies who made this school possible. They are: Mrs. Joseph Labruzzo, beginner worker; Mrs. Donald McLeroy, primary worker; Mrs. W. C. Collins, junior worker; Misses Lela Barron and Lucille Abbott, music directors; and Mrs. B. J. Abbott, director of the school. Also, we were assisted materially by Mrs. Cecil Mehaffey and Mrs. J. C. Whittaker, District and Area Children's Workers.

JAMES E. REAVES, Pastor.

METHODIST CHURCH AT HAYES DEDICATED

The afternoon of Sunday, June 16, 1940, marked a high spot in the half-century of Methodism in the community of Hayes, La. This occasion was the dedication of the modern new Methodist church, the gift of Mrs. A. A. Bernard, wife of the late Rev. A. A. Bernard, who before his translation was a much beloved member of this conference.

Presiding at the services was the Rev. W. R. Corrigan, pastor in charge. At the close of the song service, the Rev. Martin Hebert, pastor of the Henning Memorial Methodist Church of Sulphur, was presented, and gave interesting character sketches of the lives of those "loved ones," in whose precious memory Mrs. Bernard gave the church. The sacrifice of those saints of yesteryear was a source of deep inspiration and high challenge to us who live today holding the torch of Christianity high. After a very brief and inspiring message, Mrs. Bernard presented the church for dedication to the Rev. B. H. Andrews, Superintendent of the Lake Charles District, of which Hayes is a part, who read the Services of Dedication.

In the principal address of the afternoon, Bro. Hebert brought out some of the highlights of Methodist history in this community, showing the struggles of a small group of faithful folk in their "labor in the Lord." The earliest Protestant preaching was done by the Rev. Joseph Berwick in 1892. There was no church in the community at this time, but the homes of God's people were always open for those who would gather to hear God's Word. Friends and neighbors gathered, both Protestant and Roman, to hear these men of God, and many who are now Methodists came from the Roman church.

Later Dr. James H. Gibson, appointed to Lake Arthur, "launched out" into other communities, spreading the gospel, and Hayes was included among his "mission

points." Milton F. Johnson, a Junior preacher under Dr. Gibson, preached often to this struggling little band of Methodist folk.

Rev. N. E. Joyner, who was pastor of the First Methodist Church, in Lake Charles, for many years, went to Lake Arthur in 1893, to teach school, and frequently went to the Hayes community to preach. Then followed Rev. Elton Wilson, who remained for one year. All of these brethren have preached in the homes which were so willingly opened to them and their messages.

In 1894, Rev. R. P. Howell was appointed to the Methodist church at Lake Arthur, and like others before him preached at Hayes. It was during his ministry that a crude frame building was erected just east of the "swamp," between Bell City and Hayes. Thus was the first "Methodist" church building erected in the Hayes community. It was here that the folk gathered for many years, crossing the swamp on a large flat-bottomed ferry, furnishing their own power of locomotion. Here in the little church by the swamp, Bro. Hebert was converted, and went forth telling others of the power of God to save men; and many others of those now active in Hayes Methodism saw the light of God's truth here. To this church came the Rev. R. M. Blocker, who served for two years. Then followed in succession the Revs. A. W. Turner, E. E. Riggs, J. J. Kelley and J. J. Smylie, each and all of these men preaching in the church by the swamp.

After the Southern Pacific Railroad was extended to Lake Arthur, a plot of land was donated to the Methodist church of this community by Mr. Solomon Hayes, and the church was moved from the swamp to its new location about 1906. This church in its new location served until the storm of 1918 destroyed it. Then Mr. James Holland, or "Uncle Jim," as he was affectionately known, purchased an old school building and gave it to be used as a church. This building housed the congregation until several years ago, when it was judged to be no longer safe for use as a meeting place. Little was done for Methodism during this period, the folks meeting in union services in the Baptist church. It was thus that Mrs. Bernard came, saw the need, and gave to Methodism one of the finest churches for a small community in all of Louisiana. For this beautiful building we, the people of this community, say: "Thank you, Mrs. Bernard and God bless you."

The conference year of 1905-06 was already three months old when Rev. A. A. Bernard was sent to Lake Arthur and thus also to Hayes, to fill out the unexpired term of Rev. J. J. Smylie. While on his preaching mission to the Hayes community, Bro. Bernard met Miss Eltie Holland, daughter of Mr. and Mrs. James Holland, pioneer settlers and great church workers of Hayes. This acquaintance became love and they were soon married, serving this community on their first charge after marriage. Mrs. Bernard's father was for many years Sunday school superintendent, and served in this capacity until past his eighty-fourth anniversary.

Directly back of the pulpit hangs a marble plaque bearing this inscription: "In Memory of Rev. A. A. Bernard and Loved Ones."

The out-of-town guests included the following: Mrs. A. A. Bernard, of Kerrville, Texas; Mr. and Mrs. James Bernard, of Houston, Texas; Rev. B. H. Andrews, Mr. and Mrs. Seaman A. Mays, A. M. Mayo, Mr. and Mrs. John Ney, all of Lake Charles; Rev. Martin Hebert and Mr. Patterson, of Sulphur; and Mr. W. J. Bernard, brother of

the late Rev. A. A. Bernard, and W. J. Bernard, Jr., and H. A. Kimball, brother-in-law, of New Iberia.

REST FOR THE SOUL

By Mrs. Irvin Rowland

How refreshing the cool shade of trees is to one who labors in the beaming sun's rays! It is a haven of rest for a hot and tired body. How thankful we are for the shade of tall, beautiful trees!

Just such rest to our souls does Jesus offer to those who are struggling in life's hardships. He invited them to seek strength in the secret of His presence, through prayer. Meditation becomes a haven of rest for the weary soul. We must take time for spiritual as well as physical recuperation if we are victorious Christians. Let us heed His voice, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

HOLLY SPRINGS GOES PIC-NICKING

Dear Dr. Duren: The Methodist church of Holly Springs held its annual picnic at Spring Lake Park. We are indeed fortunate to have such a lovely place where we may have our church socials in the open. It was in inspiration to see about two hundred and fifty church people having a real Christian fellowship together. Swimming and wading were enjoyed by the children and young people. A delicious picnic lunch of chicken, potato salad, cake, ice cream, etc., was enjoyed by all.

(Miss) RUBY SIGMAN.

CHICAGO—SAN FRANCISCO

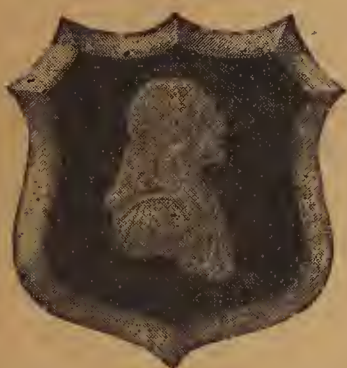
(Continued from page 12)

secretary, Bishop Baker announced. The Conference enjoyed the joke. As far as I could see they were doing as well as the seven or eight in the other Jurisdictions had done. But the Conference decided that a College with only a president and secretary needed some pupils. So they decided to matriculate one student. There were several applicants, but after thirteen test examinations, the Rev. Bruce R. Baster, President of Wilamette University of Salem, Oregon, received 85 points, thirteen points more than enough to secure the entrance honor. With becoming modesty he entered the College of Bishops and was promoted with becoming ceremony under the skillful direction of Bishop Titus Lowe, to the Council of Bishops.

The Conference had many moments of genial humor and hearty laughter. This mixed with profound utterance and encompassing resolutions gave spice and vigor to the deliberations. This flexibility in expression came about as the colorful personalities of Roy Smith, Bob Shuler, Albert Day and Chas. MacCaughy flashed constantly upon the Jurisdictional screen. The West is a great empire. Methodism is there full of the West's punch and virility. Its leaders are sui generis. Its constituency is alive seeking to make its record in line with the traditions of a great order. It is aware of its responsibilities that find emphasis in the present-day stirrings of the complex social order. The Western Jurisdictional Conference, by its pronouncements and acts, took a dignified seat along side its sister Jurisdictions.

WHEN IN NEW ORLEANS
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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"With Augustine we must realize that the peace of the world is gained by strife. That does not justify us either in rejecting such a tentative peace or in accepting it as final. The peace of the city of God can use and transmute the lesser and insecure peace of the city of the world; but that can be done only if the peace of the world is not confused with the ultimate peace of God."

—Reinhold Niebuhr.

THE PRAYER-ROOM TODAY

Lord come, even to us who have denied Thee, and in our shame and penitence challenge us anew with Thy "Lovest thou Me?" So prepare us with expectation of Thy gift of power, that we may indeed live with Thee and yield ourselves wholly to the service of Thy Kingdom. This we pray, according to Thy word, in Thy Name. Amen.—Selected.

Historical Society Dec 40
Mississippi College

Mississippi College
Library

Step by Step

Child of my love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not—is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shall gain;
Walk on in faith, upon My promise leaning,
And as thou goest—all shall be made plain.

One step thou seest, then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step, thy Lord is leading thee.

Stand not in fear, thy adversaries counting,
Dare every peril—save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise—needing nothing more
Than just to know, where're the future find thee,
In all thy journeying—I go before.—Sel.



WALLET OF THE WEEK



OF AMERICAN NEW BOOKS in 1939, more were published in the field of religion than any other except fiction and juvenile. Six hundred and eighty-four religious books were published, twice as many as appeared in the field of science, and greater than the number in sociology and economics combined. Preachers are said to buy enough books to support three publishing houses which rely upon their trade entirely, and to keep going religious departments of five other large publishing houses.

* * *

THE PROHIBITION MOVEMENT IN INDIA is said to have many supporting facts not found in other lands. India has no literature which exalts drink, the Hindus, Mohammedans and Buddhists are prohibited from drinking, and these facts combine to make prohibition legislation more effective. There is said to be some drinking in India, but it is an abnormal and an unusual aberration in the country. These facts should furnish food for thought for Christians and Christian lands.

* * *

DOCTOR WILLIAM PATON, London, General Secretary of the World Council's Provisional Committee, recently cabled greetings to fellow Christians in lands from which Great Britain is shut off by war. The message expressed grief over the separation, sympathy for those suffering in various ways and an eager looking forward to meeting and cooperating again in the work to which all Christians and churches are called in Christ. Request was made that the message be relayed to lands shut off from Britain.

* * *

THE BURMA ROAD, closed for three months by Anglo-Japanese agreement, is one of the many romances of Chinese history. Its building is called "China's military secret." It was built of sheer necessity by the labor of thousands of coolies, and as an accomplishment it is declared to belong with the Great Wall. The road runs over a hazardous and dangerous land, a distance of seven hundred miles from British Burma over the mountains and jungles back of French Indo-China, into the very heart of China proper. For months the very life of China has depended upon this highway.

* * *

A DIAMOND FIELD near Murfreesboro, Arkansas, is a plot of ground twenty-four hundred feet in length and eighteen hundred feet in width. It is covered with "blue mud," and is said to be the only known source of diamonds in North America. In 1907, John W. Huddleston, the owner of an unprofitable farm of eighty acres, found a two and three-eighths-carat diamond on the plot covered with blue mud. In 1913, the Geological Survey recognized it as a proved diamond field. In 1923, the Smithsonian Institution reported that it had yielded ten thousand diamonds valued at \$150,000. Operations were suspended on account of the depression, but a movement to resume operations is now under way.

EASTER ISLAND in the South Pacific, some two thousand miles from the coast of Chile, was so named by a Dutch Admiral, Roggeveen, who discovered it on Easter Day in 1722. It is one of the world's most fascinating mysteries. Strange rock-writing and huge unfinished figures in the quarries indicate that this tiny island is the remnant of an ancient empire now submerged by the waters of the Pacific Ocean. There is a tradition that one day the mysterious writing will be deciphered and then the island itself will vanish under the waters of the sea.

* * *

EMPEROR HAILE SELASSIE, of Ethiopia, is again in the news. After his prolonged exile in Great Britain, he is now back in Anglo-Egyptian Sudan making an effort to rally his scattered tribesmen for an attack upon Italy. On July 12, Great Britain recognized Ethiopia as a full ally in the war against Germany and Italy. This recognition of Ethiopia reverses the former action of both Britain and the League of Nations in 1938, which recognized the Italian conquest of Ethiopia and the obliteration of that country's nationality.

* * *

THE BRITISH GOVERNMENT, on July 2, notified Pope Pius that the sacred character of Rome would be respected and that in so far as possible no damage will be done to the city. In support of the appeal, the Italian Government withdrew the bulk of their military forces, declared Rome to be an open city, and sent the soldiery to destroy people in other lands. We presume that life is less valuable than church buildings, seminaries and monasteries, or that the thing made for the individual has come to be of more importance than the individual.

* * *

SERGEANT ALVIN YORK, of World War fame, is said to have consented to have a movie of himself made, but only on the condition that it be a peace and not a war scene, and upon the further condition that the sum of money to be paid for it is to go to his new Bible school, not to himself. Sergeant York is the most widely publicized soldier of the A. E. F., and he has been offered great sums of money to re-enact his exploits in the Argonne, but he has steadfastly refused to do so saying, "I don't want my children ever to see me do that."

* * *

JACQUES CHAPELARD, the five-year-old son of a chef at the New York World's Fair, recently underwent an operation for putting back in place nine feet of intestine which had "strayed" into the chest cavity on the right side and had occupied almost the whole space normally occupied by the lung. The very delicate and dangerous operation required two hours of time and an incision extending from the armpit almost to the waist line, but it was successful and the boy is now given a ninety-nine per cent chance for complete recovery. Only seventeen similar cases had been reported in the medical books.

New Orleans

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EDITORIAL

THE DIVINITY OF GADGETS AND CIRCUMSTANCES

Religious worship appears to have been originally so personal in its nature as to be expressed by human faculties, emotions and organs only. The worship of the ancient Hebrew was individual. At the altar of sacrifice, he could not be represented by proxy, for his presence and participation were essential parts of the act of worship. But the priest made atonement for all the people on Atonement Day, and it was easy to transfer the entire responsibility to his shoulders. So the Hebrew priest became a labor-saving device—a religious gadget if you please.

Among the pagans the situation was even worse, for not one God but many petty deities had to be considered and the time came when Athens was cluttered with many altars and petty temples. To make sure of "free speech" and freer action, the ancient Greek promoted his gods to the top of Mount Olympus and finally settled them in the sky. For Greeks, Romans and all the rest, a god in the sky was less troublesome than a god at the fireside.

Our thought is of modern Christianity. Protestantism and the Reformation sought a return to the primitive simplicities of religion, as far as such a thing might be possible. Instrumental music in public worship was an outlaw for an indefinite period of time, and we can remember when the "fiddle" was regarded as the instrument of the Devil. Methodists banned jewelry and ornamentation in dress, including Easter bonnets. A woman in church bareheaded, with plucked eyebrows and painted lips and nails; well, she would have been made extremely self-conscious and just as uncomfortable, to say the least. When Francis Asbury started out on his episcopal career he went trailing through the canebrakes with an ecclesiastical cap and gown till rugged Jesse Lee refused ordination (consecration) at his hands until he had put off such symbols of human pride, and was clad in a manner befitting a prophet.

But time has to be reckoned with and the robes, the rubric and the priestly ritual and ceremonies which so offended our fathers have become the order of the day in our ordinations (consecrations). Amid the processions and recessions and the antiphonal chantings, one might easily imagine that we were an escaped remnant of mediaevalism. All this as the representatives of the Christ of eternal simplicities and the open spaces, whose seal of authority was a cross, whose symbol of sovereignty was a crown of thorns and whose physical credentials were a riven side and nail-pierced hands and feet.

In the local church we have made progress also. The pastor "occupies" his pulpit. Mrs. Blank, who "presides

at the organ," is a great artist. The violin obbligato is "simply divine." A visiting prophet is a "guest speaker." Our modern churches have a force of electricians, air-conditioning and heat engineers, and sound mechanics to keep the organ in tune, its motor and reostat working, ventilating apparatus in shape, heat facilities functioning, and the "mike," the amplifier and the movie projector in order. Then there is the "choir mother" to keep the vestments in order. But is it always true that the hungry soul of the man for whom Christ died is fed by this glorious performance? Do we keep him uppermost in our thought, or is he lost in the confusion of operating our gadgets?

Then, too, worship today is contingent upon so many things. If it happens to be a perfect day, a special occasion, the preacher poetically at his best, the choir clicking and all the gadgets in order, Zion prospers, but if not—the preacher may be "promoted"—downward. Gadgets and circumstances have achieved such a divinity in our worship as to merit the rank of Hambone's classic observation: "Ef yo cas' yo' bread on de water in jest de right way, it'll come back to yo' a ham sandwich."

MAGNIFICENT DELUSION

The caption of this editorial is the title of a book by Fred G. Clark, just published by McGraw Hill and Co., Inc. It is not our purpose to review the book except as to its reference to ministerial and church influence in bringing about the communistic social tendencies of recent years. The author quotes from certain official and semi-official pronouncements of strong minority church groups who have largely abandoned the legitimate field of religion for considerations of temporal public welfare. In this the author thinks that perfectly legitimate philanthropy has so completely deflected interest from the spiritual purpose of the church as to open wide its door to a wholly materialistic philosophy of life. We regret to believe that this criticism is all too well founded.

The author does not offer this as an unsupported criticism of the church. He cites the fact that in the beginning the revolutionary attack upon "the capitalistic system" was sponsored by denominational and amalgamated religious groups whose pronouncements he quotes. The Church League for Industrial Democracy (Episcopalian) had at the time 2,861 members, 515 of whom were ministers and bishops. The Methodist Federation for Social Service reported a membership of about 3,000, and 2,500 of them were ministers. The ministerial factor in other groups is not given. Mr. Clark then states that the suggestions and objectives of these various groups were embodied in Bill H. R. 7,480, introduced August 3, 1939.

The sincerity of the clergy is not called into question,

but their mastery of the technical factors of economic, social and industrial organization is challenged, and that means a challenge of the right to use the prestige of a sacred vocation for such dogmatic pronouncements on issues which are material and have a more incidental relation to religion. At this point, "The Problem of Poverty" by Rustgard is quoted: "These ecclesiastics undertake to speak as authoritatively about politico-economic as about religious problems. The obvious deficiency of their knowledge about the former has a tendency to shake our faith in their knowledge of the latter, and they may in time find themselves in a position where they will not be consulted about either." It is implied that ministers are promoting communistic ideas of society at the expense of the creative values of religion and that if religion should be repressed, they may thank themselves for it.

We think that there is more justice in this criticism than we like to admit, and more than once we have expressed the fear that the church might be abandoning its legitimate field for a strange terrain. In our opinion, Christianity can survive only so long as it retains its super-material and super-national character. The use of a pulpit for such propaganda is both unseemly and unfair. It tends to organize people through their prejudices and their emotions, and in that way legislators are stampeded. The guiding star of the average politician is not a principle, but it is the dome of a state or a national capitol and when the ministry joins in the ballyhoo for sharing the wealth and the elimination of the profit motive he becomes as frantic as a rabbit in a blazing sedge field.

This book is worth any man's dollar and we believe that it will help to recover the divine interest and emphasis of the ministerial call.

METHODIST CHURCHES IN FLOODED SECTION MUST HAVE HELP

After we had prepared an editorial in which we summarized the press reports concerning the storm and flood disaster in southwest Louisiana, we received a telephone message from Rev. B. H. Andrews, district superintendent at Lake Charles, which gave an even worse picture than we had imagined to be true. Bro. Andrews reports that Gueydan, Crowley, Indian Bayou, Hackberry, Cameron, Abbeville, Bell City and other coastal charges have suffered great losses to their church properties which have been raised to the proportions of a major disaster by reason of the fact that the people have lost all they possessed and are actually being fed and cared for by the Red Cross and other agencies. In this section cane, cotton, rice, corn and truck crops have been almost completely destroyed and with these, personal belongings, including livestock. Gueydan and Crowley were the greatest sufferers. Thirteen thousand people are reported to be homeless, neighboring towns are exerting every effort for the care of those who have been evacuated, and doctors from New Orleans and elsewhere have gone to the assistance of the people. The pastors with their churches ruined and the people homeless, have no one to whom they may look in this hour of distress except to the Methodists of the surrounding sections. They must have help, and Rev. B. H. Andrews calls upon the Methodist churches and people for assistance. Send all relief contributions to Rev. B. H. Andrews, Lake Charles, Lou-

isiana. They will be acknowledged through the columns of the Advocate as soon as possible. Please do not wait about this urgent call. They need help now and our people will not permit them to suffer.

OUR CAMPAIGN REPORT

As we had announced, we planned to publish the detailed report of the Advocate campaign in this issue. The storm damage and the floods which affected large areas of Louisiana have made it impossible for the reports to reach us even if the work had been completed. We do not wish to publish a report which would be unfair to any district or charge and for that reason we feel that it is but fair to keep the matter open until our issue next week. It will be incomplete for certain sections even then, but we do not wish to delay the matter longer. We hope that any charge or pastor who may seem to be misrepresented will remember that we expect to carry weekly reports following the campaign, and in that way we will try to see that every charge gets credit for its loyalty to the Advocate.

Editorial Miscellany

By Dr. H. T. Carley

DINNER AND DESTINY

We came across the old story the other day of the dog that boasted of his speed. A rabbit came along and he undertook to catch it—and failed. When the other dogs made fun of him he remarked, "Well, the rabbit was running for his life and I was just running for my dinner."

A man can afford to miss a dinner once in a while; but losing his life is not to be taken lightly. A lost dinner can be made up another day; but a lost life is gone forever.

The dog was wiser than some men: to him, a dinner was just a dinner; to them, it is life itself.

The clock and pay-day are the goals of too many lives. Down on the farm some of the hands keep watching the sun to see how long it is till dinner; a few of them want to see how many rows they can hoe before noon. On Saturday night they never figure on how much work they have done during the week, but on how many days they have put in. To them, success is not a matter of accomplishment, but of cash. To them, work is only a necessary evil in connection with wages.

To us, it is a strange philosophy of life that aims at less work and more pay. More pay is all right if the economic system can be made to produce it—and maybe it can. But all pay and no work would leave the world in a bad fix. Ample leisure is desirable for everybody; but leisure and loafing are not very far apart. Non-productive leisure is certainly not much better than productive labor.

A man has to think about his dinner if he wants one—and most of us do. He will think about his destiny, too, if he has a normal number of sane moments. The fiber of his character will be determined by the relative importance he attaches to the two subjects. More and bigger dinners, richer and happier destiny; it is not so much a matter of choice as it is of emphasis.

A rabbit running for his life can outstrip a dog that wants something to eat. And he gains more.

THE DIVINE URGE IN DISCONTENT

By Rev. Levi Dawson

I stood on a hill overlooking the city as night was beginning to fall. At first I could distinguish places and buildings I knew, but as the dusk deepened into darkness individuality was lost in a blur. I could not tell which were roads and which rows of houses. In the black-out not even the neon lights betrayed the presence of a cinema. Everything was indistinct, except here and there a church spire pointing upwards out of the blur towards the stars. Those spires seemed to express the discontent which God has placed within man, and ever presses upwards towards Him.

The word "spire" originally meant "a green shoot," and referred to the blade of grass pushing its way from the dark ground towards the sunlight. It is the root of our word "aspiration," which expresses our highest longings. The first spire was made when a man first put his hands together and said his prayers. These things are not merely symbols of a divine discontent within our hearts. They are reminders of the strange paradox that final satisfaction only comes to the heart that is never satisfied.

* * *

All man's great achievements have come because he was discontented. Every discovery of scientist or explorer, every new invention, has been possible because in some mind there was an urge to press on. The treasures of art are ours to enjoy because men who could really see were never content unless they continued to strive after perfection. The moral life of nations has only been lifted by discontented men. Amos cannot rest while men praise God and oppress the poor. Jeremiah will never be satisfied with a religion of outward show. More modern Christians cannot be content while men remain slaves. Greatest of all, the highest visions of God have only come to men who, like Paul, could say, "Reaching forward—I press on."

It is the satisfied who achieve nothing. It is the man who is willing to rest who finds no rest of God. When man ceases to aspire he begins to decay.

There is need of that message today, for the world lacks the upward urge. We have been content for so long to live on an animal level, to be part of the great blur of things. The story of the past years is a story of horizontal living. We have abolished heaven in our thinking, and with it have gone most of our ideals. Man has forgotten his God and been content to eat and sleep and toil, to drug his mind and soul with the cheap magazine and regular doses of the cinema. He has forsaken his destiny and, losing his aspiration, has lost his inspiration.

And yet there comes the voice of God: You were not meant for that. You were meant to be sons of the Kingdom, not slaves feeding swine. You were made so that you find no rest in contentment but only in doing the will of God. It is a vital word. So many of us have become satisfied. We have made our decision to belong to Him and we have stopped there. We have regarded our conversion as an end instead of a beginning. If ever a man had a conversion to talk about it was Paul, and yet at the end of his life he is still following after, still pressing on, still struggling upward. That holy aspiration is not merely a Christian duty, it is the very life-blood of religion. For lack of it men have become cold. Without it churches have become dead, and a

church that is not pressing on is damned.

Holiness, whether in man or church, is not a state to be reached. It is a vision to follow after. The glory of the Christian life is that there is always something beyond, something more wonderful to pursue. That is the secret of the eternal newness of our faith. It is also the way of life for men and the world. We cannot rest. To cease to strive is to begin to go back. It is only as we press on and up to God that we live and find our peace.

* * *

There is comfort here, too. A Christian is not a man who has attained a certain state, but one who is following a vision. Often have I felt as I read the Sermon on the Mount how hard it is to be a Christian. If our salvation depended upon our reaching that ideal not many of us would have heart to go on.

But this is not a legal code; it is a picture of the Christ. A man belongs to Him when he is striving day by day to become more like Him. It is not our attainments but our strivings which count with Him, and the only man who fails is the man who ceases to struggle.—Methodist Recorder.

A DEARTH OR A DOWER

An astute business man once remarked that a man had to be primed in his youth in order to become an effective power in the financial world. This rule holds good in every walk of life. Militaristic training makes possible a totalitarian state and exalts a life of force. Men grow to admire those who can use force to gain an advantage until might is the aim and conquering power of a nation. On the other hand, freedom to live and work according to individual preference stimulates individual effort, promotes investigation in science and industry, also an enrichment in literature, art and music, producing a democracy in government. That which influences the thinking of a child determines the sort of man he will be and, unconsciously, perhaps, he shapes himself into an individual that seeks to grasp what he is taught to admire. Thus childhood and youth are victimized by adult life; either through a failure to give preparation for a definite life work or else through training to exercise practices detrimental to the highest good of humanity. In early youth a child acquires a mind fixed to a friendly attitude to human kind or else a desire to exploit his fellowman for his own selfish purposes. One, or many, may give the cue to the part that he plays in life. It is at this time that he naturally comes to a sense of God.

It is a hard job for a child to get acquainted with the world in which he lives. His greatest friend is the one who acquaints him with all these mysteries. A little boy who was terribly afraid of storms always hunted for his grandmother when the thunder came and the lightnings flashed. His grandmother had a certainty of God and knew how to explain to him the love of a heavenly Father and his care for his children. On one occasion, when the violence of the storm was approaching, he hurried to the protection of his grandmother and said, "I know it is our heavenly Father, but say, grandmother, He is certainly putting out the stuff now."

So long as there are men and women who have a certainty of God, there will be children who trust in them and grow to be rich in spiritual things. Nothing impoverishes the spiritual life of youth so much as the lukewarm Christian who gives the impression that religion is a take it or leave

it matter; and nothing fortifies youth so completely as the man or woman who says: "This one thing I do—I press toward the mark for the prize of the high calling of God in Christ Jesus."

Each generation carries the responsibility of the Christian attitude to after generations.—Editorial, N. C. Christian Advocate.

IF IT COULD BE DONE

"\$4,000,000,000, the present annual drink bill of the nation, would provide a \$6,000,000 community chest fund for each of the 50 largest cities of America, a \$3,000,000 chest for the next 50, a \$1,000,000 chest for the next 100, and a \$200,000 chest for the next 1,000 cities.

"In addition the drink bill would provide 5,000 hospitals with a sum of \$100,000 for free work among the poor, and would erect a public hospital at a cost of \$250,000, and provide for \$250,000 endowment in each of 1,000 American towns.

"In addition it would provide a \$100,000 playground and endow it with \$200,000 for perpetual care, in each of 1,000 American communities.

"Having done all this it would still pay for the entire bill of the American Army and Navy, and have enough left over to pay the salary of the President of the United States, all members of his Cabinet, all members of the Supreme Court, all members of the Senate and of the House of Representatives, all Federal Judges and United States District Attorneys.

"When all this was paid there would be enough left on hand to erect and endow 2,000 public libraries at a cost of \$250,000, and provide for doubling the facilities of 2,000 libraries already erected at a cost of \$250,000.

"Having done all this we would still have \$150,000,000 to apply on other government expenses."—Dr. Roy L. Smith, of Los Angeles, Calif., in The National Voice, March, 1940.

BRITISH CHURCHMEN DISCUSS WAR ISSUES

A group of Great Britain's most distinguished churchmen, speaking from London to the American people, will discuss the "Spiritual Issues of the War" during an August series to be heard each Sunday through facilities of the National Broadcasting Company.

Selected as representatives of the different Christian faiths in the British Isles, the clergymen will be heard weekly from 1:30 to 1:45 a. m., CST, over the NBC-Red Network.

The Rt. Rev. Geoffrey Francis Fisher, Bishop of London, considered one of the most brilliant and influential younger bishops of the Anglican Church, will speak Sunday, Aug. 11. Bishop Fisher follows His Eminence, Arthur Cardinal Hinsley, Catholic Archbishop of Westminster, who inaugurated the series on Aug. 4.

The Rev. Dr. Robert Bond, Moderator of the Federal Council of Evangelical Free Churches, will be heard Sunday, Aug. 18. Dr. Bond is Secretary of the Methodist churches of Great Britain—the most important executive position in that denomination. The speaker for the concluding broadcast of the series, Sunday, Aug. 25, has not yet been scheduled.

There are few more pitiful sights than an "over-exposed and under-developed" girl mincing her way on the street in zero weather.—Ex.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD'S WILLINGNESS TO SAVE MEN

By J. W. Boswell, D. D.

(Matt. VIII—2, 3)

(Dr. Boswell, once editor of this paper, wrote this sermon on March 15, 1902. It is published from the original manuscript—Ed.)

God is willing to save. There should be no trouble in accepting this. For, from beginning to end of the history of God's dealing with men, there is no word to the contrary.

God manifested this on the very day that man sinned, and in due time demonstrated by the sacrifice of His Son.

Searching for a reason, we find it in His love—"God so loved." And inquiring further as to why He loved, we see it in the fact that man is in His "own image"—and notwithstanding his fallen and sinful state, he is capable of realizing, apprehending and loving God.

Why then should any one hesitate to take advantage of God's offers in the gospel and make a personal application of the atoning blood to his own heart?

The answer is because man knows himself to be such a sinner that he fears, lest he be esteemed guilty of presumption, and meet with rejection. Many men are ready to say: I know all this, but I am such a great sinner, surely God cannot save.

This would not be the case if men always considered the magnitude of divine mercy, and looked at God through Christ, instead of the greatness of their own sins. This effort at comparing the greatness of individual sins with the magnitude of mercy, grows out of improper conceptions, not only of the relative strength of sin and grace, but of God's attitude toward individual sinners. Men, somehow, imbibe the idea that grace is not intended for all, and that probably they are not included in the fortunate number. Now, I undertake to say that God is as willing to save one sinner as another, and is as willing to save you, no matter how great a sinner you are, as if Christ had died for you and no one else. St. Paul's conception of the matter, and his manner of looking at it, was different. He knew the magnitude of sin, and its all-pervading influence, but he said: "Where sin abounds, grace does much more," and trusting in that grace he said: "It is a faithful saying and worthy—that." It was at this point the poor leper was troubled.

He acknowledged the divine ability—"Thou canst," but he was not so sure of the divine willingness, hence coupled his

acknowledgment with a doubt—"If Thou wilt."

Why he doubted Christ's willingness, we do not know—the inference is that such was the nature of his disease and its disabling effects, he supposed that Christ was not even willing to look upon him.

But the case was urgent, and this was his opportunity—he could but try and he did.

Jesus, seeing his earnestness, said: "I will, be thou clean!"

Having considered the willingness, we may now briefly consider God's power to save. To what extent can God save? There is no limit, whether we look at the atonement in its application to the race or to individual cases.

If you ask: Did Christ die for all men? I answer, yes. And I would sustain that answer by saying:

1. It accords with the plain teachings of the Word.
2. It accords with the mercy of God.
3. It accords with God's justice.
4. With all the knowledge we have of the dealings of God with men.

If it be asked: Can God save every man? I answer, He can, because He has not only provided for all men, but has made it possible under the atonement to forgive all sin.

Take the leper as an illustration of the extremest case. Leprosy is a type of sin—is to the soul what leprosy is to the body. But Jesus healed the leper. He can therefore heal the worst case of sin.

Sometimes in our preaching we put sinners beyond the reach of mercy. But it is without authority and absurd to think of a soul, under the gospel, as beyond the reach of the arm of God. He is able to save all them to the uttermost, and Jesus Himself says He "came to seek and to save that which was lost."

No! God will not cast off. He who is infinite in goodness, is infinite in mercy, and that mercy is extended to man as long as he lives.

Only at the bar of judgment does He turn to vengeance. Now is the day of mercy, not then.

FAITH MAKES REFUGEES INTO PILGRIMS

By Winship Storey

Among the most pathetic figures of the war are the refugees. Helpless, homeless, fleeing from the horror that pursues them and not knowing where to go; mercilessly butchered by the aggressors, hopelessly hampering the movements of those who would seek to save them, perplexed, bewildered, broken folk.

Any sort of a refugee is a pathetic sight, but a spiritual refugee is most pitiable of all—fleeing from Life, which hits him so hard, and knowing no refuge for his spirit. Unable to contribute anything to the national morale because the few poor things he thought he was sure of have been torn up by the roots and he is left with no resources of the soul to steady him. He cannot understand Life; realizes in a dull sort of fashion that it has fallen to pieces. Things he thought were permanent are no longer there. Things that his whole soul revolts against considering permanent seem

to have established themselves so strongly that there seems to be no prospect whatever of overthrowing them. Life as he has known it is gone forever; what the future holds, he dare not imagine.

The spiritual refugee is, however, often a brave man. He has to be, for he stands in his own strength, if he stands at all. No coward heart was poor Henley, thanking "whatever gods may be" for his unconquerable soul. But in spite of his fine, dour doggedness of spirit he is a refugee, for gratitude to "whatever gods may be" is not the mark of one who knows God as his refuge and strength. This very fact invests with an almost pathetic appeal the rousing defiance of his words—

*"In the fell clutch of circumstance
I have not winced nor cried aloud
Under the bludgeonings of chance
My head is bloody, but unbowed."*

And yet I cannot but feel that Barrie was right when he said: "A fine mouthful, but perhaps 'My head is bloody and bowed' is better." For Barrie is thinking of a head bowed not in defeat but in worship, and such a soul meets the worst that life can deal out to him not with a fearless defiance—fine as that is—but with a fearless Faith which is a finer thing still, for it changes him from a refugee into a pilgrim.

—Methodist Recorder (London).

BEING FUNNY WITHOUT TRYING

Wit is a rare commodity. It is something more than being funny, and decidedly more than telling funny stories. The person who has to tell funny stories in order to be funny, well, he may make people laugh, but he is far from being a wit and even far from being a humorist. Note how the typical Irishman can make people laugh without telling a funny story. He is endowed with humor which seems to flow naturally. It is well illustrated in these examples from "Ezra, in the Methodist Recorder":

The way the genuine Irishman expresses himself always charms me. What could, for example, be more delightful than the words of Mr. Grogan about the female sex? "Wimmin," he said "is mighty similar in wan way." "An phwat's that?" enquired his friend Mr. Hogan. "Well," said Mr. Grogan, oracularly, "no matter how minny av thim ye get acquainted wid, begorra they're all aloike in bein' different from wan another!"

Mr. Grady too, said something worthy of immortal remembrance at a meeting of an Hibernian society at which he was given the honor of proposing the toast of the president. He did so most happily. "Here's to the president av the society, Misther Patrick O'Rafferty," he said, "an' may he live to ate the hin that scratches over his grave!" Mr. Doolan's remark to his boy should not be forgotten, either. Mr. Doolan was gardening. "Where did ye put the hoe I saw ye wid?" he asked his son, who was assisting him. The boy looked around, and answered: "I dunno. It's gone intoirely." Then Mr. Doolan got angry. "Thin Oi'll break ivtry bone in yer body wid it if ye don't foind it," he said.

Different in kind, but very delightful, were the words Mr. Ryan used about his wife on the day she left this world for another. "Bridget's gone, poor soul," he said, and added: "Faith, an' she was a good woman; she always hit me wid the soft end av the mop!" So had she tempered justice with mercy, as we all should strive to do.

—Exchange.

CONFERENCE NEWS AND PERSONALS

Rev. J. B. Cain is to be assisted in a meeting at Hazlehurst by Rev. Otto Porter. The meeting will begin the first Sunday in September.

Dr. R. H. Harper and his able associate campaigner, Rev. Don L. Harwell, continue to make strides toward reaching the goal of 400 in the Alexandria district, which we feel reasonably certain they will do.

Dr. H. L. Carruth, local preacher of Koko, Miss., had surgical treatment in the Baptist Hospital, Jackson, but is now at home with every indication of a speedy recovery.

Rev. A. M. Broadfoot, pastor at Bolton and Raymond, spent more than a month in the Baptist Hospital at Jackson recently, but is now at home where he is making good recovery.

Rev. Frank E. Dement and Rev. W. S. Cameron had the assistance of Rev. J. B. Cain in revival services recently, the former at Mt. Pleasant on the Gallman charge, and the latter at Center Point on the Barlow charge, both in the Mississippi Conference.

Mrs. Lee H. Bird, at Wanilla, Miss., writes us that she likes all of the contents of the paper and the Sanctuary Page in particular. We hope that she may continue to find pleasure and profit in the pages of the Advocate.

Friends of Mrs. W. W. Woollard throughout the North Mississippi Conference will be glad to learn that she has returned to Mississippi following her extended sojourn in Virginia. She will be located at Water Valley, Miss.

Mrs. J. S. Pigott, Rt. 1, Zachary, La., writes that she has been a reader of the Advocate so long that she does not feel she can do without it. We appreciate very sincerely her interest in the paper and we hope that it may never grow less.

Rev. S. S. Bogan, who has been living at 1712 Oxford Street, Shreveport, has moved to Rodessa, La., Post Office Box 485. This means that Bro. Bogan has moved to the church which is his both by creation and by appointment.

Rev. and Mrs. Carl Lueg are enjoying a delightful vacation journeying through the Big Smoky Mountains, according to a card received from them at Chattanooga. They expected to go on to Junaluska before their return to Hammond.

Rev. J. C. Whitaker, pastor of St. Mark's church, New Orleans, has returned from his stay in Atlanta where he went to complete his work for the degree of Bachelor of Divinity. We regret having missed his visit to the office on last Thursday.

Dr. Adrian M. Serex, district superintendent at Shreveport, La., was a visitor at the Advocate office on Tuesday of last week. Dr. Serex is optimistic over the outlook for the work in his district, all of which seems to be going along in a very satisfactory manner.

Rev. J. A. George, pastor of the Oxford-University church, says that his people continue to shower him with kindnesses and that he and his family are very happy to be among such lovely people. His congregations increase and the work of the Kingdom is going forward. We appreciate his good work for the Advocate.

A notice appearing elsewhere brings us the first knowledge that we had had of Mrs. R. F. Witt's illness. Sister Witt is the wife of Rev. R. F. Witt, a superannuate of the Mississippi Conference. She lives in Meridian. We are glad to know that the operation which she had promises a speedy recovery from her accident.

Rev. Alfred Brown is giving a constructive leadership to our church in Zwolle. Recently a community gymnasium, built by the Methodist church several years ago, was remodeled for an educational building, and the church grounds have been beautified. Finances are at their best and progress is shown in every department of the church work.

Rev. D. F. Anders reports the work at Rayne, La., as moving forward in a very fine way. He is in the process of completing a rebuilding program at a cost of \$4,000, which includes the addition of ten rooms for educational purposes, as well as the remodeling of the main church building, and best of all the improvements were paid for as the work proceeded.

Mrs. Waldron, a member of Gibson Memorial church, Vicksburg, Miss., brightened the Advocate office by her visit on last Thursday morning. We appreciate the fact that she came out of interest in an institution which she had known and appreciated through the years. She has been spending a few days in the city and we hope that she will not forget us when she comes again.

Mrs. C. M. Martin, Advocate representative for East End church, Meridian, is enjoying a course of summer work at State College, Miss. She writes enthusiastically concerning the experiences at the lectures and meeting old friends whom she had known in years gone by, and best of all she does not forget her interest and love for the Advocate.

Friends of Bishop Hoyt M. Dobbs, who is spending the month of August at Hendersonville, N. C., will be glad to learn that he is enjoying the mountain air and is gaining strength for his work both by reason of the rest and the glorious climate. Although he is away in this mountain retreat his heart is with his work and his people in Mississippi.

Rev. Roy A. Grisham, Executive Secretary of the Board of Education of the North Mississippi Conference, reports another good offering for the home and foreign mission enterprise during the month of June, 1940. Bro. Grisham does a good piece of work in keeping the churches informed of their obligation and the results of their work.

Rev. W. H. Lewis, superannuate of the Mississippi Conference, whose home is in Meridian, found it necessary to undergo an emergency operation at the Baptist Hospital in Jackson recently. Bro. Lewis and his wife have gone to the home of Mrs. J. W. Lester, on the Perry Road near Jackson, for a vacation, and Bro. Lewis is there at the present time and is doing very nicely.

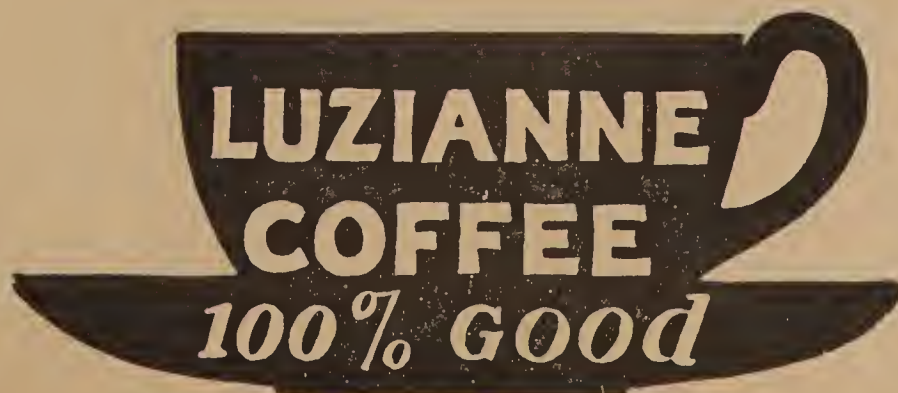
Mr. Wm. Kropp, a useful member of our church at Yazoo City, Miss., died on Wednesday of last week. He had been president of a large men's Bible class in his church, and his going will be a distinct loss. The funeral at Yazoo City was conducted by Dr. C. W. Crisler, and the service at Newton, where he had formerly lived, was in charge of the pastor, who was assisted by Rev. J. B. Cain.

Rev. L. A. Carrington continues to devote his whole time and strength to a full summer program. He will hold nine revivals in the various churches of Hall Summit charge, and at the same time Mrs. Carrington will conduct daily vacation schools in connection with the revivals. This, however, is the usual way of the Carrington's during the summer and the churches greatly appreciate their leadership.

LaVerne Davis, daughter of Rev. J. J. Davis, Haughton, La., has been critically ill at Tri-State Sanitarium, Shreveport. We are glad to report that she is now improved. Bro. Davis has done a great work since coming to Haughton after the last Conference, the parsonage has been completely renovated, the salary increased, and plans are being worked out to build a church in the Bellvue oil field, a point on that charge.

Chaplain Albert F. Vaughan, a member of the Louisiana Conference, is now stationed at 630 Tuxedo Avenue, San Antonio, Texas, which will be his permanent address until his retirement from active service in the Army. Bro. Vaughan will be on leave until his retirement becomes effective. He has given long and faithful service as a chaplain in the Army and has been a valuable representative of the Methodist Church in that relation.

Judge J. G. McGowan, member of the Supreme Court of Mississippi, is a candidate for re-election to that post in the primary of August 27. Judge McGowan served eleven years as chancellor and he is now completing his second term as justice of the Supreme Court. We have known and have had the honor of the friendship of Judge McGowan for many years and there is no public official of our acquaintance for whom we have more sincere regard, nor any man for whose judicial integrity we have more respect.



Rev. C. E. McLean is in a meeting at Vivian, La., this week. He is being assisted by Dr. A. M. Serex, district superintendent.

Rev. B. D. Watson is much pleased with the progress being made in his work at Jena. He says it is going over one hundred per cent.

Mr. and Mrs. E. F. Ayrand, Newellton, La., have our gratitude for the thoughtful words concerning the paper. It is a joy to serve people who appreciate your aim and effort.

Rev. E. W. Ulmer, pastor at Mt. Olive, Miss., reports good progress in his work at that place. Bro. Ulmer has a beautiful place in which to live and a fine people with whom to work.

Dr. and Mrs. J. R. Countiss, of Starkville, Miss., are spending a brief vacation in New Orleans, the guest of their doctor son, Eugene Countiss, who is practicing his profession in this city.

Dean Hawk, Southern Methodist University, Dallas, was the preacher at First Church, Shreveport, on last Sunday, according to a letter received from the district superintendent.

Rev. and Mrs. John L. Williams, Children's Home-Finding Society, New Orleans, are spending their vacation with their children in Pittsburg and New York City, according to a card received from Bro. Williams a few days ago.

Rev. C. D. Atkinson, Opelousas, La., says that he had seven young people at the District Young People's camp, and that he now has three at the state-wide assembly at Camp Brewer, which is a very good record for Bro. Atkinson and his charge.

Rev. W. F. Howell, pastor at Bonita, La., received six members in a recent meeting at Beekman. He reported good attendance in a meeting at Bonita last week, and this week he is engaged in a meeting at Jones, La.

A letter from Dr. Dana Dawson indicates that he is rapidly becoming himself again after the strenuous work in connection with the building of the magnificent educational annex of First Church, Shreveport, pictures of which we carried in a recent issue.

An item of interest to both Louisiana and Mississippi was the announcement, carried in the New Orleans Sunday papers, of the engagement of Miss Margaret Paterson, daughter of Mr. and Mrs. A. B. Paterson, of New Orleans, to Dr. Eugene H. Countiss, son of Dr. and Mrs. J. R. Countiss, of Starkville, Miss.

Bro. W. H. Underwood, of Watson, La., in addition to expressing his appreciation of the Advocate, says that he has traveled through every state along the Atlantic coast, and that he has found no lovelier place than Lake Arthur, La. He has already arranged to spend the greater part of next summer at that place.

Dr. W. L. Doss, whose aged mother and sister live at Gueydan, says that reports indicate water six feet deep in the town and that he has been able to get no message through to his mother and sister, nor has he been able to go down there. This is a part of the distressing situation which prevails throughout that section.

Our pastors and their people in the devastated sections of southwest Louisiana will need the sympathy and help of the churches throughout the state in the difficult situation which they face on account of the

storm and flood. We should not wait until their need becomes desperate, as will be the case in a short time if help is not forthcoming.

Rev. E. B. Chaney, pastor at Franklinton, La., had the assistance of Dr. W. W. Holmes, Rayne Memorial Church, New Orleans, La., in a meeting which ran from July 28 to August 2. Bro. Chaney expresses his great appreciation of the services rendered by Dr. Holmes, and for the great strengthening of the faith and loyalty of his people as a result of the meeting.

Rev. J. Cude Rousseaux, pastor of Colfax and Montgomery, La., has been an unfailing friend of the Advocate throughout the years, and in order to be sure that his charge was fully and creditably represented in the Advocate campaign report he has renewed the subscriptions for his charge and asks his people to send their remittances to him instead of to the Advocate.

We have received word from Mrs. T. J. Cooper, of Coldwater, Miss., regarding the accident which befell David, the son of Rev. G. R. Williams, pastor of the church at that place. David was seriously ill all last year and about three weeks ago his leg was broken when he was struck by an automobile. He is now in a cast in the Baptist Hospital at Memphis, but is expected to be brought home in a few days.

A letter from Mrs. L. W. Eichholtz, Greenwood, Miss., calls to remembrance contacts with her in the years which are past and a friendship cemented in the bonds of sorrow, the meanings of which are revealed in the mellowing light of the years. The editor was her pastor in 1914, when she passed through the deep waters in the death of her daughter, Mrs. Lewis, at Columbus, Miss. Since that time she has given her life to the rearing of Lalla Walker, a baby at the time of her mother's death.

Rev. A. W. Townsend, Jr. says that his work is coming along nicely at Hodge, La., where all finances are up to date. Three-fourths of the Benevolences for the year have been paid, superannuate claims paid to date, twenty-five credits issued at a school for training Christian workers, and a vacation church school, with an enrollment of seventy-five and an average attendance of fifty. The school ran for two weeks. Twenty-five members have been received into the membership of the church. Bro. Townsend and his wife spent the latter part of July with Mrs. Townsend's home people in Huntington, West Va. They journeyed by Washington through the Shenandoah Valley and over the Skyline drive to New York City and the World's Fair, and came back by Niagara Falls. They were accompanied by Rev. and Mrs. W. E. Trice of New Orleans.

REVIVAL AT BUCK GROVE CHURCH

We began our revival meeting at Buck Grove church, Summerfield circuit, Saturday night, July 27th, with the opening sermon preached by Dr. D. B. Raulins, superintendent of the Ruston District, and continued the meeting through the week until Sunday night, August 4th.

The pastor was then joined Monday night, July 29th, by Rev. C. M. Morris, of Lockport, La., who preached a series of spiritual life sermons. We feel sure that through the influence and power of these sermons, together with our prayers and faith towards

God, the church is now greatly revived. We received four new members in the church by profession of faith.

B. H. SIMMS, P. C.

ARMY AND NAVY CHAPLAINS

The increase of the standing Army will necessitate the commissioning of chaplains to a number greater than at any time since the World War.

The work of the Army chaplain is "to provide the facilities for religious public worship to the military personnel; to give spiritual ministration, moral counsel and religious guidance to those under military jurisdiction; to be the exponent in the military establishment of the religious motive as an incentive to right thinking and right acting; to promote character building and contentment in the United States Army by precept and example and thus add greater efficiency to those engaged in the military defense of the country."

To be eligible for original appointment as chaplain, a candidate must be, at the time of the preliminary examination, a male citizen of the United States, between the ages of 23 and 34 years. He must be regularly ordained, duly accredited by and in good standing with some religious denomination or organization which holds an apportionment of chaplain appointments in accordance with the needs of the service. He must be a graduate of both four-year college and three-year seminary courses, and actively engaged in the ministry as a principal occupation in life and be credited with three years experience therein.

A minister who is commissioned in the Officers Reserve Corps must meet the following requirements: A male citizen of the United States between the ages of 24 and 42 years, possessing the degree of A. B. and Th. D., or their equivalents. He, too, must have had three years of successful experience in the pastorate. The regulations add the following: "A practical understanding of the principles of applied psychology and sociology is of inestimable value; musical talent and training both instrumental and vocal constitute a valuable asset."

The personal qualifications stressed are attention to duty, tact, initiative, intelligence, judgment, force and ability as a leader.

There are eleven denominational agencies through which endorsement of applicants for the chaplaincy are made. The General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C., represents over 25,000,000 Evangelicals. The approval of this Committee is necessary to the consideration of any application made for the chaplaincy. Ministers desiring to enter the Army and Navy as chaplains should write at once to the General Committee, requesting blanks.

The proposed increase of the standing Army to 1,200,000 men will require the services of 1,000 chaplains. There are now serving in the regular Army 137 chaplains, 33 of whom are Roman Catholics. The Reserve Corps has 1,009 chaplains, and of these 170 are Roman Catholics. Approximately 100 Reserve Corps chaplains have recently been called up for a year's service in the Army, and more will be called later. The National Guard has 223 chaplains, of whom 59 are Roman Catholics. This gives the grand total of 1,374 chaplains now holding commissions.

A large proportion of the chaplains in the Reserve Corps and in the National Guard will not be able to serve because of

their age or their inability to pass the stringent physical examination required. The statement has been made that the government will need at least 400 trained ministers in addition to those now holding commissions as chaplains.

It is highly desirable that every denominational leader shall lend his influence in persuading the best young men we now have in the ministry to consider as their calling the work of the chaplain. The program for national defense is going forward rapidly, no feature of which is more important than the securing of a sufficient number of capable, consecrated and thoroughly trained young ministers as chaplains in all the branches of our national defense.

RUFUS W. WEAVER,
Chairman, General Committee
on Army and Navy Chaplains.

BEING "DEEF" HAS ITS COMPENSATIONS

"Not Losing Much"

Dear Dr. Reamey:

As near as I can judge from what I see in the Advocate these days, our church leaders are like the Martha of the New Testament, concerned about many things of minor importance and neglecting the chief work the Savior sent out His disciples to do.

I am too deaf to hear preaching, and used to think it would be fine if the Advocate would print a Gospel sermon occasionally.

Since reading the one at Christmas-time entitled "The Wisdom of the Shepherds," and the one recently by Bishop . . . on "Heaven," I have concluded if these are fair samples of present-day preaching, I am not losing much by not hearing them.

—A. R. Lockhart, in Virginia Meth. Adv.
Barboursville, Va.

BISHOP LEE'S PLANS

Bishop Edwin F. Lee has carried a heavy schedule of speaking engagements throughout the summer months in addition to giving attention to personnel needs and other items requiring attention relating to Malaysia and the Philippines. During July and August his speaking engagements have included the following: an address on "The Philippines and the Malayan World," before the Seminar on Interpreting the Pacific Area at Silver Bay, New York; Sunday, July 21st, Mount Sequoyah Assembly, Fayetteville, Arkansas; Sunday, July 28th, Bay View Assembly, Bay View, Michigan; Sunday, August 4th, Lake Junaluska, North Carolina; Sunday, August 18th, The Hedding Summer Assembly, Exeter, New Hampshire. Bishop and Mrs. Lee expect to sail from San Francisco on the S. S. President Pierce September 6th, en route to Manila and Singapore.

A CREED FOR TODAY IN WORDS OF TODAY

By William Adams Brown
Union Theological Seminary

(1) This is a meaningful world because the living God is at work in it.

(2) We know that God is at work in the world because He is speaking to us in nature, in history, in the institutions of human society, in our own souls, but specially through the living Christ—the story of whose earthly life, sacrificial death and triumphant resurrection has been preserved for us in the Bible and whose continuing

influence is being mediated to us through the Church.

Through this revelation God is telling us some things we need to know about Himself, about ourselves and about our world.

(3) He is telling us about Himself, that He is Christ-like, that is, that He is at once uncompromising and tender, at once wise and patient, but above all that He is all-sufficient, able to do for us, exceeding abundantly above all that we ask or even think.

(4) He is telling us about ourselves, that in spite of our limitations and failures, our weakness, our selfishness, our ineffectiveness, our restlessness, it is His purpose to make us over into the kind of person Jesus Christ was in His human life, that is, strong, God-centered, effective, unified.

(5) He is telling us about our world, the part which we can see and science can describe for us, and that larger part that is unseen, of which science can tell us nothing; that in spite of all its mystery and tragedy it is God's world and that He is making it over into the kind of place that is fit to be a home for His sons and daughters.

(6) He is telling us further that the agent He has chosen for His transforming work is His Church, not the imperfect institutional approximation which we see today, but the company of men and women who have been made alive by Jesus Christ and are living in His fellowship; those who are still on earth and that larger company who have gone before and who are to come after—what the Creed calls the communion of saints.

(7) So much in general. But God is telling us something in particular. He is telling us, that however often we have failed in the past and however helpless and blameworthy we may feel in the present, there are resources in God which can make us all that He would have us be and that the way to lay hold of these resources is through simple faith that works by love.

(8) What is true of us as individuals is true of all of us together. There are resources in God that can make over His Church. More than this, and better than this, there are resources in God that can make over our world. And the way to lay hold of these is through faith that works by love.

(9) Finally, how can we be sure that we are right when we say of God, "We know that this is His plan for us, for His Church and for our world?" Because in the measure that we live by any other gospel we become weak, ineffective, disorganized, unhappy; in the measure that we live by this gospel we become strong, effective, unified, happy. And what is true of us as individuals is equally true of the Church and of the world.—The Christian Student.—Reprinted from "The Union Review," March, 1940.

TO A CORNERSTONE

The old church is no more. Its ivied walls and steeple are but a golden memory. The corner lot is now a peaceful lawn, like a green blanket laid over the bed of the past to keep forever warm those soul sentiments that never die. Only the cornerstone was saved, good old cornerstone. You survived the wrath of the wrecking crew unscathed, but what havoc was wrought to the walls that rose on thee. Resting in the new church, you will help to keep the memory green even when the frigid frosts of winter have dyed the grassy blanket brown.

The wreckers did not harm you. We saw

the Godward-pointing steeple of Old Salem, above you, come crashing to earth, thrice a thousand bricks burying you, but you suffered not a scratch. The only scratches on you were made by matches in the hands of imperfect saints.

No, the wreckers can neither harm you nor what you stand for. There is a lot of church-wrecking going on in the world today. But you stand as the symbol of the eternalness of the Church. The gates of hell shall not prevail against her. How the whole building, fitly framed together, was measured and joined in relation to you. Many a storm shook Old Salem and many a whirlwind made the ancient weather vane spin and scream. But wind and storm held no terror for you. May I be like you.

—Evangelical-Messenger.

SHIFTING POPULATIONS PICTURES

A new set of "Story Photo Enlargements," entitled "Shifting Populations," has just been released. It consists of ten attractive enlarged and mounted photographs. On the back of each photograph a sheet of information provides material for the leader. These sets are suggested for wall display purposes or for educational work in Sunday school groups, missionary societies, Epworth Leagues, and other local church organizations. The pictures are sent out by express, in a compact fibre case, the user paying transportation charges.

This particular set will fit in with the home mission study topic for the current year. Another set recently released covers Methodist work in Puerto Rico. Other sets available are: "The Ministering Church" (general), "Africa," "At Work in India," "Central China," "City Missions," "Henderson Settlement," "Home Missions at Work," "Latin American Mission," "Negro Work," "Pacific Japanese Mission," "Pittman Center," "Rural America," and "Christian Education for Methodists."

These sets may be secured from the following places: Stereopticon Dept., 740 Rush Street, Chicago, Ill.; Stereopticon Dept., 8 E. Long Street, Room 828, Columbus, Ohio; Miss Elizabeth Avery, 125 Marchessault Street, Los Angeles, California; Miss Ruth Partridge, 720 Omaha National Bank Building, Omaha, Nebraska; Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa.; Miss Christine Knudsen, 581 Boylston Street, Boston, Mass.; Stereopticon Dept., Iliff School of Theology, Denver, Colorado; Mrs. B. F. Valentine, 150 Fifth Avenue, New York, N. Y.; Miss Lucy Juza, 370 Pittock Block, Portland, Oregon; Miss Elizabeth Jennings, 32 S. Snelling Ave., St. Louis, Minn.

ADULT ELECTIVE COURSE FOR OCTOBER-NOVEMBER, 1940

"What Does It Mean to Be A Christian?" is the title of the elective course for adults which will appear in the ADULT STUDENT during October and November, 1940. It deals with such topics as "The Marks of a Christian," "What the Christian Believes," "Resources for Christian Growth," and "Meeting Difficulties As Christians." The writer is Rev. Walter Towner, director of the Young People's Division of the Board of Christian Education of the former Southern branch of the church. Helps for teachers will appear in the CHURCH SCHOOL MAGAZINE at the same time. Sample copies of the ADULT STUDENT can be secured by writing to Dr. C. A. Bowen, 310 Broadway, Nashville, Tenn.

THE CHURCH PEW

THESE HAVE ACTUALLY HAPPENED—A LAYMAN SAYS

Dear Dr. Duren: In the Advocate for July 25th, you have a reprint of an article from "Lorenz's Choir Courier," headed "THESE HAVE ACTUALLY HAPPENED." The writer asks, "Have you heard of the tenor who sang 'Now I Lay Me Down to Sleep,' just before the sermon?" No, but I heard a soprano sing it just before the sermon, and under circumstances that made it particularly incongruous. A number of years ago in a church of which I was then a member, on a beautiful Sunday morning in May, the pastor was holding the opening service of a revival meeting that was to continue for a couple of weeks. His sermon that morning was to be what he called his "opening gun." There was a visitor in the choir, the sister of one of its members, and she had been invited to sing a solo. At the indicated time she arose, and in a voice that matched her gown and complexion perfectly, she trilled forth:

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

It was a pretty little song about her mother teaching her to pray, etc., but—marvelously unsuited to the occasion.

At another time I was invited to make a Temperance address before a large young people's class in a prominent Methodist church in the same city. Under the leadership of a very enthusiastic singer they sang a number of hymns, so many in fact as to leave little time for the address, but just before I arose to speak on **Temperance and Total Abstinence**, they sang most lustily:

"I've reached the land of corn and WINE."

If what they sang was really so they surely needed a temperance talk.

No doubt many of your readers can contribute similar stories from their own experiences.

Why is it that many Methodist preachers have so little idea of coordinating their special music with the rest of the service—hymns, prayers, scripture readings and sermon? Most anything will do with them, so long as it is about God, heaven, divine love, angels or mother. I have even heard the "Ave Maria" sung as a solo in Methodist churches, and more than once.

Christian song is a most important means of grace, but only when selected intelligently, and sung prayerfully, and with the spirit and understanding. Let's remove the reproach of carelessness in such matters from Methodism.

Very truly your,
A. F. G.

(We heard just recently of a minister who was to preach on a special occasion in a mid-Western university center. When he read the program for the morning he was taken aback when he observed that his sermon was to be followed with, "The Great Awakening."—Editor.)

"HOW CAN I GET THE FAMILIES IN MY CHURCH TO READ THE BAPTIST STANDARD?"

By Manon Seawell

Sometimes when pastors are considering the budget plan of having every home in

the church receive the Baptist Standard they will say, "I believe wholeheartedly in the paper and the plan, but how will I get some of the families to read the paper? I want it to be of paramount benefit to all the members of every family."

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, while presiding as chairman of a committee on Southern Baptist papers in Nashville the other day, told how he keeps the Christian Index before his members. Each Sunday night at the preaching service he has a young man or woman, previously notified, to speak five minutes on "The Most Interesting Thing I Read in The Christian Index This Week." It has become quite an interesting feature of the Sunday night services; it gives 52 different young men and women in the church the opportunity to appear before the congregation annually; it continually keeps the contents of the state denominational paper before the large Druid Hills membership; it places proper emphasis on the importance of the state denominational paper. If it should be read by one Baptist family, it should be read by all.

Many pastors have a Baptist Standard night once each quarter at a Sunday evening service or mid-week prayer service. A program is arranged as follows: Carefully selected laymen, women, young people and boys and girls, are asked to review portions of a current issue—the layman will report on editorials and laymen's work; the W. M. U. member will tell all the interesting things on the W. M. U. page that week; a little child will tell the story on the Boys and Girls Page, and report what the Jolly Comrades are doing. Others continue until a diversified program that covered in one service all phases of Baptist life has been enjoyed. In many churches one such service each quarter for a year would use some member from every family, for about twelve persons speaking from two to five minutes each are needed for each program.

Try one of the above suggestions.

—Baptist Standard.

QUIT MEAT, LIQUOR, TOBACCO, REACH CENTURY MARK!

Don't Live on Death, Avoid Worry,
Says Doctor of Ninety

(From Health Letters of Mr. W. B. Reilly)

Los Angeles, Calif., June 1st, 1921.—Dr. James Martin Peebles, physician and author, who celebrated his 99th birthday and has written a new book on "HOW TO LIVE A CENTURY AND GROW OLD GRACEFULLY," ascribes his long life in a large measure to abstinence from eating animal flesh. Dr. Peebles stopped eating meat when he was 39 years old. He wrote his book on the rules of living when he was 62.

Asked what he considered the greatest contributory cause to his long life, he instantly replied:

"One cannot strengthen life by living on death. I cannot bear the idea of eating dead cows and dead hogs; and it is not necessary. See how strong are horses and oxen—they do not live on dead flesh."

Other rules he made for himself and which he said he believed had helped him to reach his advanced years included:

"Go to bed every night at 8:30. Out of bed

every morning at six. Never use tobacco. Never use intoxicating liquors—never complain."

"Avoid all worry and keep an harmonious mind. Worry is among the worst things in the world. Have a strong will-power. Always look for the new. Keep calm."

On his 99th birthday, Dr. Peebles walked erect, his sight was good, hearing as good as ever, and his appetite and digestion, he declared, excellent.

Asked what his plans for the future were, he replied:

"To live a number of years more and to write at least another book. This will be on the progress of Christianity as it is preached, showing how preachers are leaving hell, fire, brimstone, purgatory and many other old-time dogmas behind."

"There is life in everything. Crush the acorn to earth and the germ looks toward the mountains. In every marble block there is an angel's form awaiting the sculptor's chisel. Good is good. There is no absolute evil in the universe—because God made it."

WISE OR OTHERWISE

By Rev. James H. Felts

Selfish pride always ignores human rights.

A preacher who knows so much you can't tell him anything is nearly hopeless.

It is still interesting to note how college boys and girls can "starve to death all the time" and come home fat and smiling.

A man re-discovers his youth when he is rich enough in friendship to forget lack of money and the reality of age.

If the accomplishments of science are measured by the use made of scientific discoveries and appliances one may well question the value of their contributions to civilization. Just now they threaten the very existence of human values.

If Nebuchadnezzar had been a chemist instead of "growing horns like eagle feathers and nails like birds claws when he did eat grass like an ox," he would have "caught no colds and would have enjoyed excellent health." Next.

Not Caesar's ghost but the spectre of hunger, disease and death stalk behind Europe's mobilized millions.

If certain new theories of revivals and programs produce the right kind of fruit I am for them. If they generate only fad-dists and programists I beg to be excused.

"We, the people," must include much more than "I, the talker," before there is hope for a real movement in the right direction.

The man who preaches liberality and practices stinginess is full brother to the man with a beam in his eye, yet discovered a mote in his brother's eye.

When honor comes to a man it is easy to measure him. If he grows, the honor is well bestowed. If he swells, or struts like a peacock in May, his case is hopeless. Briefly, whether he swells or grows tells the story.

True or false? The gift of gab is a mark of intelligence?

Mrs. Nosey—Professor, does anything ever puzzle you?"

Professor—"Yes, indeed! If exercise reduces flesh, why do so many people have double chins?"—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

In the Foreward of the Guide for the Woman's Society of Christian Service we find these interesting words: "By no stretch of the imagination is it possible to forecast the potential possibilities for service awaiting Methodist women in this new organization, the Woman's Society of Christian Service."

We are told that nothing is permanent except change. But God has endowed us with a capacity to face the new and untried because **change** is a part of His creative plan and purpose. Throughout the centuries, the Christian church has confronted change as cultures, conditions and needs have brought new concepts of life and new standards into being. In the light of history we would be craven cowards to fear it. Rather we would sing with the Psalmist:

"This is the day which the Lord hath made, We will rejoice and be glad in it."

The providence of God has brought us to the threshold of greater opportunities for service. Women from the east, north, south and west, with different but distinctive cultures and backgrounds, will blend their talents and spiritual gifts in a new program of service for the Kingdom of God.

Let us shake ourselves out of our complacency into greater faith, keener insight, braver thinking, more creative action. Leave the beaten path and blaze new trails. Sound a clarion call to all the womanhood of Methodism! "Up, this is the day."

What a challenge! Women of the missionary societies of the local churches, are the plans going forward in your church for the new organization and for the charter meeting in September?

If not, ask your pastor to read his letter carefully, follow out the plans and appoint the suggested committees. If he has not ordered his packet, you will not receive your charter certificate which entitles you to membership in the Louisiana Conference Society of Christian Service.

Order packets and also the Guides (formerly known as handbooks) from Literature Headquarters, Doctors' Building, Nashville, Tenn. The packets are fifteen cents, and the Guides ten cents.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear Co-Workers: At Castalian Springs, near Durant, Miss., beginning at seven o'clock (P. M.), August 15th, and continuing through noon on the 16th, there will be a Conference-wide Spiritual Retreat—a time of special prayer for our new Woman's Society of Christian Service, and a time of consecration and re-dedication to the things for which our organization stands.

The theme for the night's service on the 15th will be "The Woman's Society of Christian Service Meeting Today's Problems." The theme for the morning service on the 16th will be "My Place of Service," and "Personal Commitment." Mrs. B. W. Lipscomb, Mrs. G. A. Brown and others will be present to lead us in our meditations.

May we urge all who can to attend, and especially do we insist that all Spiritual Life Group chairmen be present. We need each other, we need God and God needs us! Come praying that He may lead us and that His will may rule supreme in our new and wonderful sisterhood. Come, let the beauty of the place, the Christian fellowship and the spirit of our Master create within you a new and stronger desire to be a better witness for Him—one more capable of "going into all the world and preaching the gospel."

Please make reservation with Rev. J. E. Stephens, Castalian Springs, Durant, Miss., as soon as is convenient. We are hoping that each auxiliary in the North Mississippi Conference will be represented at this Retreat. We are counting on you!

Most sincerely,

MRS. W. H. RATLIFF,

President.

MRS. W. R. McCORMACK,

Chairman, Spiritual Life Group.

* * *

Coaching Conferences—W. M. S.

Mrs. E. M. Sharp, Conference Mission and Bible Study Leader, announces the following schedule for Coaching Conferences. Two changes have had to be made. Please look to see if that change effects your district.

1. Greenville District, at Indianola, August 20.
2. Sardis-Grenada District, at Sardis, August 22.
3. Columbus District, at Eupora, August 23.
4. Corinth District, at New Albany, August 27.
5. Aberdeen District, at Tupelo, August 28.
6. Greenwood District, at Greenwood, August 29.

Those urged to attend are:

1. Leaders of Mission Study.
2. Superintendents of Christian Social Relations.
3. Superintendents and workers with children in the church schools.

Mrs. Maurice Woodson, Conference Director and Superintendent of Children's Work, urged all workers with children in the Sunday schools to attend these conferences. She will be in charge of these workers in these meetings. Rev. Roy A. Grisham will assist. All meetings open at 9:30 o'clock.

All others interested are welcomed. Every one bring a dish of food. Mrs. Thelma Williams, Conference Superintendent of Social Relations, will assist with the program of these conferences.

Mrs. E. M. Sharp will be present to assist with the Conference on Mission Study.

* * *

Miss Mavis Shinn is vacationing at Route 3, Concord, North Carolina.

NOTHING ABOUT THE WAR?

Now and then a reader asks why the Gazette does not print anything about the war. Don't we realize that this generation is witnessing one of the greatest ordeals the world has ever known, and that the tragedy on so vast a scale cannot fail to affect all our lives? How can we remain silent?

The impact of what is happening abroad

is borne in upon us in a hundred different ways, and if there were anything we might say in these columns which would help toward understanding we should be glad to say it now. But there is already a disproportion in the modern world which gives to news and comment of the war all the force and weight of the war itself. The radio brings bulletins every hour, the daily newspapers keep pace with events over a vast surface of the earth and add the fluid comment of experts who have made a life study of nations and their wars. Our public here on the Vineyard is as intimate with the conditions of the ordeal as any public anywhere.

The war needs clear thinking, but it does not help for our own people to fight it step by step with their emotions. Along with the news from abroad and the comment by experts we need something else without which our capacity for thought is incomplete. This something else is the substance of our own life, national and individual, which we have built in this country and in which we believe. Faith in democracy is hardly enough, unless the faith is being demonstrated in our daily concerns.

As we conceive it, the place of a local weekly, newspaper—a country newspaper if you will—is not to cry up at second-hand even more of the alarms from afar. It is not to weigh even more heavily the frightful balance which stands against normal life and thought, but, on the contrary, to keep filling out the round of our existence with those ordinary things which at this time can best assure us that there is a future and that there is hope.

The omission of war news from these columns is not simply a negative thing; it is, we think, a constructive contribution in a troubled time. Nobody in America can forget or overlook the conflict and the overtones of the conflict, but some may need a root or branch upon which to cling to ordinary life. Our concern, as things are, is with such roots and such branches.

—Martha's Vineyard Gazette.

HOME LIFE

By Mrs. Irving Rowland

I listened to a homely philosopher describe the awe-inspiring scenes of Mt. Vernon, with its many reminders of George and Martha Washington. George Washington turned away from a successful political life to the place he loved best in all the world—his home with its family life. And if this great nation has in its foundation happy Christian home life, then that same factor will be one of the strongest ties in keeping it the most powerful and resourceful nation in the world.

Such a glorious place woman has the privilege of filling—helping to establish and make a happy home that can send out men and women strong in faith and courage, unafraid to tackle the problems of life. Solomon gave these memorable words as he wrote of the praises and properties of a good wife: "Many daughters have done virtuously, but thou excellest them all."

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 18, 1940

By Rev. W. C. Newman

Lesson Text: Psalm 23

Golden Text: The Lord is my shepherd; I shall not want.—Psalm 23:1.

GOD'S CARE OF HIS PEOPLE

This is to be the briefest discussion of the Church School Lesson to appear in this column this year—and for a reason.

The Perfect Poem

Only a presumptuous man would add a word to the Psalm which all men know and love. The poem itself is so beautiful, so vivid in imagery, so clear in meaning, that any enlargement of the theme would seem drab and ugly by comparison with the original.

I can think of nothing in the world that would be really appropriate here except, perhaps, a story I learned to love in my childhood.

It is Ian MacLaren's story, *A Doctor of the Old School*, a story of Scotch folk and their simple, strong faith in God's goodness.

The old doctor had done his best for the people of the Glen in heat and snow, in the dark and in the light, without rest and without holiday for forty years. But time came when they noticed his hair was grey, his step unsure, his weariness great.

One winter Sabbath he could not get up, and his friend Drumsheig, looking down at him, knew the end was near. The old doctor knew it, too. He gave a few simple directions for the disposition of his books and instruments, the care of his horse, his burial by his friends. Then he asked for a scripture from his mother's Bible, and a prayer. After that he seemed to sleep.

But presently he began to talk, and the lines of weariness were gone from his face, and peace settled upon it.

"The Lord's my shepherd, I'll not want," he said, and on through the Psalm till he came to the last verse, and hesitated.

"Goodness and mercy all my life
Shall surely follow me."

"Follow me"—and what's next? Mother said I was to have it ready when she came. 'I'll come before you go to sleep, Willie, but you'll not get your kiss unless you can say your Psalm.' How does it run?"

"And in God's house forevermore—" I cannot think of the next word."

Drumsheig whispered into his ear, "My dwelling place, William."

"That's it! That's it! Now I can get my kiss!"

"And in God's house forevermore
My dwelling place shall be."

And so he died. And so have many others lived and died in the faith and beauty of this old Psalm.

"The most dangerous are the half-way truth, the half-way drunk, and the half-way Christian."—Exchange.

REASONS FOR NOT ATTENDING CHURCH

They were discussing the sermon at the Sunday dinner table.

The young minister had preached on "Reasons for Not Going to Church."

Half a dozen of the faithful who never miss church were talking it over.

The main objection to the sermon was that it had been too gentle and loving. The minister had said that the reasons that he heard most often were, "I was sick," "I had no way to get there," "I had to work," "I didn't have decent clothes." Then he gave three R's, which stood for three other things that interfered, "Rest, Recreation and the Radio."

One of the strong supporters of the church and of the minister said: "No transportation! If it were a ball game they'd find transportation quick enough."

Then said another: "It all boils down to not wanting to come. While a few can't come who want to, the majority that does not come is made up of people who do not want to come."

Then from denunciation of those whom the minister had not denounced as he should, the conversation moved to a different level.

"I have read," said the businessman modestly, "that if we talked less about people not coming and did more to make them want to come, we'd be better off." "In other words," said another, "the question is not how they are to get there, but rather what they are to find when they do get there." The company did not answer the question that had been raised, but they came to realize that it had many sides. Some people do not like a dignified and beautiful liturgy. Other people cannot stand it to go to a back-slapping, whooping-it-up service with no intellectual content in it. If intelligent people, who are good people, say that our services are cheap, or if they say that they are cold, or if they say any one of a hundred other things, the thing for us to do is not to lose faith in our project or our mission but to put a little thought on the matter, decide what kind of contribution we as a people are best fitted to make in our services, and then make it as good as possible and let those who want something different go elsewhere.

—Editorial in *The Christian Leader*.

UNSHAKEN CONVICTIONS

The fickleness of the human mind often is displayed in the way men change their moral convictions with changing circumstances. It is particularly noticeable when a war scare or a war threat arises to disturb their equilibrium. Men who avowed that they will never countenance another war, switch to the war party over night when a war cloud no bigger than a man's hand appears above the horizon. That makes it easy for the war lords, particularly those in official authority, to whip a nation into line when international relations become strained. When the hysteria subsides

men fall back upon their old convictions in shame and humiliation. When honesty seems the best policy they abhor a lie or any suggestion of moral irregularity, but their devotion to the strait and narrow way buckles when honesty proves expensive. Conviction follows the line of least resistance. How pathetic! Conviction should be made of sterner stuff. Instead of being subject to outward conditions it should rise above those conditions, or plow right through them as an ocean liner plows through the waves of the sea that dare to cross its course. It may cost something, not only money, but inconvenience and actual suffering and the favor of men, sometimes. Men show their evaluation of the right by what they are willing to sacrifice for it. Only those whose convictions hold them to their course when the going is difficult prove their devotion and adorn their profession. They are the stabilizers of the church, of their country and of human society. It is a note of triumph when one can say with the Psalmist as he faces adverse elements, "My heart is fixed"; or with the great apostle, as he faced the prospect of bonds and imprisonment, "None of these things move me."—*Religious Telescope*.

A GOOD MOTTO FOR CHRISTIANS

On Eddystone Lighthouse there is the inscription: "To give light and save life." Was it not this that Jesus meant when He said, "Ye are the light of the world?" For what purpose are we Christians except to give light and save lives? If our redemption is for any purpose at all, it is for that. Certainly it is not that we may selfishly immure ourselves within some sanctuary as though what goes on outside does not matter. Christians are the Lord's lamps in the Temple of Israel which were never allowed to go out. If the powers of darkness have too much their own way in our modern world, it is because the followers of Christ have done too little shining. The difference between churchianity and Christianity is that the former worships in edifices which are nothing more than glorified quarries, while the latter merely cherishes the communion of the saints for the express purpose of a better witness to a lost and dying world. The Eddystone motto would be a good one for every Christian to take.

—*The Watchman-Examiner*.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

RELIEF PREACHING

A tense and often dramatic period in a closely contested ball game is when a relief pitcher comes in at a critical juncture. The starting pitcher, after several successful innings, has slowed down or lost control, is waved out of the box, and a fresh twirler takes his place. Sometimes it works, and sometimes it doesn't, but it is good baseball.

As a dominie who loves both his vocation and the national game, it occurs to me that a relief preacher would be just the thing when the regular pulpiteer is groggy, shows signs of wildness, and the congregation becomes restless and sleepy.

Imagine how quickly the people would come to life as one of the office bearers waves the fading parson from the pulpit and signals a fresh preacher to take his place. The innovation has much to commend it. For instance, it might stimulate church attendance, since there would be no prolongation of a poor sermon, and a fresh voice would always be on tap.

It would mean, of course, some additional expense to keep a couple of parsons "warming up" every Sunday, going over their sermons so as to be ready to go into action on a moment's notice. But it would be worth all it cost. Then, too, it might act favorably on the regular preacher, put him on his toes, inspire him to be well up in his sermonic stuff. Being waved out of the pulpit to metaphorical showers, wouldn't be exactly an enjoyable experience.

Still again, such an innovation might work wonders with church officials. It would give them new responsibilities. The office bearer vested with the authority to change preachers would have to be on his job and obliged to watch his minister closely for signs of weakening. His office would take on an additional importance, and instead of a paucity of candidates, as has often been the case, there would be a scramble for offices that once went begging.

The more I think of it, the idea of a relief preacher to preach in pinches, grows on me. It has a lot to commend it, and the bare possibility of some churches trying it out, might work such a miracle in the mind of the clergy as to make the experiment wholly unnecessary.

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THE SCALES

By Rev. Vivian T. Pomeroy, D. D.

Emily Jane was a very nice child; she was also very sensitive. People who do not like long names for little things called her touchy. To be touchy means that you mind things awfully; you mind being laughed at or teased or corrected. So Emily Jane was sensitive, otherwise touchy.

Emily Jane was often in tears. Her brothers called her a cry-baby. Even Father could call her by a funny name because she

got hurt so easily. He would say: "Cheer up, Polly Grievous." And then Emily Jane's eyes would fill afresh. Nobody understood how she felt, how things hurt, how cruel and unkind people could be.

One day Emily Jane was in terrible trouble. She came to her mother in tears and said that her greatest friend, Peggy, had been whispering secrets about her, and she had heard Peggy say to another little girl that she, Emily Jane, was not only a cry-baby but also a silly and a coward, and that she was afraid of dogs. This was hardest of all, because everybody knew that she had never been afraid of even the most awful dogs. So Emily Jane cried and cried; and Mother said: "Never mind, darling, they don't really mean it."

"But I do mind, and they do mean it, they do," sobbed Emily Jane.

Then Mother got a large peppermint cream, and gave it to Emily Jane, and said: "Now stop crying and come into the library. I've got a new and funny game to play."

And still crying and eating the candy at the same time, Emily Jane went into the library.

On the table was a charming little pair of scales. On one side in a little bowl you put in tiny weights, and on the other side was a little bowl which held the things you wanted to weigh. It was very old, and had belonged to Mother when she was a little girl. There were also two blue pencils and a small pad of paper.

"Now," said Mother, taking up a pencil, "you tell me all the nasty things anybody has ever said about you, and I'll write them down."

Emily Jane stopped crying. She remembered, and Mother wrote quickly, and each thing written she folded into a little wad and put it in one of the little bowls. On went Emily Jane. 1. 2. 3. 4. 5. She remembered a good many. Then she stopped.

"Now," said Mother, "remember all the nice things. Everything you can remember anybody has ever said—and I'll remember too."

1. 2. 3. 4. 5. Emily Jane began to laugh. 8. 9. 10. 11. Each one was made by Mother into a little wad. Then they stopped.

"We'll put this lot into the other bowl and see which weighs the most," said Mother.

Flop. In went the nice things. One side nice and the other side nasty. Down went the scales.

"Why!" said Mother, "the nice things weigh far more. Look! They are three times as heavy. Just think of that."

Emily Jane laughed again. "So they are," she said. "But it's hard to remember that in the nasty times."

"So it is," said Mother. "But all the same it's true."

"Yes," said Emily Jane, sweeping her tongue around for the last teeny scrap of peppermint.—Reprinted by special permission of the author and the Christian Leader.

GOATS

The goat is blinking in the limelight. Surprised? Or did she know her day would come? When I was young we owned a goat who used at times to get into the house. When she and an aunt, who lived with us, found themselves in the same living room

there would be pandemonium. The old lady would shake her apron contemptuously in the goat's face. The goat would lower her head to show the world who ruled it, and the rest of us would rush in to preserve the home. Though the goat's milk was for my benefit, I've never said much about it. People imagine such strange things! In any case the milk was often kicked over just when the vessel was full—by the goat herself. A jerky animal!

* * *

The goat is to assist the war effort. Billy and nanny both have their points, though they wear an expression which suggests that they don't care two-pence whether the world is complimentary or uncomplimentary. Grazing at the end of a piece of rope they haven't much comment to make on human affairs. They have an unplumbed depth of indifference. Recently I watched one masticating a paper bag instead of a bun. "It makes no difference," he seemed to be saying. I looked straight into his face. I can't honestly say his eyes were bright. "So that," I thought, "is what they mean by being a goat!" One looks into the eyes to see if there's any mind. If in a human being I see that opaque look—no depth whatever—a kind of milky film where there should be a deep and dark, yet glowing well of understanding—I shall know what it means. Not to see any difference between a bun and a paper bag, good and evil, fine craftsmanship and shoddy, brilliance and mediocrity! No difference! Jesus or Barabbas. No difference! Cruelty or humanity, intolerance or liberty. No difference! No difference is indifference, and its name is Goat.

* * *

On the whole I think the human goat is less admirable than the sleepy-looking bearded gentleman tied to the side of a greenhill, or the four-footed little lady who is to give her milk to England in war. It was a cowardly thing to lay, or make a formal pretence of laying, the sins of Israel on the head of a goat. Holman Hunt's painting of the scapegoat, trembling to death in the salt marshes, is the most pitiable picture I have ever seen. Where there was so little pity there was sure to be plenty of sin, annually; a new scapegoat would be dragged out, and what protest could he make against population and priesthood combined.—Christian World.

TWO LAWS

Two contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor, of salvation, which strives to deliver man from the scourges which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—Louis Pasteur, at the opening of Pasteur Institute in Paris.

Lady Motorist—"Can you fix this fender so my husband won't know that I dented it?"

Mechanic—"No, ma'am, but I can fix it so in about a week you can ask him how he did it."

ADULT ASSEMBLY CALLED OFF

Dear Dr. Duren: Will you please announce through the columns of the New Orleans Christian Advocate that the Adult Assembly which had been scheduled for the Brookhaven District on August 28-30 inclusive, has been called off. Conditions have arisen that make it impossible for us to have the Assembly this year.

W. S. CAMERON,
District Director of Adult Work.

APPRECIATION

Mrs. R. F. Witt, my mother, is in the Baptist Hospital, Room 205, for an operation of a fractured hip. The operation was successful and she is getting along as well as could be expected.

We ask the prayers of all of our friends for a speedy recovery, and wish to thank the ministers and friends for the beautiful floral offerings and sweet, comforting messages sent each day.

MRS. ROBERT ANSARDI, R. N.

HOMECOMING, OLD TULIP CHURCH

Dear Dr. Duren: Please make the following announcement in the next issue of the Advocate.

"Homecoming Day" will be observed at the "Old Tulip" church, near Athens, La., Sunday, August 25th, with services at 11:15 a. m., and a suitable afternoon program. Dinner will be served on the grounds. Ye editor, all former pastors and presiding elders and former members and friends are especially invited, and all others who might care to come are cordially invited.

The old church, a landmark in this parish, has been put in good repair this year by the former members and their descendants, although not now in use for regular church services.

Cordially,
A. S. J. NEILL, Pastor.

DR. SHAW ON THE HEIGHTS

Dear Dr. Duren: Being retired doesn't prevent "high living," provided one can come to Mount Sequoyah, Fayetteville, Arkansas, where the elevation is more than 1,800 feet. Taking our journey by easy stages—making frequent stops to visit with friends and kindred—Mrs. Shaw and I arrived on the Mount, Wednesday, July 31. I am writing this on Monday, Aug. 5.

Yesterday was a glorious day with us. Bishop W. C. Martin, of Omaha, who warmed my heart by his frequent kindly references to the fact that I once was his pastor, preached at 11 a. m., a very great sermon, applying Paul's declaration that "in Christ all things hold together," particularly to civilization, our own country, the church, the home and the individual. Bishop Selcman preached at 8 p. m., one of the most gripping and awakening messages we ever heard, on the Christian Home. The entire day was filled with spiritual activities. Of the hundreds of people we have met here, it has seemed to us that all are striving toward spiritual attainments and ends.

Seeking rest and physical improvement, in an atmosphere spiritually as well as physically wholesome, my wife and I have taken none of the study courses, but we have attended public lectures and worship services.

Also, we have driven many miles over the beautiful mountain roads, and feasted our eyes and souls upon vistas viewed from in-

spiring heights. One journey took us through Springdale, Rogers and Bentonville, all in the glorious Arkansas apple country, and back through Gravette and Siloam Springs, over roads bordering peach, apple and plum orchards, and vineyards fairly loaded with the ripe and ready Concord grapes.

Some friend may ask if we are gaining any strength. We think a sufficient answer is that we rose at six this morning, walked a mile down a mountain footpath into Fayetteville, ate a hearty breakfast, then climbed back over rocks that fairly rolled under our feet—up, up, a full mile by the straightest, shortest path, and were back in our cabin on the Mount before eight o'clock.

We start our return journey Wednesday, August 7th.

ARTHUR M. SHAW.
Mt. Sequoyah, Fayetteville, Ark.

PROGRESS AT COLUMBIA, LA.

Noteworthy is the progress made in Columbia Methodist Church during the past year under the able leadership of Rev. E. P. Drake, transferred from Georgia to this charge at the last meeting of the Annual Conference.

Bro. Drake and his talented family are an acquisition not only to the church but to the community at large, as evidenced by the many courtesies extended them by those in every walk of life.

Before their arrival the parsonage was made ready. They were greeted by a goodly delegation of church members and welcomed by a generous shower. This was followed in a few days by a lovely reception in the social rooms of the church, to which the public was invited.

Bro. Drake possesses a rare and charming personality and his sermons, characterized by deep thought and study, hold the attention of the large congregations present at all services. The church as a whole is receiving a great spiritual uplift under his ministry which is by no means limited, and the scope of his work is untold.

Among the projects accomplished are a Spring revival with several accessions to the church, special emphasis on Fourth Sunday missionary program and collections in the Church School, sponsoring donations to a nearby sister church and minister in need, and last but not least, the beautiful new Hammond organ recently installed in the church auditorium.

Each department of the church is well organized and delegates have been sent to the various conferences, training schools and young people's camps. The Woman's Society of Christian Service has done outstanding work, not only in a spiritual and missionary way, but in raising funds for repairs on the parsonage and for new furniture, purchasing handsome living room and bedroom suites, dining room chairs, dishes, curtains and drapes, not to mention many other necessary household articles.

Plans are being made for a revival and Christian Workers Training School in the early fall.

Altogether the church is in a thriving condition and a request is already being made for Bro. Drake's return for another year.

REPORTER.

Teacher—"Can any of you girls tell me what makes the Tower of Pisa lean?"

Plump Girl—"I don't know. If I did, I'd take some of it myself."

REVIVAL AT MANGHAM

Dear Dr. Duren: The Mangham church has just closed one of the best meetings held here in several years, and we are indebted to Bro. Carl Lueg, of Hammond, for its success.

The people fell in love with Bro. Lueg and wanted him to continue the meeting for another week, and a neighboring church is clamoring for him to hold their meeting. He has the unusual ability to win the friendship of the people, while at the same time he ties them to their own church and pastor in such a way that the revival continues after he has gone.

We had Bro. Lueg with us at Clinton last year and the revival there resulted in a forward movement in which the church was remodeled and a heating plant installed at a cost of about \$1,000, and this movement is still in progress in a building program intended to provide additional Church School equipment at a cost of another \$1,000. The writer has found him to be one of the finest spirits and best help available.

We have completed our quota for the Advocate, but we are keeping the matter before our people in the hope that all subscribers will send in their renewals as they expire.

Sincerely,
SPENCER J. McLEAN.

LAKE ARTHUR SENIOR YOUNG PEOPLE'S CAMP

We were expecting a big crowd of young people at the Senior Young People's Camp at Lake Arthur, July 29th to August 3rd, because we had prepared an excellent program, obtained an outstanding faculty, had pared the price down to the quick, and had a larger field of churches to draw from than ever before, but when ONE HUNDRED EIGHTEEN young people showed up it taxed even the excellent ability of our business managers, Mr. and Mrs. Percy Lambert, of Crowley, to arrange sleeping quarters and dining room facilities, for to this number must be added twenty-seven faculty members, making a total of ONE HUNDRED FORTY-FIVE in attendance on the camp.

The following churches were represented: Abbeville, Alco, Basile, Bell City, Crowley, Cheneyville, Church Point, DeRidder, DeQuincy, Ebenezer, Elton, Eunice, Gueydan, Iota, Iowa, Jennings, Kinder, Lafayette, Lake Arthur, Lake Charles (First Church and Simpson Memorial), Leesville, Many, Marshall (Texas), New Iberia, Opelousas, Raymond, Sulphur, Vinton, Welsh and Zwolle.

The staff included Rev. Virgil Morris, dean; Mrs. G. W. Pomeroy, dean of women; Rev. D. F. Anders, dean of men; Revs. G. W. Pomeroy, W. R. Corrigan, C. B. Krumnow, Otis W. Spinks, E. B. Emmerich and E. R. Haug instructors; Miss Gayelle Beadle, Rev. Herman Mayo, Rev. William Fraser, Rev. and Mrs. R. E. Walton, Rev. Woodrow Miles, Miss Grace Lawson, Miss Roberta Lawson, Miss Vietta Angier, Mrs. J. J. Wheat, Mrs. M. S. Burns, Mr. William Gray and Mr. and Mrs. Percy Lambert.

The outstanding feature of the camp was the last night's program. Mrs. J. J. Wheat, of Beaumont, Texas, vesper speaker for the camp, brought a travelogue talk of Europe and the Holy Lands. This was followed with a boat ride for an hour in two large rented boats out on beautiful Lake Arthur and down the Mermentau River toward the Gulf. After a lengthy free time period the group gathered on the shore of the lake

for the concluding talk of Mrs. Wheat, which was the prelude to the administration of the Sacrament of the Lord's Supper, under the majestic oaks draped with Spanish moss, nature's cathedral indeed. Singing the closing song, "Where He Leads Me I Will Follow," the young people and their leaders marched to their respective cabins, taking with them a sense of the Eternal Presence.

The camp was significant from many angles, among them the successful working together in one united Methodism of young people and their leaders from two former branches of the Church. Another significant feature was the democratic principle upon which the camp was operated. The young people elected their officers, conducted their camp council, and made and enforced their own rules with a sincerity and accuracy that might well put their elders to shame. When these are added to the fundamental attainment of the camp, a genuinely Christian environment and spiritual atmosphere, the worthwhileness of our Methodist camping program for young people is evident.

(Not Signed.)

REV. JAMES G. CAMMACK

Rev. James G. Cammack, of Los Angeles, California, a native of Copiah County, Mississippi, and a member of the Mississippi Conference from 1887 until 1908, passed away at his home in Los Angeles on Friday night, July 26, 1940. Burial was in this California city, where he has made his home since 1917.

James G. Cammack was born near Rockport, Miss., on July 9, 1862, and had just passed his 78th birthday a few weeks before his death. He was a son of William A. Cammack and Mrs. Alice Cammack, pioneer citizens of the county and faithful members of Providence Methodist church, which the son joined early in life. James G. Cammack was licensed to preach as a young man, and was admitted on trial into the Mississippi Conference at Jackson, Miss., in December, 1887, Bishop Keener presiding.

His first appointment was Conehatta. In succession he served the following pastoral charges: Conehatta, Neshoba, Marvin (now Florence), Carthage, Summit, Fannin, Flora, Mayersville and Rolling Fork, where he retired from the active ministry and made his home until his removal to California. During his pastorates of about twenty years, hundreds of people joined the church under his ministry and the cause of Christ was greatly advanced. After his retirement from the active ministry he was a useful and honored local preacher in the Methodist Church, preaching whenever opportunity afforded.

Mr. Cammack was married nearly fifty years ago to Miss Ethel Wilson, who survives him with three sons, Wilson Cammack, Evans Cammack and William Cammack, all of California. Also among his survivors are three brothers and three sisters. His oldest brother, Rev. W. W. Cammack, of Fayette, Miss., has been a member of the Mississippi Conference of the Methodist Church for sixty years. J. E. Cammack also lives in Fayette, and George Cammack near Lorman. Of the three sisters Miss Emma Cammack lives in Shreveport, Mrs. Rosa Martin in Gibsland, La., and Mrs. Katie Chadwick near Wesson, Miss., the only members of the immediate family now living in their native county of Copiah. Another sister, Mrs. Beasley, passed away in 1938. The family have been of long life, and

it is interesting to note that four of them have observed with their companions a Golden Wedding anniversary.

J. B. CAIN.

FIFTH WHEEL FOOLS

By Alonzo Newton Benn

In horse and buggy days they'd say

A fifth wheel wasn't needed,

But that old quip today's passe—

The fifth wheel must be heeded;

For now large autos skim the roads

At speed at times terrific,

Regardless of their human loads—

We'll not be too specific.

Four wheels with well-made tires make speed

Quite safe and ever ready,

When for high speed there comes a need

To one whose head is steady;

Who well controls the car's fifth wheel—

Rank carelessness eschewing

And mindful of the public weal—

Sane driving brings no ruing.

Man's ingenuity is used

To build cars safe and splendid,

But safety rules are oft abused,

And many lives are ended

By fools who handle the fifth wheel

Sans sanity or reason;

And then grim Death stamps his dread seal

On thousands every season.

No manufacturer can make

Fine cars which do safe thinking,

Nor cars that won't the road forsake

When drivers have been drinking;

Nor can they give good common sense

To road hogs bent on speeding,

For they lack brains; they're very dense

And show great lack of breeding.

The awful death rate year by year

Should make fools stop and ponder,

As otherwise it seems quite clear

They're booked for "over yonder";

But if such fools could go alone

To meet their God and maker,

And for their sins in time atone,

We'd fool the undertaker.

GOD IS UNCHANGEABLE

God asks no rest and requires no slumber, but holds straight on without weariness; wearing out the ages, Himself unworn; changing all things, Himself without variableness or shadow of turning. God is like the sun at noon, that casts down straight rays, and so throws down the shadows upon the ground underneath each tree; but He never, like the sun, goes westward toward His setting, turning all shadows from under the trees, and slanting upon the ground. God stands in eternal fullness, like a sun that knows neither morning nor evening nor night, but only noon, and noon always.—H. W. Beecher.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Fourth Round

Lexington, Wed., Sept. 4, night.

Tchula, Thurs., Sept. 5, night.

Minter City and Glendora, at Minter City, Fri., Sept. 6, night.

Greenwood, First Church, Sun., Sept. 8, 11 a.m.

Winona, Sun., Sept. 8, night.

Belzoni, Tues., Sept. 10, night.

Inverness and Isola, at Inverness, Wed., Sept. 11, night.

Moorhead, Thurs., Sept. 12, night.

Itta Bena, Fri., Sept. 13, night.

Vaiden and West, at Vaiden, Sun., Sept. 15, 11 a.m., 2:30 p.m.

Acona and Emery, at Acona, Sun., Sept. 15, night.

Pickens and Goodman, at Pickens, Wed., Sept. 18, night.

Black Hawk, at Enon, Sat., Sept. 21, 11 a.m.

Winona, Sun., Sept. 22, re-opening of church, with Bishop Hoyt M. Dobbs.

Glendora, Sun., Sept. 22, dedication of church, with Bishop Hoyt M. Dobbs.

Sunflower and Doddsville, at Sunflower, Wed., Sept. 25, night.

Duck Hill Cir., at Duck Hill, Fri., Sept. 27, 2:30 p.m.

Winona Cir., at New Hope Church, Sun., Sept. 29, 11 a.m.

Sidon, Price Memorial and Philip, at Price Memorial, Sun., Sept. 29, night.

Drew, Wed., Oct. 2, night.

Ebenezer Cir., at place announced by pastor, Fri., Oct. 4, 11 a.m.

Schlater and Cruger, at Schlater, Sun., Oct. 6, 11 a.m., preaching; 2:30 p.m., Q. C.

Webb and Sumner, at Webb, Sun., Oct. 6, night.

Swiftown, at Swiftown, Wed., Oct. 9, 3:30 p.m.

Carrollton, at place selected by pastor, Sun., Oct. 13, 11 a.m., 2 p.m.

Isola Cir., at New Hope, Wed., Oct. 16, night.

Poplar Creek Cir., at Friendship Church, Sun., Oct. 20, 11 a.m. and 2 p.m.

Ruleville, Sun., Oct. 27, 11 a.m., 2 p.m.

At these conferences, officials will be elected for the new year, delegates to the Annual Conference chosen, and plans discussed for more effective work in the new conference year 1940-1941. Let us make the closing out of this year a credit to our church and an honor to our Lord and the cause we represent.

HENRY F. BROOKS, D. S.

Sardis-Grenada District—Fourth Round

Mt. Pleasant, at Marshall Institute, Sept. 1, a.m.

Byhalia, at Byhalia, Sept. 1, night.

Olive Branch, at Barton, Sept. 3.

Red Banks, at Mack, Sept. 4.

Tyro, at Fredonia, Sept. 8, a.m.

Como, Sept. 8, night.

Courtland, at Bethel, Sept. 11.

Sardis Circuit, at Davis Chapel, Sept. 12.

Marks-Belen-Darlington, at Marks, Sept. 15, a. m.

Crenshaw and Sledge, at Sledge, Sept. 15, night.

Holcomb, at Sparta, Sept. 18.

Arkabutla, at Arkabutla, Sept. 19.

Lake Cormorant, at Lake Cormorant, Sept. 22, a.m.

Hernando, Sept. 22, night.

Pleasant Hill, at Pleasant Hill, Sept. 25.

Horn Lake, at Hines Chapel, Sept. 26.

Lambert and Crowder, at Crowder, Sept. 29, a.m.

Batesville, Sept. 29, night.

Longtown, at Pleasant Grove, Oct. 2.

Shuford, at Mt. Olivet, Oct. 3.

Cockrum, at Cockrum, Oct. 6, a.m.

Senatobia, Oct. 6, night.

Coldwater, at Coldwater, Oct. 13, a. m.

Sardis Station, Oct. 13, night.

Oakland, at Enid, Oct. 20, a.m.

Charleston, Oct. 20, night.

Tutwiler, at Tutwiler, Oct. 27, a. m.

Grenada, Oct. 27, night.

C. T. FLOYD, D. S.

LOUISIANA CONFERENCE

Monroe District—Fourth Round

Columbia, September 1, a.m.; Q. C. Oct. 2.

Columbia Ct., at Bosco, Sept. 1, p.m., Q. C. 4 p.m.

Pioneer Ct., at Epps, September 8, a.m.; Q. C. 2 p.m.

Tallulah, September 8, p.m.

Bastrop, September 15, a.m.; Q. C. October 23.

Swartz-Girard, at Swartz, September 15, Q. C. in afternoon.

Oak Ridge, at Oak Ridge, September 22, a.m., Q. C. 2:30 p.m.

Sterlington, September 22, p.m.

Monroe, First Church, September 29; Q. C. Nov. 5.

Sunrise Ct., at Sunrise, October 5.

Mer Rouge, at Mer Rouge, October 6, a.m., Q. C. 2 p.m.

Lake Providence, October 6, p.m.

Mangham, at Mangham, October 13, a.m., Q. C. 4 p.m.

Rayville, October 13, 11 a.m., Q. C. 2 p.m.

Gordon Ave., at Gordon Ave., October 13, p.m.

Oak Grove, at Oak Grove, October 20, Q. C. 1:30 p.m.

Delhi-Crowville, at Delhi, October 20, p.m., Q. C. 4 p.m.

Sunrise Ct., at Campbell's Chapel, October 26.

Bonita, at Beekman, October 27, a.m., Q. C. 1:30 p.m.

West Monroe, October 27, p.m.

Grayson, at Grayson, October 30.

Gilbert, at Gilbert, November 3, a.m., Q. C. 4 p.m.

Wisner, November 3, 11 a.m., Q. C. 2 p.m.

Winnboro, November 3, p.m.

Waterproof, at Waterproof, November 10, a.m., Q. C. 2 p.m.

Stone Ave., November 10, p.m., Q. C. November 6.

Please note! Have nominations for church officials made in duplicate. Where nominations are to be made other than by pastor, please arrange for this before the Quarterly Conference. Let pastors on circuits have nominations ready for Charge Lay Leaders.

In stations where the Board of Stewards is the Official Board, the Chairman of that Board is Charge Lay Leader. Please read paragraph 771 full, of the 1939 Discipline, and be ready to elect trustees in accordance with this new law. In charges where church school officials have not been elected, please be prepared for the election of these. Please also see paragraph 1,133, of 1939 Discipline, for personnel of Local Board of Education, and be prepared to elect if this has not been done. Also there is to be a Local Council of Missions and of Church Extension. The Quarterly Conference is to elect two men, one of whom is to be from the Board of Stewards, to membership in this council. In small churches only one man is required as a member.

Please note further! Let Boards of Stewards be ready to fix at the Fourth Quarterly Conference salaries for the coming year for pastors.

W. L. DOSS, JR., D. S.

ACTIVITIES AT FIRST CHURCH, BATON ROUGE

Vacation School and Youth Crusade Week, ending with August 2, were two most worthwhile projects at First Church, Baton Rouge.

Twenty-five workers cooperated to make the Vacation School a success. The Beginners Department, under the direction of Lillian Chaney Norwood, enjoyed the unit, "Our Happy World." The Primary Department studied the very superior unit, "Our Daily Bread," under the direction of Mrs. J. H. Bowdon, wife of our district superintendent. Miss Lois Powers led the workers and members of the Junior Department in enjoying "Discovering the Lands of the Bible." Map-making, dressing dolls in the costumes of the time of Jesus, a papier-mache of Old Jerusalem and a sand box relief map of Palestine were a few of the interesting projects which this group engaged in.

The Intermediate, Senior and Young People's Departments united in an interesting Youth Crusade Week. Two classes were conducted for Intermediates—"Our Indian Neighbors," led by Mrs. Jacques Villere, one of the regular teachers of the Intermediate Department; and "Understanding Ourselves," taught by Rev. Ralph Cain, of Denham Springs. Three classes were given for Seniors and Young People—"Peace In Today's World," taught by A. B. Bonds, assistant to the dean of the L. S. U. Graduate School (Mr. Bonds is now teaching this same class at Camp Brewer); "Religion in Drama," taught by Miss Charlotte Searles, one of the members of First Church, who is a member of the English faculty of Greensboro College for Women, Greensboro, North Carolina; and "Religion in Music," taught by Miss Eleanor Fleming, a teacher of private music pupils. Each evening most helpful and interesting devotionals were conducted by the young people. The sessions closed each day with a recreational period.

Both the Vacation School and Youth Crusade Week were under the general direction of Mrs. F. H. Longsdorf, Director of Christian Education at First Church.

DIRECTOR CHRISTIAN EDUCATION.

A MINISTER'S DAY DREAM

And it came to pass on a certain day that a minister, in the course of his duties as a servant of the Most High, went up to the tabernacle of the congregation to attend a meeting of the elders of his people, and lo, the gathering together was in the cool of the day. And behold! the meeting began on time, and lo, when the roll was called every one answered and said: "Here am I."

It came to pass that all matters to be considered were handled with decency and in order; in a manner that becometh the dignity of the sanctuary. But lo, when the hour was come and the elders of the congregation were about to adjourn, the minister fell on his face to the floor in a faint, trembling and frothing at the mouth. Then ran all with one accord to his assistance and behold when he had come to his right mind they stood him on his feet and asked him saying: "Why have you done this thing?" He answered and said unto them: "Did ye not take knowledge that every one was in his place on time? Did ye not hear every one answer to his name: Here am I? Did ye fail to see the treasurer give into

my hand the shekels of my salary for a month in advance? And did ye not hear the chairman when he said unto me, 'We have voted you a four weeks' vacation with pay?' Yea verily, this must be the house of the Lord and the gate of heaven, and I knew it not. Let me now be gathered to my fathers in peace." Selah!—E. Lynn, Epworth, Atlanta, Chairman of Board of Stewards, read on Layman's Day.

—Wesleyan Christian Advocate.

MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

Longview, at Pheba, Aug. 18, 11 a.m.
Caledonia, at New Hope, Aug. 25, 11 a.m.
Noxapater, at Pisgah, Aug. 28.
Ethel, at Liberty Chapel, Sept. 1, 11 a.m.
Rock Hill Ct., at Union, Sept. 1, 7:30 p.m.
Weir and McCool, at Bouie, Sept. 8, 11 a.m.
Shuqualak, at Macedonia, Sept. 12.
Macon Ct., at Center Point, Sept. 15, 11 a.m.
Macon Station, Sept. 15, 7:30 p.m.
Mathiston, at Double Springs, Sept. 22, 11 a.m.
Crawford, at Crawford, Sept. 22, 7:30 p.m.
Sturgis, at Pleasant Hill, Sept. 25.
Louisville Ct., at Mt. Hebron, Sept. 28.
Bellefontaine, at Lebanon, Sept. 28.
Kilmichael, at Stewart, Sept. 29, 11 a.m.
Eupora, at Eupora, Sept. 29, 7:30 p.m.
Chester, at South Union, Oct. 3.
Sallis, at Bethel, Oct. 6, 11 a.m.

Kosciusko Station, Oct. 6, 7:30 p.m.
Kosciusko Ct., at Salem, Oct. 13, 11 a.m.
Louisville Station, Oct. 13, 7:30 p.m.
West Point, Oct. 16, 7:30 p.m.
Starkville, Oct. 20, 11 a.m.
Artesia, at Shaffers, Oct. 20, 7:30 p.m.
Durant, Oct. 27, 11 a.m.
Ackerman, Oct. 27, 7:30 p.m.
Columbus, Central, Oct. 29, 7:30 p.m.
First Church, Nov. 3, 11 a.m.
Brooksville, at Brooksville, Nov. 3, 7:30 p.m.

My Dear Brethren: Vacations over, we gird ourselves with faith and determination for the final wind-up of the year. Economic distress must not serve as an EXCUSE, but a stimulant—these times test our mettle. Two kinds of us—overcomers and those who are overcome—which?

Blanks enclosed for your fourth quarter elections of officials. Read carefully. Also the questions to be answered at Fourth Quarterly Conference.

Do not fail to take offering for Chaplain Sanatorium.

If the date below for your Fourth Quarterly Conference does not suit you, please let me know at once and I will do my best to make it satisfactory.

These have been happy years we have had together and I want to express again my deep and abiding appreciation of all the fine courtesies and kindnesses you have shown me, as well as the fine way in which you have cooperated in the work of the district. I do not get to have you in my home as I would like, but I am counting on having you and your wife as my guests at the October preachers meeting at South Union Camp Ground. If there is any change of place I will notify you. Your Annual Conference report blanks will be ready by this meeting.

With all good wishes for you and yours,

Your friend and brother,

L. P. WASSON, D. S.



**BUILD UP
YOUR
COUPON
COLLECTION**

FASTER

*with all these
Fine Products*

**OCTAGON Laundry Soap
OCTAGON Soap Powder
OCTAGON Cleanser**

**OCTAGON Toilet Soap
OCTAGON Soap Flakes
OCTAGON Granulated**

LUZIANNE Coffee & Tea

BALLARD'S Obelisk Flour

HEALTH CLUB Baking Powder

- (1) The coupons from the products listed here are more valuable than ever to us.
- (2) A liberal bonus reward will be received if we collect 200,000 or more coupons by December 31, 1940.
- (3) We will be paid 5% extra on reaching the quota and 50% extra on all coupons turned in in excess of the quota.
- (4) We can obtain a generous payment if we have your help!
- (5) Please send us all the coupons you now have and continue to save and send us all the coupons you get with your purchases of these fine products up to December 31, 1940.

Methodist Orphanage
Jackson, Mississippi

Memorial Mercy Home
815 Washington Avenue
New Orleans, La.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Why does God permit evil? He does not permit it. His omnipresence is not restricted by it. He conquers it. But there is only one way in which it can be conquered; not by the sinner's destruction, which would mean the triumph of evil over good, but by his repentance.

—R. G. Collingwood.

THE PRAYER-ROOM TODAY

O God, who didst plan the Gospel for an undivided Church, continue, we pray thee, thy saving work in the broken order of our making. Prosper the labors of all churches bearing the name of Christ and striving to further righteousness and faith in Him. Help us to place the truth above our conception of it, and joyfully to recognize the presence of the Holy Spirit wherever he may choose to dwell among men; through Jesus Christ our Lord. Amen.

—Selected.

The Patience of the Saints

They flung them to the hungry lions.
They whipped them through the street.
They slew and starved and stoned them, yet—
They would not own defeat.
But chose the way of martyrdom—
The rack, the cell, the flames;
And every church in Christendom
Is founded on their names.

The Church survives her persecutors—
Empires, tyrants, kings!
Rome has passed, but Christ has lived;
For persecution brings
Revival, reformation, sifting
Out the strong and weak—
Those who cringe and compromise, and
Those who dare to speak.

These Christians! Still they struggle
And refuse to bend the knee
To other gods; for them there is
But one Authority.
Now history repeats itself
Throughout the troubled earth,
And persecution paves the way
To glory—and rebirth.

—The Daily Mirror (England).



WALLET OF THE WEEK



THOMAS GABRIEL DUQUE, "Don Thomas," is said by a writer in **Opportunity** to be the only really rich Negro in the Republic of Panama, where the rich Negroes can be counted on the fingers of one hand. "Don Thomas" has large holdings of land, he is the publisher of the daily **Star and Herald**, and he controls the national lottery of Panama. In addition to his private interests and connections, he has served a number of terms as Vice-President of the country. Racially he is of Spanish and Negro blood.

* * *

THE TWENTY-FIVE LARGEST CITIES in the United States, according to recent census figures, follow in the order of population: New York, Chicago, Philadelphia, Detroit, Los Angeles, Cleveland, Baltimore, St. Louis, Boston, Pittsburgh, Washington, San Francisco, Milwaukee, Buffalo, New Orleans, Minneapolis, Cincinnati, Newark, Kansas City, Indianapolis, Houston, Seattle, Rochester, Louisville and Denver. Eight of these cities showed losses since the census of 1930: Philadelphia, Cleveland, St. Louis, Boston, Pittsburgh, San Francisco, Newark and Rochester.

* * *

THE SINAITIC CODEX, now in the British Museum, is being given a very careful textual study by Dr. T. R. Skeat, says the **Sunday School Times**. The violet ray is being employed to determine, if possible, the genuineness of certain disputed passages. Dr. Skeat says that the violet ray reveals a colophon, a kind of "Finis" at the end of a manuscript, which had been washed off. This in his opinion settles the question as to the authenticity of the last verse of the Gospel of John, which many have held to be an addition. This discovery will tend to establish confidence in the Scripture text.

* * *

LORD ROCHESTER, the new Vice-President elect of the Methodist Conference of Great Britain, is a layman of outstanding integrity, industry and unselfish serviceableness. A man of "big business," of wide reputation in English political life, as a member of the House of Commons and on the Corporation of London, he has yet found time to share in the work of Methodism. He is a vice-president of the National Children's Home and Orphanage, and for twenty-two years he has served as treasurer of the Methodist Temperance and Social Welfare Department—serving also as a lay representative to the Conference.

* * *

RELIGIOUS LITERATURE is more and more recognized as one of the potent and vital means of promotion. The great Wesleyan Revival was largely propagated and systematized through the literature which Mr. Wesley created. The number of Catholic papers in the United States is increasing from year to year and that increase is registering in the growth of the Catholic Church. The Moslem, faced with deadly Asiatic opposition, has now eight hundred and eighty printing presses where he had only two hundred printing presses forty years ago, and during the years of this increase of their press, the Moslem world has increased an estimated one million adherents a year.

COLONEL MARY BOOTH, daughter of the late General Bramwell Booth and leader of the Salvation Army in Belgium, refused to leave her post when the Germans invaded the country, and she has been interned by the Germans at Constance. She heeded not the invaders, but continued her efforts in behalf of the refugees. In the first World War she served with the British Army in France and later in Germany, Denmark and the West Indies. She is the inheritor of the courage and the devotion of her noble ancestors.

* * *

CONFERENCES ON RELIGION seem to be the style of our generation. They have their value as means for shaping policies for the main task, but they must never be allowed to take the place of first importance in Christian thinking. We may wake up some day to the realization that we have had too many conferences on religion and too few revivals, too many caravans with too light loads, too many captains and too few field hands. Jesus found in his day a plenteous harvest but too few field hands.

* * *

CRIPPLED CHILDREN to the number of two hundred and fifty thousand have been registered since 1936—one hundred thousand of them in 1939. The causes in seventy-six per cent of the cases were as follows: Infantile paralysis, 36,000; spastic paralysis, 19,000; club-foot, 14,000; osteomyelitis, 11,000. Other causes were bone tuberculosis, burns, rickets, spinal curvatures, hair lip and cleft palate. It appears that the greater number of cases of cerebral palsy and other birth paralyses were in the age group 10 to 14 years. In older groups infantile paralysis was the most frequent cause of crippling.

* * *

BRITISH CHARACTER, says **Scottish Rite News Bureau** quoting **The Christian Science Monitor**, is the secret of the Nation's courage and strength in the desperate hour which has come to it through the seemingly adverse fortunes of war. It is a nation not born of fanaticism and emotional frenzy, but its character has been fashioned by the grinding experiences of centuries of glorious history, and in the present crisis the people are undaunted and unafraid. The almost stoical and heroic resolution of the people was brought out by British parents rejecting an offer of a haven for their little girl, saying that none of them were frightened and that they would have the fun of the fight.

* * *

RELIGIOUS DENOMINATIONS of the United States have had a part in the relief work of the world during the last twenty years which reflects great credit upon our Christian philanthropy. According to the Department of Commerce, church people contributed \$837,800,000 of the total of \$1,270,000,000 contributed over the twenty-year period. Non-sectarian bodies, including the Red Cross and the Hoover relief agency, contributed the balance of \$431,400,000. Of this amount Protestants gave forty-seven per cent, Jews eleven per cent and Catholics seven per cent. Remember this when one tells you that Protestants are not charitable.

Mills College
Library

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

AS A LAYMAN SEES IT

It seems that ministerial opinion may sometimes be more a forecast of a course of action than it is a reflection of lay feelings and attitudes. It is more or less easy to bolster an official position with an array of statistics which make the going difficult for outside resistance, but we should remember that defeat is not always convincing to those whose opinions have been borne down by prestige and figures.

We have in mind a statement made by a layman whom we do not know personally. We know that he is a Baptist and that he has been remarkably successful in publicity and promotional enterprises, and that over a long period in that field he has had unusual opportunity to observe methods and results. This man expressed the opinion recently that too many preachers who have little talent for writing, or rather too many who have nothing to say, insist upon the policy of the (church) paper. He then went on to explain that the paper is made to serve promotional ends instead of the greater spiritual end of developing Christian perspective and character. He then intimated that the same policy destroys its value as an advertising medium by making it so archaic in thought and expression that it is not read. In his opinion the appeal for such a paper has to be based upon loyalty to "the cause"—that it becomes a deserted baby on the church door steps. In an editorial on "A Squirtgun Press" some months ago we took a similar position, and we hold now the opinion that the church press is too often stifled in its usefulness by its being made a medium for promoting the mechanics of church life.

The thing which really startled us, however, was the clause "too many who have nothing to say." This seems to us to challenge the intellectual outlook of ministerial leadership. It clearly implies that many of the ministers are so uninformed as to be incapable of giving constructive direction to their people. We saw a recent statement to the effect that the support of several publishing houses depends wholly upon the purchases of ministers and that the religious departments of as many more were largely dependent upon the trade of ministers. But does that really prove anything as to ministerial qualification? A few years ago we wrote a letter to the publisher of a book which seemed to us to have unusually solid value. The head of the department in reply expressed his concurrence in our opinion, but added that the book had had an amazingly poor sale. Another experience of ours has somewhat the same meaning. A minister friend insisted that he should lend us a comparatively recent book which he commended very enthusiastically. To our amazement not more than twenty pages had been cut. The volume of book sales is not final proof of ministerial informa-

tion for the further reason that the more worthwhile books are seldom either purchased or read and the volume of sales is made up too largely of professional pabulum, props, and social and sentimental slush. We knew a minister some years ago who described Kant's Critique of Reason as "a mess." He bought it, but that was all. The final test of ministerial ability is not the number of books we buy, nor the volume of ministerial book purchases, but the deposit of great thought and worthy attitudes left by our reading. It is that which wins respect for ministerial leadership. We **must** have something to say.

JUDGE LUMPKIN DISMISSES CHURCH SUIT

When we were in Chicago on July 25, we asked a South Carolina district superintendent about the case then pending in the Federal Court in South Carolina. He said that Judge Lumpkin had not at that time rendered his decision. It appears from the daily press, however, that the decision was handed down on the very day of our inquiry, but no account of it reached us until last week after our paper had gone to press.

As we understand the decision, the Judge offered no opinion whatever on the merits of the case at issue, but that he simply declined to accept jurisdiction on the basis of a long-established principle of law that courts of equal jurisdiction may not take over cases in which one had already obtained jurisdiction. The effect of this decision, as we understand it, lengthens the route by which the litigation must travel and increases the duration of litigation without affecting any issue involved. We are not sure, but it seems to us that, no matter what may be the decision of the State Court, it will go to the Federal Court on appeal and that the final adjudication of the case will rest with the Supreme Court of the United States.

RADIO'S CONTRIBUTION TO CULTURE

The press is so constantly besieged with radio releases concerning educational broadcasts as to create the impression that radio aspires to be an "angel of light" in the field of education and culture. That is no unworthy aim, though not necessarily the highest, and we are not unmindful of the wide possibilities of radio education. We register no complaint against the aim, but we do feel that there is a lack of coordination and consistency in the execution of the purpose which queers to some extent the result.

The particular thing which we have in mind relates to announcers. Frequently we are shocked by the manifest lack of information, not to say mastery of English. We have heard outlandish pronunciation of common

words and the use of words which had no such meaning as that attributed to them. It is a common thing to hear broadcasts in which names are so incorrectly pronounced as to be almost meaningless. We know that the pronunciation of names is difficult, and especially so in Louisiana. We know also that these announcers may be for local stations. But the interests of radio seem to us to require a consistent average of accuracy for all its announcers if it is to achieve worthy success in its educational and cultural leadership. No measure of cocksureness and gab can offset literary crudeness. Radio, through its thousands of announcers and interpreters, local or chain, must have a consistent cultural message if it is to raise the standard of literacy in those who tune in. It should spare no effort, therefore, to overcome provincialism and every degree of inaccuracy possible, for in no other way may it render its best service to its countless multitude of listeners.

THE FLOODED AREA IN SOUTHWEST LOUISIANA

Having an engagement to preach in New Iberia on last Sunday, we went over on Saturday in order to get a view of some of the damage done by recent floods. We found that the chief sufferers were in the basin of the Mergentau River. We drove south from New Iberia to Erath, Abbeville, Kaplan and Wright's, which was in sight of the water tank in Gueydan; but we were unable to get closer than four or five miles of Gueydan, where there was still three or four feet of water. Between Abbeville and Kaplan we saw wire fences perhaps four feet high which had been completely under water, but much of the rice fields seems to have escaped complete destruction. Of course there was destruction of all crops in some sections. The loss in livestock will probably never be known, though some of the cattle were driven to safety. Abbeville and Kaplan were not badly damaged by water. The stench of decaying vegetation is very offensive in some places.

The church at Gueydan was seriously damaged and it will not be easy to replace the loss, since the people lost all that they had. Rev. J. P. Bonnacarrere was able to get the parsonage furniture above the water, but his automobile has stood in his garage for ten days practically covered by the water. The Crowley church is said to be damaged about two thousand dollars, which includes the loss of several pianos and the equipment in the lower floor rooms. No estimate of the damage at other places could be had. While the loss was probably not so great as was at first reported, the fact that so many people have lost all that they had to sustain their families for the next twelve months will make the situation extremely difficult throughout the flooded area.

THE CAMPAIGN REPORT

The Report from our subscription campaign appears elsewhere in this issue. As this goes to press we continue to receive lists and telegrams. We feel that we must give a grace period to those who desire to have opportunity to reach the prize quota. In response to a telegram just received we are consenting to count all subscriptions reaching us by September 5, so that those who still lack something of the goal may not fall below the mark. We

cannot extend the grace period after September 5. We will make comment on the campaign as soon as it is complete. All additional subscriptions will be listed and credited to the proper charge or person. We will also cheerfully correct all errors.

NO PAPER SEPTEMBER 5

Owing to the difficulty of getting out an issue of the paper the week of Labor Day, we have decided to omit that issue. We hope to have a special issue the week following. Remember, no paper on September 5, and that will save the trouble of writing us that your Advocate failed to arrive.

Editorial Miscellany

By Dr. H. T. Carley

A WORN-OUT TIRE

There it lies over in the corner of the garage—a worn-out tire.

I remember very well when it was brand-new, the finest product of the tire-makers' art. It was well-built—not fancy-looking, but substantial. It had plenty of fabric and plenty of prime rubber. It was not made to sell for a price, but to give the purchaser the utmost in service. If I remember correctly, I paid something like \$140 for it and its three mates. (To be sure, it was back in the era of high prices.) I was assured, though, that it would outlast the car on which it was placed. I had my doubts—but it turned out that way. It was a good tire.

I remember it very well, not only for what it cost, but for what it did. It stood up over thousands of miles of good, bad and indifferent roads. Through the heat of summer and the cold of winter, in daylight and in the dark, loafing along or as fast as I dared to drive, it rolled steadily on, with a heavy load or light, never failing except when, infrequently, a malicious nail hit it at the right angle to puncture it. And when the tire-mender fixed the flat he always said, "That's a good tire."

I learned to depend on that tire, for it had proved to me through hard use that it was reliable. It was like a true and tried friend—you never have to wonder if he will stand up under pressure. I can't say that I developed an affection for it—but I certainly liked it!

But it is discarded now. It probably has a few miles of service left in it—I know it would do its best if called on. But the big car for which it was built has been discarded, too, and it doesn't fit these new, smaller, lighter, streamlined cars. Maybe these new cars are better than the old one—but their tires are not any better!

So the old tire is over there in the corner, in honorable cessation from its labors. Its walls are thin and its tread is smooth, and there are sundry scars on its body. But it still has the look of dignity and worth. I don't think I'll ever give it to the junk man or burn it on the trash pile.

I don't suppose the old tire ever does any thinking. But if it does, I imagine it sometimes says to itself, "I did the best I could as long as I could."

So the old tire deserves its place in the corner.

CHRISTIANITY AND CRISIS

The President's Official Conference Sermon

The shortening of the Conference, which closed on Saturday, and the fact that the Representative Session closed on the Thursday previous, deprived the official service on Sunday morning of the attendance of most of the lay representatives. Nevertheless, there was a large congregation, who listened attentively to a most timely message by the President. There was an old-time prophetic ring about it, but it was modern because it fitted the condition and need of the present time.

The text was from Isaiah lxiv. 7, "And there is none that calleth upon Thy name, that stirreth himself up to take hold of Thee." The President explained that when Isaiah wrote these words he was deeply troubled because of the spiritual life of the nation, and for this same reason the Church ought to be troubled now. Religion had become, with many, a mere convention from which the reality had passed away. This was the background when Isaiah, with desperate earnestness, called the nation to more intimate and real fellowship with God.

It was clear, as the President proceeded, that he was establishing a clear case where history was repeating itself, so that the message from Isaiah was a message for these times. Many excuses were made for the state of the present age, he said, but the reason was to be found within the lives of men and women rather than in the outward conditions under which they live. The failure was a spiritual failure, and the redemption would come only when in penitence and prayer, and in the spirit of desperate earnestness, the reality of the spiritual experience of God was experienced. The President illustrated this in several ways from the Scriptures to show how, through the ages, this had been true, both in the lives of individuals and of nations.

* * *

The President has a way, after he has established a truth, of suddenly flinging a personal question as to what is the relation of his hearers to the truth he has been speaking about. Such questions seem so direct and personal, that each member of the congregation feels that he is being addressed personally. There must have been great searchings of heart on Sunday morning as the questions were put with such force, and had to be answered. Rarely can there have been a more heart-searching time. But Dr. Bett was a kindly physician, who spoke truths that searched the heart as with a light, that permitted nothing to be hidden, but were truths upon which life itself and service to others could be built.

It was the head of the Methodist Church showing where the failure is, and pointing the way by which the Church he loves may take her part in creating a new world. It was a plea, an urge, for the Church to be desperately in earnest about the realization of its own life and the saving of the world. The President is convinced that the Church has a big work to do in saving the present age. The age has somehow gone wrong, and is filling its life with things that have to do only with the passing, fading, interests of a material world.

He had little hope in some of the expedients that are being tried to attract more people into the churches on special occasions. In achieving this, there was a risk of being content with this, without realizing that it was not in numbers alone that the

Church could fulfill its divinely appointed mission.

The secret of real success lay, he said, in the supernatural power within the Church. The revival of religion would begin when God's redeemed people stirred themselves to take hold of God in prayer, fervent and urgent and desperate. This ought to be the great concern of each individual and church.

The President does not allow anyone to escape his searching questions, and they are questions that go right down to the foundations upon which the Church of Jesus Christ rests. He disclaimed any desire just to criticize, which was an easy and often a futile thing. Rather was he desirous of showing the sure way by which the Church could be the salt of the earth. The real hope for the world was still the Church of Christ, but the Church was failing to save the world. It was failing not because of outward conditions, but because of the lack of inward spiritual experience of God.

In his closing appeal the President declared that if preachers and hearers were possessed with a great passion for prayer, and had the spiritual experiences which came this way, and if these were realities, then no man could put a measure to what would happen. Then would they see again the days of the right hand of the Most High.—R. B., in Methodist Recorder.

IS THE CHURCH PREPARED?

The Church today is facing one of the fiercest conflicts in all its history. Ideologies rooted in godless materialism and flowering in ruthless reliance upon force are sweeping the world. To what extent are we American Christians aware of this menace to our faith?

The sword of the Spirit, which is the Word of God, still is the Christian's great weapon. But the sharpest blade is useless, if it is not aimed at the foe, but reposes in its scabbard or with it we feebly beat the air. To what use are we putting the victory-ensuring Word?

All the resources of the Church must be made available—man-power and money and the spiritual treasures that faithful use of the means of grace can accumulate. The battle will not be won without sacrifice. Have we placed ourselves unreservedly at the Lord's disposal?

The gates of hell shall not prevail against the Church. But church people may lose out in the fray. Each one must ask himself: "Am I prepared?"—The American Lutheran.

COWBOY CONSCIENCE

A Christian cowboy out in the west expressed it this way: "Lotso' folks think that serving the Lord means shouting themselves hoarse, praising His name.

"Now, I'll tell you how I look at that. I'm working here for Jim. If I'd sit around the house telling what a good fellow Jim is, and singing songs to him, and getting up in the night to serenade him, I'd be doing just what a lot of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick.

"But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not suffering for lack of water and feed, or getting off range and being branded by cattle thieves, then I'm proving my love for Jim and serving him as he wants to be served."

—The Evangelical-Messenger.

PEACE-TIME CONSCRIPTION

There is always danger, when an army is set up and equipped on a grand scale, that it will get that "all-dressed-up-and-no-place-to-go" feeling, and start looking about for some place to go.

However, we were given pause the other day when we heard a Jewish mother bewail the fact that her son might be conscripted. Another Jewish mother of a son of draft age replied: "God forbid that there should ever be any fighting for my boy to do. But, if there is danger that it may happen, I'll feel better if I know he has learned to take care of himself."—American Hebrew.

THE BURMA ROAD

When you are fighting an armed burglar at your front door you cannot deal with the sneak-thief who, taking advantage of the situation, is filling his pockets in your kitchen. That is all that need be said about Britain's decision to close the Burma Road for three months to the passage of munitions for China. Britain has not given up China's cause. It has no intention whatever of coming to a base settlement with Japan. None of these settlements made in war-time with unscrupulous aggressors has any part in the long-term policy of Britain. But for the moment there is only one thing we can do, and must do; and that is to concentrate every ounce of power we possess upon beating Hitler. If Britain goes down the cause of China goes down with it. If Britain stands—as she will stand—the cause of China will again have Britain behind it. We are not "appeasing" Japan—we know that well enough. We are accepting what is inevitable at the moment. A moment will come when "the inevitable" will have another meaning.—The Christian World.

THE ATLANTIC COAST AREA

"The Atlantic Coast Area" is the new name recommended by the Council of Bishops to designate the Area of the Central Jurisdiction which has its Episcopal Residence in Atlanta, Georgia.

Considerable confusion has been developing over the fact that at their recent Conferences both the Southeastern and the Central Jurisdictions established Areas centering at Atlanta and bearing the name of that city. To distinguish between Bishop King's assignment and that of Bishop Arthur J. Moore, when the words "Atlanta Area" are used would require the addition of the Jurisdictional name. This would not only be cumbersome and awkward, but would demand more of an effort than most people would be willing to expend and more information than most non-Methodists possess.

For the adjustment of this problem a committee was appointed at the recent Chicago meeting of the Council of Bishops consisting of Bishops Lowe, Arthur J. Moore, King, Waldorf, Cushman and Martin. The committee brought in a unanimous report stating that the Council of Bishops recognized that it had no authority to consider the rearrangement of Conferences or over matters that had to do with Areas. However, since there are two Areas known as the Atlanta Area, the Council of Bishops recommended to the brothers of the Central Jurisdiction that, while the residence in Atlanta be unchanged, the name be changed to "The Atlantic Coast Area."

"Don't when you git in years git down in th' mouth."—The Cumberland Presbyterian.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

SUCH AS I HAVE

By Walter C. Buckner

When the children of Israel were weeping by the rivers of Babylon, they hanged their harps on the willows and cried, "how can we sing the Lord's song in a strange land?" These were not the last of the singers of the songs of Zion who have found it necessary to sing the old song in a new and strange environment. We too have been carried far from the familiar landmarks of other days and not a few there are who are hanging their harps on the willows and repeating the ancient lament, "how can we sing the Lord's song in a strange land?"

That we have come to a strange land none will deny. Values, ideals and standards are confused and conflicting. Doubt and despair is on every hand. In such an hour has the Church of Christ any thing to offer? Can we sing the Lord's song in this strange land? The faith that we do have something to offer and that we do have a song to sing is grounded in history. The progressive adaptability of the Christian religion to the expanding needs of men down through the ages and the promise of the Master that divine inspiration would not cease with His departure, but would continue through the Spirit of Truth, saying what he had not said because they were not able to bear it, is our sure ground of confidence. "The Christian religion," says Professor Knudson, "because it is moral, can never become static or obsolete. It inevitably progresses with conscience and will do so to the end of time. Whatever the enlightened conscience of mankind affirms, that the Christian religion will sanction. Through the infinite ages to come we may therefore rest assured that the Christian religion, rooted in the moralized religion of the prophets will never be outgrown; it will forever keep pace with the progress of the human spirit, and thus forever carry within itself the authority of divine revelation and leadership." This is an inevitable conclusion from the nature of our faith; it is abundantly proven in history . . .

Thus this eternal message set in a changing world must evermore be shifted to meet the onslaught of evil's cruelest thrust and its word of hope addressed to the areas of man's darkest despair. But while the form and setting may change the essence must forever remain the same. The later revelations of the Spirit of Truth cannot be contrary to the former revelations of Jesus. They must supplement but not substitute His teachings. Bishop McConnell has said that the true Christian teacher "recognizes

within himself the push of the currents which flow out of the long ages of the past," and which "sooner or later will get into their true channel."

If "God hath spoken in times past," surely God is speaking in this fateful hour. "When He, the Spirit of Truth, is come, He will guide you into all truth." History amply attests the fact that there has been much apostasy in the Church which bears the name of Christ. And always such apostasy has disclosed a failure to heed the Pauline injunction, "be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The churchman of today cannot too often remind himself of the sharp antithesis between the Christian philosophy and that of the world. It was there in the time of Jesus and it is there now. Any man who "recognizes within himself the push of the currents which flow out of the long ages of the past" may well look with deep suspicion upon his ideas and purposes if they seem to merge into and coincide with those of the world which has rejected Christ and plunges headlong to destruction.

When Peter had offered his sword in defense of his Master and found it useless, he fled in confusion to the place of outright denial in the judgment hall. Peter had offered the world's answer to his Master's need. But the NEW Peter, outside the Temple gate, said to the crippled beggar, "silver and gold (the world's relief) have I none, but SUCH AS I HAVE give I thee; in the name of Jesus Christ of Nazareth, rise up and walk."

Such as I have. Such as I have! Oh Church of the living God, the palsied and helpless millions lie prostrate with hands outstretched, pleading for help. The world offers ruthless government, scientific diabolism, death dealing explosives, terrifying cars of juggernaut in endless procession. Such is the world's only answer to this eager plea. Let us offer such as we have. Let us here highly resolve that our voices shall not be drowned in the world's wild babel; that our faith shall not be smothered in the world's dark despair; that our love shall not be poisoned by the world's rancid hate.

O God speak to us as Thou didst speak to Peter in the long ago and make clear to us that which Thou wouldst have us offer to our suffering brothers around the earth.

—Daily Christian Advocate (Western).

SATIRE AT ST. PAUL'S

Not often does one get satire from the pulpit of St. Paul's now that Dr. Inge no longer occupies it, but Canon A. C. Deane, of St. George's, Windsor, indulged it on Sunday morning. He pictured what might have happened in ancient Israel when Jeroboam set up the shrines of Bethel and Dan and told his people that they need not undertake the long journey to Jerusalem. He imagined the ponderous leading article of the daily newspaper: "The reopening of the ancient shrines of Bethel and Dan which we announce this morning is a measure which combines political sagacity with religious insight. . . ." Also the feminine conversation of those days: "What a blessing it is, my dear, that we have not got to make those long journeys to Jerusalem any

longer. You don't mean to say you still intend to go! It is so unnecessary, and think of the expense when we are told to economize. Dan and Bethel are so much nearer, and they have such charming priests; not exactly educated, of course, but most wonderful creatures!" Canon Deane went on to apply the moral that Dan and Bethel were sometimes represented by a box with knobs, so that instead of going to church one merely turned a switch and took part in a different and more convenient form of worship. It was so easy, he said, to be content with a reduced Christianity.

—The Christian World.

THE FARMER

By Alonzo Newton Benn

The farmer's life has vastly changed

Since pa taught me to work,
And work it was out on the farm.

With little chance to shirk;
For what one did or did not do

Was plainly to be seen,
And what was done was done by brawn
And not by a machine.

Pa had no tractor on the farm

Nor plows with easy seat—

Disk harrows, hillers were unknown,

And drills for corn and wheat;

No easy way to harvest grain,

No stacker for the hay,

Nor many other wondrous things

Which are in use today.

Ma worked much longer hours than pa

And never did complain,

For pa at times would take a rest

On days when it did rain;

But days were all alike to her—

Hard work from morn 'til night,

For ma had no appliances,

Electric pow'r or light.

Refrigerators were unknown—

No radio news

No movie shows, no splendid roads,

No auto one could use;

No telephone on party line

The time away to while--

In fact the farmer of today

Has much to make him smile.

Yes, make him smile and be content

That he is his own boss,

And that a rainy day to him

Means profit, not a loss;

And that his daily bread depends

Not on some boss's whim,

But on his own good management—

Today I envy him!

DR. T. Z. KOO WILL WRITE BROCHURE FOR UNIVER- SAL BIBLE SUNDAY

Dr. T. Z. Koo, the distinguished Oriental and recognized on this and other continents as a foremost leader in church, education and state, will be the author this year of the Universal Bible Sunday brochure, according to an announcement by the American Bible Society.

"For the Healing of the Nations" is the subject which the Bible Society has chosen as the theme for its annual observance, which will be held in thousands of Protestant churches on Sunday, December 8, the second Sunday in Advent.

Packets of material containing Dr. Koo's brochure, a beautiful colored poster by the well-known artist, Ralph Content, and other helpful and interesting material, will be mailed by the Bible Society to over 100,000 pastors in November.

CONFERENCE NEWS AND PERSONALS

The Advocate appreciates the loyalty of Mrs. B. T. Gallaher, chairman of the Board of Stewards at Trout, La. The Advocate has no better friends than the Gallahers.

The editor of *The Advocate* acknowledges with sincere gratitude a letter of commendation just received from Judge H. H. White, of Alexandria, La.—a great Methodist and a greater friend.

Rev. W. F. Howell reports his work as progressing satisfactorily at Bonita, La. Notwithstanding the damaged crops, he expects to be able to make a good report at Conference in November.

Rev. and Mrs. J. T. Harris, of Franklin, La., came over for the zone meeting of the Woman's Society of Christian Service, and Bro. Harris paid the Advocate office an appreciated call.

Rev. C. B. Powell, pastor at Melville, La., says that things are moving in a fine way, that he will soon complete the painting of the church building at Melville, and has a fine Bible school in progress at Palmetto.

Dr. A. C. Millar, veteran editor of the Arkansas Methodist, reports that he is out of the hospital, but still indoors due to an operation on his neck. He is hoping to be out in a few days.

A letter from Rev. J. F. Mincey says that he is still very weak and not able to do much work after the long siege of illness which he has had. We sincerely hope that he may soon experience a better outlook for the recovery of his health and strength.

Rev. Alvin P. Smith, who spent his vacation with relatives in New Orleans, is back in Bossier City, La., and is carrying on with the energy and the fine spirit characteristic of his ministry. We appreciate his unfailing loyalty to his church paper.

Rev. Paul H. Grice says that work on the Louise and Holly Bluff charge is making encouraging progress. The parsonage has been repaired throughout and he is expecting a successful conclusion of the year's work.

Dr. R. H. Harper, district superintendent at Alexandria, was a welcome visitor to the Advocate office on Monday of last week. Dr. Harper has completed a very successful campaign in which he had Rev. Don L. Harwell as an able ally.

Dr. and Mrs. J. R. Countiss were welcome visitors at the Advocate office on Tuesday of last week and were luncheon guests of the editor and his wife. They have now returned to their home in Starkville following their brief sojourn in the Crescent City.

In the British Emergency Campaign to finance British Baptist Missions, Texas Baptists accepted a goal of \$40,000, and more than three-fourths of this sum is already in hand. This action on the part of Southern Baptists is certainly a commendable exhibition of denominational loyalty.

Mrs. Katherine A. Wilson, correspondent for the Woman's Page, of the Mississippi Conference, says that eight women of the Mississippi Conference spent two very profitable weeks at Lake Junaluska. She was just home when she wrote on Monday of last week.

Rev. Charles W. Lahey, pastor at Boyce, La., has had a busy summer with various

campus at Camp Brewer and with Daily Vacation Bible Schools. In addition to this he has built a recreation hall at Boyce and has completed a mission church at Hemp-hill.

Bishop and Mrs. Arthur J. Moore will move to Atlanta, Georgia, soon. The episcopal residence will be at 987 Springdale Road, and the Bishop's office will be located in the Educational Building of Glenn Memorial church, 1876 N. Decatur Road, N. E., Atlanta, Georgia.

A zone meeting of the women of the New Orleans district was held at Rayne Memorial church last Thursday. The meeting was preparatory to setting up the work formerly conducted under the name Woman's Missionary Society under the new legislation and the name of the Woman's Society of Christian Service.

We regret to note the collapse of Rev. J. P. Bonnacarrere, pastor at Gueydan, La. According to press reports he overtaxed himself in rescue work and collapsed in Abbeville with a heart attack due to the strain of work and the anxiety of rescuing his people. We have not been able to get news of his condition.

Rev. T. D. Lipscomb, pastor at Church Point, La., says that flood conditions are serious over his charge but worse towards the Gulf. The water lacked only about four inches of reaching the floor of his house. Outside the wading was good. He says that two of his churches were flooded but he does not know the extent of the damage as he has not been able to get to them.

Mrs. J. V. Bennett, assistant at First Church, New Orleans, left Monday on her vacation, going first to Vicksburg, then to Tupelo and other points. She is well-known in both the Mississippi and North Mississippi Conferences, where she lived with her late husband. No church has a more capable or faithful worker than she is. The Advocate wishes for her a pleasant vacation and a safe return to her task.

CARD OF THANKS

Dear Dr. Duren: We take this means of expressing our thanks and love to the members of the Mississippi Conference of the Methodist Church, and all others of the different denominations who have been so exceedingly kind and thoughtful of us during Mr. Cooper's illness. He was able to be moved from the hospital a few days ago, and seems to be making slow progress toward gaining his strength. We humbly ask for a continuation of prayers from those we love.

The gifts, flowers, visits and many acts of love have caused our hearts to be made glad.

REV. AND MRS. T. C. COOPER.

MEETING AT WALKER'S CHAPEL

Dear Dr. Duren: Just a line about our Walker's Chapel meeting. There were eleven additions by profession of faith. The church was hardly able to seat the crowds that came each night.

Walker's Chapel was added to the Springhill work after the Annual Conference.

Rev. Sam Nader, Southern Methodist University theological student, was in charge of the meeting. This young man holds revivals throughout the Louisiana Conference during his summer vacations. He has held around thirty revivals in Louisiana and meets with success wherever pastors use him. His schedule is filled for the remainder of this summer's vacation, but he can be reached after the first of September at Southern Methodist University in Dallas. This young man uses the offerings of his summer meetings to better educate himself for the Methodist ministry.

Sincerely yours,

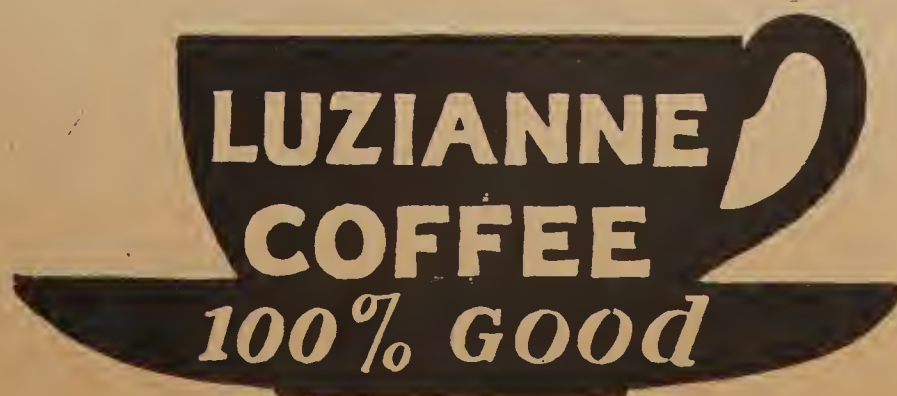
A. C. LAWTON.

REPORT FROM POLLOCK CHARGE

During the week of July 15-21, a very helpful revival meeting was held at Urania, La., with Rev. R. M. Bentley, pastor at Bunkie, La., doing the preaching. Bro. Bentley is fine help in revival work. During that week practically all the former Southern Methodists, who had not already done so, united with the local congregation, which was formerly a Methodist Protestant church. One young man joined by baptism, and a young lady came in from the Baptist church.

Running simultaneously with this revival was a Vacation Church School, under the direction of Robert S. Crichlow, a theological student from Emory University. There was an enrollment of 55. As a direct outgrowth from this school came the reorganization of the Sunday school, which is now going strong.

Bro. Crichlow has directed two other schools on the Pollock charge: one at Pollock, with an enrollment of 20, and the other at Selma, with an enrollment of 21. At Pollock five credits were issued on a worship course. Bro. Crichlow is giving his entire summer to vacation school work within the bounds of the Alexandria District.



Our revival at Pollock is to be held next week, with Rev. B. P. Durbin, former pastor, doing the preaching.

I have held my own meeting at Selma and Liberty Chapel, and will hold a meeting at Bentley early in September.

L. R. NEASE, JR.

DECELL-WALKER WEDDING

A marriage of unusual interest to the readers of this paper occurred at Hattiesburg on August 3, 1940, when William James Decell and Miss Mattie Pearl Walker were married in Court Street church. Bishop J. Lloyd Decell, assisted by Rev. James L. Sells, performed the ceremony. Bishop Decell is the father of the groom, who is a graduate of Millsaps College and secretary to his father. After an extended wedding trip through the East, Mr. and Mrs. Decell will be at home in Birmingham, 120 Tuscaloosa Avenue.

NEWS FROM CROWLEY

Although the water was deep in the church basement and refugees in the auditorium, the pastor, Rev. G. W. Pomeroy, preached last week the most eloquent sermon since he has been in Crowley. (That is saying much for him.)

There was no music, no audible prayers, and no set sermon. It was a concrete illustration of Christian service. For three days and nights he rescued people from the rising waters. In his boat he went into front streets and back streets, accompanied by the Church School superintendent, Mr. Cary Martein.

The minister's wife housed and fed refugees until water came into the parsonage and they had to find security for themselves. Actions speak to larger audiences than words.

A GRATEFUL REFUGEE.

DR. RAULINS—THE MAN ON THE FLYING TRAPEZE

Dear Doctor Duren: We are still driving for the Advocate subscriptions. We shall recognize no "closed season" up here.

I was in an automobile accident two weeks ago. Driving alone about 9:30 p. m., I struck loose gravel, slipped from the road, reversed ends, rolled completely over and finished right side up still sitting under the wheel and ready to go, but with little prospect of going, for my car was demolished beyond repair. Not a drop of blood lost, not a fractured bone, not a very severe bump; but with a stock of gratitude that continues to expand. Some call me Barney Oldfield, some think I am after Jimmie Lynch's scalp and record for trick driving. I covet none of the honors nor hazards.

Note: This was not intended for publication, but we let Dr. Raulins tell of his accident in his own way. (Ed.)

D. B. RAULINS.

FROM LAKE ARTHUR

Dear Editor: We have had some work to do since last Friday, but we were very fortunate to be able to help so many people. We had about 800 refugees to stop here. They were taken to our high school building and we did what we could. The Red Cross furnished food and also divided them and sent 400 to Jennings, La. The town of Lake Arthur was from one end to the other under water. In fact many houses had water up to three feet. Most folks just

waded to work and others went in boats to and from their business.

The water covered the business section and most homes were flooded too.

We are going on as if nothing had happened. The carpenters are back at work on the parsonage.

We hope to come to Conference paid out in full.

T. J. HOLLADAY.

GOLDEN CROSS REMITTANCES TO AUGUST 16, 1940

According to report from the Conference Treasurer to August 16th, the following charges had made remittances on the Golden Cross:

Brookhaven District—Hazelhurst, Crystal Springs and Pearl River, McComb.

Hattiesburg District—Bonhomie, Clara Ct., Broad Street and Main Street, Hattiesburg, Heidelberg, Kingston and West Laurel, Petal, Sumrall.

Jackson District—Canton.

Meridian District—Chunky, Central, Hawkins Memorial and Poplar Springs, Meridian, Pachuta, Philadelphia Sta., Scooba and Electric Mills, Shubuta, Union.

Seashore District—Bay St. Louis, Brooklyn and Bond, Columbia, Kreole, Picayune, Purvis, Van Cleave.

Vicksburg District—Crawford Street and Gibson Memorial, Vicksburg.

Only 31 charges out of 175 have reported and they have remitted a total of \$441.29. Just think if every charge would do what they could, what a fine showing would be made when the other 144 charges remitted.

I appeal to the district superintendents, pastors and Golden Cross directors to help get the 144 charges to do something for the Golden Cross. Remember that this is General Conference action and that the money is used at our Hospital for charity work.

Thanking you for what you will do for this very worthy cause.

Yours very sincerely,

W. D. HAWKINS,

Golden Cross Director,
Mississippi Conference.

WISE OR OTHERWISE

By Rev. James H. Felts

It was Calvin Coolidge who said: If all the folks in the United States would do the few simple things they know they ought to do, most of our big problems would take care of themselves.

When hospitality is turned into drunkenness something fine is exchanged for vulgar familiarity.

The small boy who spelled and defined appetite as happytight had something. He said, "I am happy when I am eating and tight when I am full."

The past is our inheritance. The present is our asset. The future is our liability.

Destroy man's urge to improve his own condition and position and you have destroyed the divine spark that creates wealth, happiness and hope.

Silver faucets and ivory basins no more purify water than tails and tops and D. Ds. make a preacher.

For a long-tailed coat, a beaver hat, and a few degrees change only the appearance of a man, not his manners.

A clean shirt no more prevents B. O. than walking on a campus prevents ignorance.

It is a poor policy to exchange a proven virtue for an unproven one. We pray to be delivered from theorists.

Recently a Memphis, Tenn., citizen divided his whisky with his dog. He was indicted for cruelty to animals. Poor dog! Poorer man!

True or false? Doing nothing is a mark of gentility.

THE REVEREND E. L. SHETTLES

He was well-known, but not many, even of his close friends, knew that E. L. stood for Elijah Leroy. His father, Abner Shettles, and his mother, Caroline Browning, were natives of South Carolina. Soon after their marriage, in 1845, they moved to Pontotoc county, Miss. Elijah Leroy was the fourth of ten children. His parents were members of the Baptist Church, and his mother's father was a Baptist minister.

The parents were not well-to-do in material things. The Pontotoc country was new and sparsely settled, churches and schools were not well established. School opportunities were, for the most part, when children were not needed on the farm. A short term in winter, then in summer when "crops were laid by." Such were the times and conditions under which the subject of this sketch spent his youth and young manhood. When a boy he was a farm hand, taught one or two short terms in a country school, and worked in a store. When he had reached his majority he had been engaged in many things, and in those years formed habits that stood in the way of success. In his "Story of My Life," he tells of the best business prospect that had ever come to him and how he lost it. Here is what stood in the way: "I went back to my old habit of drink and cards."

When approaching his fortieth year "he came to himself," and surrendered to the "still small voice" that he had heard many times. Here is a record of 1891: He accepted Christ, united with the church, the quarterly conference granted him a local preacher's license, and the Texas Conference admitted him on trial and assigned him to be "Preacher in Charge" of Alum Creek circuit, though he had never preached a sermon. His education was very limited, doctrinally uniformed, of the itinerancy he knew but little, and was better known among sports and gamblers than he was among preachers and church people.

How could the Conference do what it did? Doubtless its wisdom was questioned. This man, forty years old, only a few months a Christian, is to preach his first sermon after his admission into the Conference. If the Conference did a risky thing by admitting this untried man, in 1940 there are none to say that the life and labors of E. L. Shettles did not justify the confidence reposed in him, at Austin in 1891. In the funeral services, May 28, held in Shettles Memorial Church, educators spoke of the valuable work he had done, and that the institutions of higher learning had been beneficiaries of his unusual labors.

In the seventeen years spent in pastorates there was a term of four years at Bryan, later at Pittsburgh. In each place was erected a house of worship, monuments to the energy and business capacity of E. L. Shettles. His ministry—seventeen years in the pastorate, thirteen as presiding elder, twenty as a superannuate. His twenty years of retirement were years of usefulness in a large sense.

CHAS. F. SMITH.

Houston, Texas.

DR. R. H. HARPER REUNION SPEAKER

Rev. Robert H. Harper, D. D., district superintendent of the Alexandria, La., Methodist district, was the speaker at the annual reunion of Camp Ben McCulloch, United Confederate Veterans, on August 9. His address was primarily to Confederate sons and daughters, and was a great address, one of the best ever delivered at Camp Ben McCulloch, which is the largest Confederate camp in the South, and which has had some of the nation's best and most popular speakers.

Dr. Harper's address was an "American" speech, fitting in the present world crisis. While he proposed to talk to Confederate sons and daughters, it was suited to any American audience. He stressed American principles, and warned against the dangers to our Americanism in the present world crisis. He reminded Confederate sons and daughters of their heritage, of the devotion to principle, of the personal courage of the men and women of the old South who gave all and still lost their fight, but, undaunted, carried on after the shooting was over, and rebuilt their ruined homes, reclaimed their wasted farms and devastated country—a fight without a parallel in history. And he urged these sons and daughters today to exemplify in their lives the heroic conduct of their Confederate forefathers.

Dr. Harper was one of the speakers at this Confederate reunion last year, then delivering the Confederate memorial address, which was one of the best the camp has ever had.

Dear Bro. Editor: I hope you can use this story. Dr. Harper came 400 miles to deliver this address, and we appreciated it very much indeed. I will thank you in advance.

T. F. HARWELL,

Adjt., Camp Ben McCulloch, U. C. V.
Tyler, Texas.

MISSIONARY BRIEFLETS

Nearly everywhere in Brazil one can hear stories of the pastoral work done by Bishop Cesar Dacorso before he was made a bishop of the Church. Bishop Dacorso was some time ago pastor of St. Matthew's church in Juiz de Fora, when it was the only church in the town. The present lay leader of the church remembers that when he was a boy pastor Dacorso often took him along on his pastoral visits. He remembers going into the poorer sections of the city and watching pastor Dacorso stop at every house to tell the story of Jesus everywhere. Others tell how pastor Dacorso, in order to meet some engagement far from a railway or an auto road, often waded through mud and water, wet to the skin, rather than miss an opportunity to preach the gospel to people who had never heard it. "It is no wonder," says a missionary in Brazil, "that one rarely hears of a pastor complaining when he receives a difficult appointment from such a bishop."

A little over two years ago—in May, 1938—Methodist workers began holding services at Chikanaga, on the Uwajima circuit of Japan. Within two years time a new church was organized with seventeen members, ten of whom had been received by baptism. Five children had also been baptized. One of the new converts was the sister of the vice-mayor of Uwajima city, and was one of the best educated, most refined and wealthiest women of the village. She is

now giving almost as much time and thought and prayer to the promotion of Christian work in her village as if she were an employed Bible woman.

Candler College, Havana, has a record of more than forty years of service to the youth of Cuba. Across the years the school has seen two of its teachers—one a Cuban and the other an American—called into the active ministry of the Church. Seven or eight of its students have become local preachers. Thousands of young Cubans have been educated in this Methodist school. Rev. H. B. Bardwell is president.

In Brazil it seems that people prefer to hear a sermon at night rather than in the daytime, and night services at Methodist churches have splendid congregations. The mid-week prayer meeting is also well attended.

"Food in Poland," wrote a Methodist worker early in the summer of 1940, "seems to be plentiful, but it is very, very expensive. Butter is \$2.00 a pound, hog lard is three dollars a pound, and such essentials as bread and milk are very high. But we are trying to live and to fill each day as it comes, never knowing what the next day may bring."

NEWS FROM MISSION FIELDS

Russian Court Permits Methodist Work to Continue

After the Russians came into the city of Przemyśl, Poland, the books of the Methodist Church were ordered to be turned over to the Russian court. Rev. T. J. Gamble, the Methodist pastor, not only turned over the church book but the rules and articles by Wesley as well. "After several days the church book was returned," he says. "The court had said that all was good and that the Methodists might be allowed to go on with their work." Mr. Gamble then invited the Russian soldiers to come and listen to his services, declaring that the Methodists had no secrets but wanted every one to know what they were doing.

—Board of Missions News Service.

How Methodism Spreads in Brazil

How does Methodism spread in Brazil? Not so much by big meetings and public efforts, but rather through the quiet, everyday Christian life of members of the Church, declares a missionary in Brazil, adding: "Jesus expressed it to perfection when He spoke the parable of the leaven." As an illustration the missionary tells the following story:

Lieutenant Silva had a new neighbor. A friend whispered in his ear: "Beware of the new neighbor. He is dangerous, he has some sort of new religion. I think he worships the devil and practices black art. He will bear watching."

"Don't bother about me," said Lieutenant Silva. "Don't you see I am a lieutenant? I'll take care of him."

So, with his curiosity aroused, the lieutenant kept a close watch on his neighbor, but failed to discover any reason why he should be jailed. He seemed a kind man, considerate of his family and his neighbors. But there were certain times during which all the family gathered together and sang songs and seemed to be reading and talking about something. Finally Lieutenant Silva's curiosity got the better of him, and he ventured to ask his neighbor what he did at those times. The neighbor invited

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

him to come over and see. The lieutenant went, then went again, and kept going. Finally he obtained a copy of the Bible and at last joined the Methodist Church. The suspicious friend came back one day and inquired about the dangerous neighbor.

"Why, he is not dangerous at all, said the lieutenant. "He is a fine fellow and I like his religion so well that I too have become a Methodist."

"That's just it," said the friend, "didn't I tell you he was dangerous?"

Methodism Still Lives in Bohemia

In spite of wars and rumors of wars all over Europe, in spite of invasion and the blitzkrieg Methodist work among the young people of Bohemia and Moravia continues to make steady progress, according to the Rev. J. P. Bartak, D. D., in charge of Methodist work in what was formerly Czechoslovakia. One might say that this is in accord with the Protestant tradition that has held sway in the land of John Hus for more than 500 years. Protestantism just cannot be killed by any blitzkrieg, or imperial decree or imperial army.

Dr. Bartak reports that the recent Young People's Assembly, held in the famous old castle of TYNEC, now belonging to the Czech Methodist Church, brought together about 250 delegates and visitors for study and worship. This is probably the largest attendance ever had on such an assembly. TYNEC is about 100 miles southwest of Prague in what is now known as the Protectorate of Bohemia.

Candler College Serves

For forty-one years—since its founding in 1899—Candler College in Havana has rendered a fine service to the youth of Cuba. At a recent district conference one of Candler's finest young men—Ernesto Vasseur—was licensed to preach and recommended to the Annual Conference for admission on trial. Ernesto Vasseur grew up in the school and was graduated from the Commercial department. For several years he has been active in the Young People's department, and since last September has been teaching with success a class of Junior boys in the Church School. His wife is a graduate of Buena Vista College, Methodism's school for girls in Havana. They were consecrated in May at a solemn service and were appointed by Bishop Kern to supply a circuit in the country.

"We, who have watched them grow and helped them to come through conversion into a consistent Christian life, now rejoice in their consecration and call into our itinerant brotherhood," says Dr. H. B. Bardwell, president of Candler College.

—Board of Missions News Service.

Missionarying in Brazil

Missionaries in Brazil have little time to play for the workers are few and the work is abundant. During the past year Rev. Charles W. Clay served as Secretary of Christian Education for the North Brazil region, also as Secretary of Social Action, and as a teacher in Granbury College. One

(Continued on page 12)

THE CHURCH PEW

LIFE INSURANCE

By Harry H. Allen

At first thought, this subject may appear to be considerably out of place in any religious publication, but that depends on whether we are considering its secular or spiritual implications.

Recently my thoughts were roaming along rather aimlessly, when they chanced to meet up with the subject of "life insurance." Suddenly the fact was revealed to me that life insurance, as we have always known it, is not actually life insurance at all; that the term as used is very much a misnomer. It does not actually insure us of life for a day or even for an hour. All that the policy agrees to do, is to indemnify the person named in the policy, to a certain extent, for the financial loss that person may have sustained by the death of the insured. That is all the insurance company can do. It cannot agree to prolong the life of the insured for any given time. Such an agreement would be impossible of fulfillment. "Then," some one may say, "there is no such thing as actual life insurance. In a secular sense, no. But listen to what Jesus has to say in John 11:25, 26:

Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live:

And whosoever liveth and believeth in Me shall never die. Believest thou this?

Here, then, is actual life insurance, beyond doubt. Guaranteed by the Master Himself. He offers to us a paid-up life policy, the premium of which He paid on the cross. It is ours, if we accept it and meet the conditions named in the policy, belief in Him, which implies obedience to His commands. By acceptance of these terms, we are assured of life eternal. And this for the insured, not just compensation for others.

Many are seeking social security of doubtful value. But Jesus offers us eternal security with Him. Where else will we find it provided so completely as is provided in His Word? No corporation or power on earth can offer us such security in our time of need as He. By all means, then, let us insure our lives in Jesus Christ and know assuredly that life eternal is ours. This is life insurance indeed.—Christian Action.

Eustis, Florida.

CLIPPINGS ON HEALTH FROM MR. REILY'S DIARY

Eat Vegetables and Taboo Meat, Medics Are Told

Chicago, June 7, 1921.—"If you would enjoy life in its highest form, with good health, the ability to think clearly and freedom from anger and other disagreeable human traits, cut out the meat diet and eat plenty of lettuce, spinach, cabbage and celery."

This is what Dr. Edin S. Antisdale, of Chicago, told the medical men and women attending the convention of the Illinois State electric and Tri-State Electric, Medical and Surgical Societies of Wisconsin, Michigan and Illinois. Dr. Antisdale introduced his dietary recommendations.

"Lettuce, spinach, cabbage and celery are

rich in minerals and solids," he declared. There are no better vegetables that grow above ground. But the humble potato is the king of the tuber tribe. Potatoes should be baked and eaten, skins and all. In this way only can you get the full benefits of the salts which nature assembled near the skin. If boiled, the water in which they are cooked should be used as gravy.

"You can't get a life of joy and energy by eating the flesh of dead animals."

Mr. John A. Stewart, chairman of the U. S. Trust Company, celebrates his 101st birthday working along as usual. He goes back twenty-four hundred years for his long life recipe. "Moderation in everything." Aristotle wrote about that in his famous "NOT TOO MUCH NOT TOO LITTLE," advice.

Today (March 20, 1924) Dr. Eliot, formerly president of Harvard College, celebrates his 90th birthday. That surprises us, but it ought to be the rule instead of the exception. Any man who chooses can live to be 100, barring accidents, if he starts out with an average constitution.

The natural age of men, when they realize that one-half of what they eat keeps them alive and the other kills them, will be 140—just twice the Biblical three score and ten.

Years ago, Howard A. Colby, all-around athlete, gave golf lessons to John D. Rockefeller, already an old man.

Doubtless, Mr. Colby expected to outlive his pupil. Mr. Colby died on Monday, aged 57. Mr. Rockefeller, in his 90th year, is well, with years ahead of him.

Length of life depends on how you live, not on how much you exercise.

Theodore Roosevelt killed himself by unwise exercise, undergoing when past fifty such straining as would have strained an athlete of twenty-five.

Mr. Rockefeller prolongs his life by care and moderation. Wise Greeks wrote above their temple: "NOTHING IN EXCESS."

WHY WE SUPPORT THE CHURCH

The church provides the place, leadership and fellowship for worship of God.

The church is the protector of our communities, property being more valuable, human life safer, and virtue less in danger where Christian institutions exist. Her house of worship and work is a witness of all that is good, a call to all that is holy.

The church is the conservator of values of the past, the creator of ideals in the present, and the torchbearer of tomorrow's progress.

The church is the great mother of children, educating them in her homes and schools, training them for service, preparing them to meet temptation; and, should they wander or fall by the way, the church is ever receiving them in forgiving and restoring grace.

The church sends a steady stream of consecrated men and women into every avenue of life, making our schools religious, promoting civic reforms, carrying Christian ethics into economics, thus helping on the answer to Her prayer, "Thy kingdom come. Thy will be done, as in heaven, so on earth."

The church through its ministers and members is continually carrying on a ministry of consolation to the aged, the sick, the sorrowful, the tempted, the lonely, and the troubled—a service that can never be tabulated in reports nor paid for in gold—without which, life for multitudes would be empty of meaning, and hopelessly forlorn.

"Lord, what a change within us one short hour

Spent in Thy presence will prevail to make!

What heavy burdens from our bosoms take,

What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near, Stands forth in sunny outline brave and clear;

We kneel, how weak; we rise, how full of power!"

—The Cumberland Presbyterian.

U. S. BILL FOR LIQUOR

Liquor is being sold at 437,000 retail outlets, says W. C. T. U. headquarters.

We have one retail liquor license for every 300 residents, 11 saloons for every five churches, one tavern or liquor bar for every 71 homes.

Our booze bill for 1939 is (conservatively estimated), around \$3,228,491,968.

For the 81 months from April 6, 1933, to January 1, 1940, we've spent some \$20,165,850,226 on liquor. That's conservative, too. And it is more by \$2,297,046,226 than the government expenditures for public relief from 1933 to 1939.

Ponder this: the entire federal government debt of approximately \$44,000,000,000 could have been wiped out with the money the people have spent for liquor and indirect liquor results since repeal.

And that doesn't include the fears, heartaches and other troubles booze causes.

—Christian Action.

NEW STEREOPTICON LECTURE

"Every Man In His Own Tongue" is the title of a new stereopticon lecture now available from the American Bible Society and its district offices throughout the country. The lecture consists of 48 slides with an optional closing of the appropriate hymn "O Word of God Incarnate," illustrated by seven additional slides.

The subject matter treats of the Bible Society's contribution in promoting the translation of the Scriptures into new languages as well as illustrations of some of the early historic publications of the Bible and its translators.

The lecture may also be secured from the various offices of the Department of Visual Education of the Methodist Church and the Massachusetts Bible Society, Boston.

"What's the matter with Mose? I haven't seen him around for some time. Is he sick?"

"No, sir, Mose ain't sick, Mr. Brown. There ain't really nothin' the matter with Mose. He gits up in the morning and eats a great big breakfast. Then he sits around until supper-time and eats a great big supper. Mose ain't sick—he's jes' dormant—he's torpid. There ain't a thing in the world the matter with Mose but dormidious torpidity!"—From Ruth Woolley Laws, Salem, Oregon.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Mrs. Wiltz M. Ledbetter has recently returned from Chicago where she attended the organizational meeting of the General Board of Missions and Church Extension. This board is composed of thirty bishops, twenty preachers, twenty laymen, twenty lay women and twelve youth representatives. Bishop Arthur Moore, of the former Southern Church, was elected the president of this great board of the new church, and Bishop Francis J. McConnell, of New York, was made head of the Division of Foreign Missions, and our own Bishop A. Frank Smith heads the Division of Home Missions.

Mrs. Ledbetter has the following to say concerning this meeting:

"The women members of the Board of Missions and Church Extension were called to meet a day prior to the organization meeting of the Board for a time of fellowship and a forum hour which proved most beneficial. The last hour of the morning session was a period of meditation and worship, conducted by Miss Mabel K. Howell.

"In the afternoon the entire body visited Marcy Home, one of the outstanding Home Mission institutions of the former W. H. M. S. of the Methodist Episcopal Church, where settlement work is conducted on a large scale, with a staff of eighteen workers.

"One of the most sublime expressions of the missionary life of the church was witnessed Wednesday evening at the Methodist Temple in downtown Chicago, 'where cross the crowded ways of life.'

"Bishop Arthur J. Moore, the newly elected president, assisted by six bishops, commissioned fifty young men and women to a ministry of teaching and healing.

"Seventeen of the candidates were from the former Methodist Episcopal Church, South; thirty-three were from the former Methodist Episcopal Church. There were nine men and their wives, twenty-seven young women, and five young men. Including the United States ten countries were represented in their chosen fields. Twelve were assigned to China. All are college graduates, some have university and professional degrees. They have been prepared for many varied services.

"There are eleven other young women and eleven deaconesses who will be consecrated and enter service before November 1."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

Study Leaders' Meetings

Study Leaders' Meetings for the Mississippi Conference will be held as follows:

August 21st—Jackson District, at Jackson, church to be announced.

August 22nd—Seashore District, at Bay St. Louis.

August 23rd—Hattiesburg District, at Bay Springs.

August 28th—Meridian District, at Meridian, Central Church.

August 29th—Brookhaven District, at Crystal Springs.

August 30th—Vicksburg District, at Vicksburg, Crawford Street Church.

Auxiliary members are asked to attend the meeting nearest them.

1:00 A. M.—Worship.

10:30 A. M.—Introduction—District Secretary.

10:35 A. M.—"The Challenge of Change"—Mrs. Paul Arrington or Mrs. D. L. St. John.

11:05 A. M.—Song.

11:10 A. M.—"Shifting Populations"—Mrs. E. V. Perry.

11:40 A. M.—Song.

11:45 A. M.—"The Church Serving Shifting Populations"—Mrs. Stanley Wilson.

12:15 P. M.—Roll Call, Announcements, etc.—District Secretary.

12:30 P. M.—Lunch.

1:15 P. M.—Conference period.

2:30 P. M.—Reassemble for closing, in charge of District Secretary.

During the conference period Mesdames Arrington, St. John, Perry and Wilson will explain the new organization and answer questions which may have arisen at the zone meetings.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Methodist Home Asks Aid

To the Women of the North Mississippi Conference: As a trustee of our Methodist Home, it is possible for me to know something of the inside workings of the Home, and to see its needs, and how these needs are being met.

We are now in what we call the "summer slump," when we relax our efforts and withhold our attendance as well as our financial support from the work of the Church. This also applies to our contributions to the Home. At this season we are all too prone to neglect it also.

This leads me to make just a few suggestions, by means of which we can give assistance to the Home and its management at a time when aid is very much needed.

For some years it has been customary for many of the children of the Home to be invited to become a guest in some Methodist home in the state, for a period of a week or more. This not only gives the child the pleasure of a visit in a real home, but relieves the Home of just that much expense for the time the children are away, as well as giving the hosts a more intimate knowledge of the character of work being done by the Home. Let every one who can, have one of these children for even a brief vacation this summer.

When you are doing your Fall canning, remember the Home with a part of all you are providing for your own needs. The severe winter and late spring, with constant rain, have cut the fruit and vegetable crops short. If these children are to have this help again next winter, much of it will have to be contributed by outside friends. This can be held and shipped in the free cars always run about Thanksgiving.

If any of the ladies have idle time this summer, some of this time could be used in sewing for a child, or several children, in the Home. This could be done singly or in groups, or by circles in the missionary society.

Best of all would be for all churches and

church schools to adopt the monthly plan of contributing. If this were done, there would be little or no need for special calls to be made. Does your church or church school make regular offerings for this most worthy cause?

MRS. E. T. CLARK.

Cleveland, Mississippi.

PILLARS IN THE CHURCH

By Mrs. Irvin Rowland

The old people, those who have faithfully and untiringly given their active lifetime in service to the Lord, are some of the strongest pillars in our churches. Their life is a monumental witness of the Christ they served, and their presence is ever a source of courage and inspiration. What can compare to the saintly look acquired through righteous living?

Yes, the older members have as big a part to fill as the younger and more active members. There is a place for everyone and his varied religious talent in the work of the kingdom of God. May every group with humbleness and dignity fill its God-given privileges, for "Now there are diversities of gifts, but the same Spirit," and "For the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ."

THE ABINGDON-COKESBURY PRESS

The expected merger of Methodist book publishing interests was formally announced last week from the New York and Nashville headquarters of the Methodist Publishing House.

The merger brings together the Abingdon Press, the Cokesbury Press and the Stockton Press, which will be operated as the Abingdon-Cokesbury Press.

Methodist publishing interests, founded in 1789, were divided as the church divided in the middle of the last century, and were reunited by act of the recently organized Board of Publication of the Methodist Church. This background qualifies Abingdon-Cokesbury as the oldest book publisher in the country.

Mr. Pat Beaird has been appointed manager, with Mr. Joseph V. Pilkington as assistant in charge of sales and advertising, and Mr. Cecil Jones as assistant in charge of trade service. Mr. John Zipfel will be in charge of the Abingdon-Cokesbury interests at Dobbs Ferry, New York, where many of the Abingdon-Cokesbury books will be manufactured and distributed. Mr. Charles Reiner, Jr., will be in charge at Baltimore. Mr. Milton Steinfeld, formerly of the Abingdon Press staff, will be trade sales representative in the Chicago area.

The new organization also combines the retail bookselling facilities formerly operated as The Methodist Book Concern, The Publishing House of the Methodist Episcopal Church, South, and the Methodist Protestant Board of Publication. The organization will have retail stores in Boston, New York, Baltimore, Richmond, Pittsburgh (two stores), Cincinnati, Detroit, Nashville, Chicago, Dallas, Kansas City, Portland and San Francisco. The volume of business handled by this chain is perhaps the largest of any organization in the world specializing in religious books. Combined assets are approximately eight million dollars with annual sales exceeding five million.

—Publishers' News Service.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 25, 1940

By Rev. W. C. Newman

CONFESSION AND FORGIVENESS

Lesson Text: 2 Samuel 12:13, 14; Psalm 51:1-3, 9-13; 32:5

Golden Text: Confess therefore your sins one to another, and pray for one another, that ye may be healed.

On no other point has there been more widely varying opinions among religionists than on the matter of the confession of sins. Ideas ranging all the way from the Roman Catholic practice of confessions made regularly to a priest in the privacy of the confessional to the more spectacular doctrine of public confession which has been currently revived by the Oxford Group.

Facing One's Own Sins

The very fact that such different ideas are held by so many religious groups is probably the strongest argument for the need of confession. But the purpose of confession is often obscured by the very manner in which it is practiced, which accounts, I believe, for the fact that many people do not practice confession at all.

For the purpose of confession is an honest appraisal of one's own life and character, and a frank facing of one's own faults, with a firm and steady determination to get rid of them altogether.

Introversion vs. Exhibitionism

Yet so easily may a very holy practice be misunderstood and wrongfully used that it often happens that confession may degenerate into morbid introspection, a habit of brooding over sins, real or imagined, that not only serves no good purpose, but actually makes spiritual hypochondriacs out of men. This kind of constant absorption with our sins may take one of two extremes, depending in a large measure upon the emotional nature of the person involved. One may either retreat within himself, hugging his sins closely to him, exaggerating them, gradually shutting himself up with them until he becomes anti-social, self-centered, even unbalanced. Or he may, as some do, feel so often the desire to "confess" that he makes his sin the subject of his conversation in public and in private as some people do an operation or an illness. Such confession rapidly ceases to be confession and becomes boasting.

No Healing Without Confession

On the other hand no student of psychology, and certainly no student of Christian doctrine, can miss the truth that "honest confession is good for the soul." As it is necessary for the surgeon to lance a body sore into which the poison and infection have gathered in a dangerous quantity, so unless a man opens up the sores of his soul through wholesome confession, he will make little progress in the conquest of sin.

David avoided both the extremes of distorted practices of confession, and the fatal mistake of refusing to confess. His 51st

Psalms, written no doubt just for his own soul's good and without any idea that it would ever be published or become "scripture," has been a model of sincere penitence and healthy consciousness of sin for many generations. We can do no better thing than to use it in letter and in spirit for our own needs.

Forgiving One's Self

Our confessions are rightly concerned in securing the forgiveness of God for our sins. But we are mistaken if we imagine that all that is necessary is to have God write our sins off the book and "remember them against us no more forever."

For one thing we must achieve self-forgiveness. And that is not easy. Some of us, having committed sin, allow the consciousness of that sin to defeat us all the rest of our lives. We consider it fatal. We never rise above it. It fixes in us a sense of inferiority that destroys usefulness and peace.

Not so with David. Having honestly and courageously confessed the evil he had done, while forever after feeling remorse and sorrow, he forthwith set about to make such restitution as he could and leave the rest with God.

"Art thou a mourner? Rouse thee from thy spell!

Art thou a sinner? Sins may be forgiven! Each morning gives thee wings to flee from hell;

Each night a star to guide thy feet to heaven!"

Forgiving Others

Nor must the Christian ever forget that Jesus made our forgiveness contingent upon our forgiving all others. "Forgive us our trespasses as (to the very same degree as) we forgive those that trespass against us."

No man can expect God's forgiveness as long as that man holds in his heart envy and malice and resentment against any of his fellow men. That is the clear pronouncement of Jesus. Unless we forgive we cannot be forgiven. Some of us had better remember that and be very diligent about clearing up our attitudes toward others. Some of us are in danger of "hell fire" because we refuse to forgive and therefore are unforgiven.

Blessed Healing

If Kant was awed by "the starry sky above and the moral law within," it seems to me all mankind ought to be awed by the thought of God's gracious mercy in the forgiveness of our sins. For by that mercy we may not only escape the eternal doom that ought to fall upon us, we may be actually made over into new "creatures" by the unbelievable cure of God. And that is the object of all confession.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold up our heads that our body becomes erect. It is only when our thoughts go up that our life becomes upright.—A. MacKenzie.

NEWS FROM MISSION FIELDS

(Continued from page 9)

year's work as Secretary of Christian Education covered the following activities:

Mr. Clay traveled over 15,000 kilometers and visited 22 different churches; organized and directed a nine-days' pastor's school, with an enrollment of 31; directed 4 district training schools and 2 local schools; conducted one school for training workers to direct vacation schools, and had here 22 people enrolled from 15 churches; organized 23 vacation schools with an enrollment of over 1,000 students, about 400 coming from non-evangelical homes; and wrote 1,952 letters to pastors and lay leaders in the churches of this region. As Secretary of Social Action he traveled 15,000 kilometers, visited 25 churches, distributed 16,740 leaflets; mimeographed 8,800 pamphlets, posters and plays on social action, and wrote nearly 2,500 letters. Mr. Clay also taught the Bible classes at Granberry college.

The Bible Is Studied In Korea

The 1940 Bible Institute of the Chulwon District of Korea had 45 students enrolled, a good increase over the year before, and with nearly all the district preachers in attendance. The institute was in session for five weeks. Immediately following, the district Bible class opened and 127 enrolled for ten days of Bible study. Each night evangelistic services were held and the church was crowded at every service.

Methodism Still Serving In Poland

A recent letter from Przemysl, Poland, reports that the letter received there from Mission Board headquarters in April, was the first letter from America received by Methodists in that section for eight months. Polish workers at Przemysl report the work still going on in spite of war and obstacles. At this place the Methodist church has been open every Sunday save one since the war began. The chapel has been filled with refugees all the past winter; on Sundays the chairs are re-arranged and preaching is done to a good crowd, many of them being newcomers each week. The refugees continue to come and go all the time.

"We are trying in a small way to help suffering humanity the best we can," says the pastor of the Methodist church at Przemysl. "Pray that we shall not fail God who is always about us and so wonderfully good to us all." That is the message that comes from this war-torn country of Poland.

—Board of Missions News Service.

BORN AGAIN

There comes a time when men feel that they are born into a new earth, under a new heaven. They see God's presence as they did not before; they behold the sublimity of duty; they feel themselves heirs of immortality; they long to make the earth better than it is; they rejoice with exceeding great joy in the privilege of being co-workers with God. Then they can say: Yes, we are indeed born again.—Henry Blanchard.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

"WHEN YOU AIN'T GOT NOTHIN'"

Jehovah's Witnesses to the number of 20,000, held a convention in Detroit recently. They came from the rural sections, small towns, the hill country and the dust bowl region. They were plain, earnest people, expecting criticism, even persecution and, I suspect, welcoming it.

According to the local press, an expectant mother from South Carolina, in a cheap cotton dress, was asked how she happened to join the sect and come way to Detroit to attend the convention. This was her answer: "Honey, when you ain't got nothin', God looks good."

That's something to think about. It is a fact that many, perhaps most of our large and prosperous religious bodies began as churches of the disinherited. This was true of the Methodists, also of the Baptists. It is true today of the Nazarenes, the Church of God, and others that might be named.

If God looks good "when you ain't got nothin'," why should He not look better when you have something, at least a little? Does poverty make for piety and riches for unbelief and godlessness? Before you answer, be careful lest you generalize unfairly.

Another one of the Jehovah's Witnesses was quoted as saying: "I have come 1,100 miles, but that's a short distance when you are on God's business."

Now, I am not in sympathy with some of the beliefs of this sect and they would probably regard me as quite beyond the pale of the faithful. All the same I say the devotion, loyalty and sacrificial adherence of these people to their tenets puts most of us "respectable" believers to shame.

I used to hear a grand old gentleman say: "Talk's talk, but it takes money to buy a farm." By the same sign, "Talk's talk, but it takes heroic action to make religion effective and the faith victorious."

I poise this question: Does God look good to you quite apart from whether you have something or nothing?

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THE PIGEON

By Rev. Vivian T. Pomeroy, D. D.

One afternoon I was sitting in a train at the North Station; and, as I took up my newspaper, I glanced idly through the window on to the shining rails of the next track. On the track I noticed a solitary pigeon . . . I noticed him because he had in his beak a round paper cup with crinkled edges. Once upon a time the cup had had cake inside it. Even from where I sat I could see that some crumbs of cake were still sticking to the sides and bottom. I could see that it was a rich find for that North Station pigeon.

Very carefully the pigeon laid the cup in a sheltered place and was about to treat



Mr. Jones

himself to a luscious crumb, when another pigeon swooped down beside him. The pigeon of property, whose cake-cup it was, dug viciously at the intruder and drove him away and then returned to his cup. But no sooner had he opened his beak again than back came the other pigeon—or perhaps it may have been a different pigeon, I could not be sure. Anyway, once more the pigeon of property flew at and drove away the would-be sharer of his find. And again he returned, and again the other pigeon came also, then another, and another.

The first pigeon flew at one and then at another. Right and left he chased them. First up, then down. This way, that way. So that by and by he had no chance at all even to get to his cake-cup. His beady eyes flashed; his little head turned this way and that; he was a very aggressive pigeon indeed. Nobody was going to interfere with his affairs, if he knew it!

At last he was alone. I craned my neck eagerly to see him eat his meal in peace. One peck, only one. And then once again a large slate-colored pigeon dropped down beside him. This time he was really enraged. He pecked at the intruder, drove him off, and, thoroughly aroused, chased the large slate-colored pigeon down the track, beating with his wings, pecking furiously.

And as he gave his final peck, I saw something else. A gust of wind caught the cake-cup, and lifted it, and swirled it around. Away it blew, right in a doorway. A railway porter, passing by, saw the open door and banged it to; and when the pigeon flew back once again, lo! while he had fought, that for which he had fought had disappeared. My train lurched and went out.

A sad story—with an even sadder moral; but I am not one to press my morals, as you well know. I think far too highly of you for that.—Reprinted by special permission of the author and the Christian Leader.

YOU HEAR WHAT YOU ARE LISTENING FOR

Over thirty years ago a pioneering husband and wife were driving their wagon over the prairie into the west of America. In the back of the wagon lay their baby.

As the wagon lurched over the trackless prairie the baby rolled out on to the thick grass. An hour later the mother and father discovered their loss and turned back across the prairie.

But they did not find the child; for an Indian tribe had crossed the track, picked up the baby and adopted him. They trained him in the craft of the woods. As a boy he was able, like any Indian, to distinguish the noises made by the insects, and to interpret every sound of the forest.

Years passed, and a city sprang up close by. The boy was discovered to be of European blood and was taken into the city and educated at its schools, but without losing his gifts of eye and ear.

A few years ago he was standing with a friend on the pavement at one of those cross-roads in New York, where the elevated railway clangs and roars overhead, the trams rattle and grind on their rails. Grabbing the arm of his friend the youth said, "Listen, I hear a cricket." His friend said, "Ridiculous. No cricket could live here, and if it did you couldn't possibly hear it."

Dragging his friend after him, he crossed the road to the opposite corner. There on a window-sill were some flower pots. Searching along the plants in these flower pots, the youth found a cricket.

"Amazing," cried his comrade, "incredible!" "Not at all," said the other, taking a silver coin from his pocket and flipping it into the air. As it dropped on the pavement a score of citizens of New York stopped and stooped to see where it had fallen.

"You see," said the youth in a simple sentence that gives us a final word on this whole matter of our life calling, "You see, everyone hears what he is listening for!"—Basil Mathews, in "Shaping the Future."

THE TORCHLIGHT PROCESSION

By Samuel Scoville, Jr.

"Nanny, there's to be a torchlight procession tonight," I informed Old Ann, our cook, as we sat on the kitchen steps just before supper on an October evening. "The Demmycrats are going to parade—but I'll be abed."

"Would you like to see it, Sammy?" returned Old Ann.

"Ooh, yes, indeedy," I cried, "but I can't. Our house'll be all dark and I can't even watch the procession, for those Demmycrats'll be marchin' for Tilden, and we're all for Hayes and Wheeler,—"

"Not all, not all," returned Ann positively, and her big black eyes seemed to snap as she spoke. "I be a Democrat myself."

"Why, why, Ann," I stammered, as shocked as if she had said she was a cannibal.

"Yes, I be, too," persisted Ann stoutly. "My father he voted for Andrew Jackson an' I guess my granther, over in the Quarter, were a Democrat, too—when he found time from fightin' Injuns an' huntin' wolves."

I pondered her words for a long minute. Next to my family, I cared more for Ann than anybody else in the world, and decided that I'd keep on caring even if she were a Demmycrat.

"Well, anyway, I can't see their old Tilden parade," I said at last wistfully.

"Yes, you can, too," returned Old Ann impressively—"if you'll do just as I say."

Even yet, after some sixty odd years, I can frame no excuse for what happened that night. Only it must be remembered that I was a very little boy and—a Torchlight Procession to me in those days was equal to a Coronation now. Anyway, at nine o'clock the Tilden Parade went past our house, which was entirely dark, as were the houses of all right-minded Republicans that night. I suspect that behind unlighted windows the elders of the household watched those Demmycrats disporting themselves, but such a sight was strictly taboo to all Republican children. Yet from behind a corner of the house, where I crouched with Old Ann, up later than ever before in my life, I, too, saw the glories of that parade.

First came the Hoyt Guards dressed as Zouaves, with red jackets and loose blue Turkish trousers, all carrying swinging kerosene torches. Mr. Ebenezer Hoyt, the leading Democrat of the town, had equipped them, and as they marched they chanted their slogan. Even yet it thrills me: "Wah-hoo-wah! Wah-hoo-wah! Giddy, giddy Hoyt Guards, so we are!"

Then came The Chenango Consolidated

(Continued on page 16)

POINT-A-LA-HACHE

For the past fourteen years a small congregation of four families with visiting friends have been holding Sunday school, prayer or song services, with occasional sermons being delivered by various ministers at the home of Mrs. Annie Heller Tabony, at Point-a-la-Hache.

Recently Rev. H. B. Crammer has been appointed to that charge for the purpose of looking over the situation and the prospects for religious work in the opening up of the industrial center a few miles below that locality.

The cottage adjoining the Tabony home was converted into a modest but comfortable parsonage. The front room, when benches and an altar had been placed therein, made a pleasant chapel, to which the congregation repaired for the first service on August fourth.

The story of August sixth, when water to a depth of six feet covered the public road at Point-a-la-Hache, has been told by the press. The homes of the church members, as well as the parsonage, were inundated, and some have not to this date acquired suitable bedding, that which was wet by salt water, of course, retaining its moisture and foul odor despite exposure to sun and air.

However, service was held in the church room Sunday, the eleventh, in a place not quite as cozy but fairly neat, and the pastor and members of the congregation are salvaging their belongings, cleaning up and going on again quite cheerily with thanksgiving on most lips.

ANNIE HELLER TABONY.

SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

	1939	1940
Alexandria District		
R. H. Harper—District Superintendent.		
Alexandria—B. C. Taylor.....	71	27
Ball Circuit—J. T. Garrett.....	9	9
Boyce—C. W. Lahey.....	16	22
Bunkle—R. M. Bentley.....	24	34
Campit—J. L. Lay.....	12	13
Clear Creek—L. A. Boddie.....	6	6
Colfax—J. C. Rousseau.....	24	17
Ferriday—E. C. Dufresne.....	11	13
Flora—W. C. Mann.....	1	1
Glenmora—T. T. Howes.....	13	14
Jena—Olla—B. D. Watson.....	24	22
Jonesville—J. C. Sensintaffar.....	10	12
Lecompte—F. J. McCoy.....	18	19
Marksville—W. C. Mason.....	18	18
Melder—J. R. Stotler.....	18	14
Melville—C. B. Powell.....	10	11
Montgomery—Mrs. Lula Wardlow.....	10	10
Montrose—D. L. Dykes.....	3	9
Mt. Zion—J. A. Jones.....	32	25
Natchitoches—R. R. Branton.....	10	9
Oakdale—J. H. Midyett.....	24	25
Opelousas—C. D. Atkinson.....	5	5
Palestine—J. B. McCann.....	24	23
Pineville—H. E. Post.....	18	12
Pleasant Hill—M. W. Beadle.....	3	11
Pollock—L. R. Nease, Jr.....	1	1
Provencal—H. C. Kinney.....	30	100
Rochelle-Tullos—Don L. Harwell.....	24	4
Sicily Island—C. Fenwick Reed.....	20	15
Trout-Goodpine—A. Jerome Cain.....	5	1
Ward's Chapel—H. B. McCann.....	17	16
Winnfield—G. A. Morgan.....	17	16
Winnfield Circuit—F. P. Moss.....	485	518

Baton Rouge District

J. H. Bowdon—District Superintendent.		
Amite—A. A. McKnight.....	15	11
Angie—Walter Clark.....	8	9
Baker—J. L. Beasley.....	21	24
Blackwater—W. A. Cross.....	10	10
Baton Rouge—J. R. Spann.....	41	12
Istrouma—W. H. Royal.....	24	24
Bogalusa—J. B. Grambling.....	23	22
Bogalusa Circuit—T. V. Peters.....	2 1/2	4
Clinton—M. D. Fulkerson.....	7	15
Denham Springs—Ralph Cain.....	8	3
Franklington—E. B. Chaney.....	19	17
Gonzales—Edward Jordan.....	14	11
Greensburg—R. V. Fulton.....	5	17
Hammond—C. F. Lueg.....	14 1/2	19
Jackson—A. D. St. Amant.....	19	3
Kentwood—R. L. Clayton.....	10	6
Loranger—Ruth Nuttall.....	3	3
Lottie—L. W. Cain.....	7	4
Natalbany—D. T. Williams.....	5	7
Pine Grove—M. D. Felder.....	15	13

Plaquemine—Wm. Schuhle.....	11	7
Ponchatoula—A. T. Law.....	17	20
Springfield—A. M. Martin.....	8	5
St. Francisville—H. B. Varner.....	16	8
Walker—P. W. Sibley.....	7	14
Zachary—J. E. Hearn.....	23	25 2-3
TOTAL.....	309	323 2-3

Lake Charles District

B. H. Andrews—District Superintendent.		
Abbeville—J. A. McCormack.....	21	26
Alco—W. D. Gray.....	4	1
Bell City—W. D. Corrigan.....	18	12
Church Point—T. D. Lipscomb.....	11	11
Crowley—G. W. Pomeroy.....	23	25
DeRidder—S. A. Seegers.....	15	12
DeQuincy—R. T. Pynes.....	7	7
Ebenezer—R. E. Walton.....	13	13
Elizabeth—J. E. Selfe.....	3	2
Eunice—O. W. Spinks.....	17	9 1/2
Gueydan—J. P. Bonnacarrere.....	12	14
Hackberry—B. F. Roberts.....	11	12
Hornbeck—R. T. Pickett.....	6	1
Indian Bayou—W. T. Gray.....	31 1/2	25
Iowa—E. R. Haug.....	9	10
Jeanerette—F. S. Flurry.....	9	10
Jennings—W. D. Wendt.....	7	1
Kinder—J. A. McKnight.....	11	9
Lafayette—V. D. Morris.....	13	31
Lake Arthur—T. J. Holladay.....	3	13
Lake Charles—H. L. Johns.....	56	62
Simpson, L. C.—C. W. Rodgers.....	18	12
Leesville—Briscoe Carter.....	13	16
Many—L. N. Hoffpauir.....	14	10
Merryville—H. W. Ledbetter.....	23	29
New Iberia—R. H. Staples.....	22	28
Raymond—J. C. Krumnow.....	26	29
Rayne—D. F. Anders.....	11	10
Sulphur—Martin Hebert.....	4	4
Vinton—F. A. Matthews.....	400	429 1/2
West Lake.....		

Monroe District

W. J. Doss, Jr.—District Superintendent.		
Bastrop—M. S. Monk.....	36	36
Bonita—W. F. Howell.....	7	10
Columbia—E. P. Drake.....	58 1/2	16
Columbia Circuit—C. J. T. Cotten.....	20	20
Delhi-Crowville—S. S. Holladay.....	25	20
Gilbert—I. W. Flowers.....	25	20
Grayson Circuit—Hardy Carroll.....	25	16
Lake Providence—H. N. Brown.....	29	17
Mangham—S. L. McLean.....	68	76
Monroe, First—A. M. Freeman.....	10	14 1/2
Monroe, Gordon Ave.—J. M. Alford.....	5	5
Monroe, Stone Ave.—I. A. Yeager.....	17	17
Mer Rouge—W. F. Roberts.....	12	20
Oak Grove—E. B. Emmerich.....	5	14
Oak Ridge—A. M. Wynne.....	13 1/2	14
Pioneer—J. C. Price.....	17	13
Rayville—W. J. Reid.....	9	8
Sterlington—J. W. Lee.....	4	4
Sunrise Circuit—J. A. Patton.....	23	23
Swartz-Girard—W. F. Mayo.....	3	12
Tallulah—D. W. Poole.....	35	28
Waterproof—C. M. Hughes.....	20	14
West Monroe—C. K. Smith.....	18	9
Winnboro—O. L. Tucker.....	429	415 1/2
Wisner—C. F. Sheppard.....		

New Orleans District

E. C. Gunn—District Superintendent.		
Covington—H. W. Rickey.....	10 1/2	10*
Donaldsonville—W. W. Perry.....	2	9
Franklin—J. T. Harris.....	5	13
French Mission—Oakley Lee.....	7	1
Golden Meadow—C. J. Thibodeaux.....	3	5*
Houma—	8*	8*
First Church—David Tarver.....	9	4
Houma Heights—Oakley Lee.....	9	29*
LaPlace—J. E. Reaves.....	6	2*
Lockport—C. M. Morris.....	8	7*
Morgan City—E. W. Day.....	29	30*
New Orleans—	10	7
Aldersgate—W. B. Van Valkenburg.....	10	7
Algiers—J. W. Booth.....	2	12*
Carrollton Ave.—H. M. Johnson.....	6	7*
Chalmette—J. E. Reaves.....	32	31*
Church of the Redeemer—P. Palotta.....	7	7*
Eighth St.—W. H. Bengtson.....	5	6*
Canal St.—T. Homer Trotter.....	2	6
Felicity—W. H. Bengtson.....	7	7*
First Church—Wm. H. Wallace, Jr.....	5	6*
Gentilly—H. B. Hysell.....	2	6
McDonoghville—A. R. Hoffpauir.....	7	12*
Munholland Mem.—Karl B. Tooke.....	80	50*
Napoleon Ave.—Hubert A. Gibbs.....	12 1/2	13 1/2
Parker Mem.—A. S. Lutz.....	13	12*
Rayne Mem.—W. W. Holmes.....	4	5*
St. Marks—J. C. Whitaker.....	1	1
Second Church—W. E. Trice.....	6	15
Pearl River—L. R. Shumaker.....	11	14*
Port Sulphur—Don Wininger.....	60	60
Reserve-Lutcher—Don Risinger.....		
Slidell—L. E. Douglas.....		
Charity Hospital.....		
TOTAL.....	400	400

* The difference between the number of subscriptions actually sent in and the report has been guaranteed by the district superintendent.

Ruston District

D. B. Raullns—District Superintendent.		
Anslay—B. P. Durbin.....	1	1
Arcadia—R. M. Brown.....	3	4
Arcadia Circuit—B. F. Griffin.....		

Athens—A. S. J. Neill.....	4 1/2	..
Bear Creek—Mrs. Nettie Cook.....	..	..
Bienville—W. P. Shows.....	..	..
Calhoun-Downsville—E. M. Mouser.....	2	..
Chatham—E. W. Corley.....	..	1
Choudrant—L. P. Moreland.....	2	1
Clay—W. F. Henderson.....	7	2
Concord—E. O. Hearne.....	..	..
Cotton Valley—J. F. Wilson.....	11	14
Dubach—W. B. Hollingsworth.....	3	..
Eros—F. L. Hearne.....	5	..
Evergreen—Tillman Brown.....	..	..
Farmerville—W. O. Byrd.....	10	4
Gibbsland—D. B. Boddie.....	2	7
Haynesville—L. Hoffpauir.....	21	11
Heflin—Thurmon Spinks.....	4	11
Hodge—A. W. Townsend, Jr.....	22	4
Homer—W. H. Giles.....	15	26
Jonesboro—W. D. Milton.....	4	..
Lisbon—A. D. George.....	9	1
Minden—N. E. Joyner.....	45	34
Ringgold—H. M. Wolfe.....	..	2
Ruston—G. M. Hicks.....	9	61
Shongaloo—R. L. Elmore.....	..	..
Sibley—Rex Squyres.....	2	1
Simsboro—J. D. Huff.....	1	2
Summerfield—B. H. Simms.....	..	..
Springhill—A. C. Lawton.....	26	1
Walnut Grove—R. H. Hearne.....	..	..
TOTAL.....	224	188

Shreveport District

A. M. Serex—District Superintendent.		
Belcher-Gilliam—L. W. Smart.....	7	5
Bossier City—A. P. Smith.....	20	18
Converse Circuit—A. H. Baggett.....	4	5
Coushatta—H. A. Rickey.....	20	18
Grand Cane—W. C. Barham.....	19	15
Greenwood—F. C. Collins.....	15	17
Hall Summit—L. A. Carrington.....	28	12
Haughton—J. J. Davis.....	12	15
Ida-Hosston—T. F. King.....	10	9
Logansport—W. O. Lynch.....	23	25
Mansfield—J. J. Rasmussen.....	31	24
Mooringsport—J. F. Dring.....	15	12
Oil City—W. R. Lyons.....	..	1
Pelican—G. H. Corry.....	28	19
Plain Dealing—J. W. Faulk.....	31	25
Rodessa—S. S. Bogan.....	13	10
Shreveport—		
Broadmoor—Geo. Pearce, Jr.....	..	10
Cedar Grove—Jolly B. Harper.....	28 1/2	28
First Church—Dana Dawson.....	41	47
Mangum Mem.—B. F. Rogers.....	27	36
Noel Mem.—F. M. Freeman.....	70	29
Park Ave.—W. D. Kleinschmidt.....	32	29
Wynn Mem.—G. A. LaGrange.....	20 1/2	17
Vivian—C. E. McLean.....	15	2
Zwolle—A. M. Brown.....	11	8
(Hospital subs.).....	..	10
TOTAL.....	600	464

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.		
Adams—G. L. Sigrest.....	4	1
Barlow—W. S. Cameron.....	3	4
Bogue Chitto—G. E. Jones.....	6	3
Brookhaven—M. L. McCormick.....	7	2 1/2
Crystal Springs—H. C. Castle.....	12	2
Foxworth—F. M. Casey.....	12	..
Gallman—F. E. Dement, Jr.....	5	2
Georgetown—D. W. Ulmer.....	7	..
Harrisville—W. R. Irving.....	2	1
Hazlehurst—J. B. Cain.....	24	22
Magnolia—J. H. Jolly.....	16	6
McComb—		
Centenary—J. L. Carter.....	1	4
LaBranch—L. J. Snelgrove.....	..	..
Pearl River—A. S. Oliver.....	..	7
Meadville-Bude—E. E. McKeithen.....	12	6
Monticello—W. C. M. Baggett.....	11	2
Nebo—J. C. Jackson.....	2	3
Oak Grove Circuit.....	2	1
Osyka & Fernwood—J. H. Moore.....	2	1
Prentiss—Roy Wolfe.....	10	3
Scotland—R. E. Case.....	8	1
Silver Creek—J. B. Shearer.....	..	2
Summit & Topisaw—L. E. Alford.....	1	8
Tylertown—C. A. Schultz.....	34	5
Utica—T. E. Nicholson.....	6	3
Wesson—H. L. Daniels.....	5	8
Wesson Circuit—J. N. Lambert.....	..	9
District.....	197	105 1/2

Hattiesburg District

W. B. Alsworth—District Superintendent.		
Avera-Neely Circuit—T. A. King.....	..	..
Bay Springs—H. E. Raley.....	28	20
Bonhomie—J. B. King.....	4	..
Bucatunna—L. M. Reeves.....	14	9
Clara Circuit—E. W. Scott.....	..	2
Collins—J. S. Noblin.....	13	14
Ellisville—J. D. Saly.....	13	15
Hattiesburg—		
Broad St.—G. F. Winfield.....	38	23 1/2
Hattiesburg Cir.—R. M. Matheny.....	7	2
Court St.—J. W. Sells.....	46	6
Main St.—I. E. Williams.....	42	21
Heidelberg—B. M. Lawrence.....	7	8
Laurel—		
Laurel Circuit—B. Z. Herrington.....	..	..
First Church—J. W. Leggett, Jr.....	31	28
Kingston—D. T. Ridgway.....	20	18
West Laurel—M. F. Lytle.....	5	..
Magee—R. L. Lane.....	21	19
Montrose—J. H. Cameron.....	2	3
Moselle—G. H. McBride.....	10	5

Mt. Olive—E. W. Ulmer.....	15	12
New Augusta—H. B. Hilburn.....	14	14
Ovette Circuit—Aubrey Walley.....	..	..
Perry County Circuit—W. L. Hamrick..	..	..
Petal	15	..
Richton—E. A. Kelly.....	16	4
Seminary—J. P. Nix.....	13	2
Sumrall—J. H. Hetrick.....	9	5
Talyorsville—A. M. O'Neil.....	18	3
Waynesboro—J. T. Weems.....	22	21
Waynesboro Circuit—S. N. Young.....	5	2
Williamsburg—D. P. Yeager.....	10	1
District .....	..	15
TOTAL.....	446	289½

Jackson District

T. M. Brownlee—District Superintendent.	..	..
Benton—W. M. Sullivan.....	15	14
Bolton & Raymond—A. M. Broadfoot..	..	..
Brandon—G. P. McKeown.....	3	6
Camden—Fred Thompson.....	..	..
Canton, First Church—C. W. Wesley..	10	3
Canton, North Side—D. M. McKeithen..	..	1
Carthage—W. L. Blackwell.....	9	7
Carthage Circuit—Percy Vaughan.....	5	3
Clinton-Ridgeland—Felix Sutphin.....	2	1
Fannin—O. M. Brantley.....	14	3
Flora-Benton—W. J. Ferguson.....	5	1
Florence—A. B. Barry.....	..	..
Forest—J. H. Morrow.....	20	5
Greenfield-Richland—W. M. McLelland..	..	..
Harperville—Aubrey Smith.....	2	3
Homewood—L. T. Nelson.....	13	5
Jackson—	..	..
Bessie Shands—Waddell Roberts.....	..	..
Capitol St.—B. M. Hunt.....	10	5
Galloway—B. L. Sutherland.....	61	3
Glendale—J. A. Wells.....	1	1
Grace—E. L. Ledbetter.....	3	47
Millsaps Mem.—M. K. Miller.....	10	3
Lake—L. J. Matheny.....	2	..
Lena—D. M. Ulmer.....	5	2
Madison-Pocahontas—E. A. King.....	1	3
Mendenhall—B. H. Williams.....	3	3
Morton—L. D. Houghton.....	28	20
Raleigh—S. W. Granberry.....	1	..
Sharon—Chas. Schultz.....	..	1
Shiloh—S. C. Moody.....	3	1
Terry—W. F. Baggett.....	..	..
Vaughan—J. H. Grice.....	2	5
Walnut Grove—J. W. Loudenslager.....	8½	7
District .....	..	9
TOTAL.....	244½	194

Meridian District

W. B. Jones—District Superintendent.	..	..
Binnsville—Glynn Miller.....	..	..
Chunky—Norman Purvis.....	1	..
Cleveland—W. H. McRaney.....	1	2
Collinsville Circuit—F. M. Herrington..	..	..
Decatur-Hickory—T. M. Ainsworth.....	2½	2
DeKalb—E. D. Simpson.....	3	..
DeSoto—J. F. McClellan.....	6	..
Enterprise-Stonewall—F. L. Applewhite..	17	..
Harmannuel Circuit.....	..	..
Hope—B. B. Rogers.....	..	1
Lauderdale-Daleville—J. E. J. Ferguson..	..	..
Marion—Philip Burton.....	..	..
Matherville—F. O. Lewis.....	..	..
Meridian—	..	..
Central—Roy H. Kleiser.....	4	4
Meridian Circuit—L. S. Gaddy.....	..	..
East End—T. O. Prewitt.....	33	28
Fifth—T. J. O'Neil.....	..	8
Hawkins Mem.—C. H. Strait.....	6	1
Twenty-Sec. Ave.—F. M. Williamson..	..	..
Poplar Springs—G. E. Allen.....	10	5
Wesley—N. U. Boone.....	..	..
Newton—G. H. Jones.....	18	..
Pachuta—R. E. Alsworth.....	..	..
Philadelphia—O. S. Lewis.....	26	14
Philadelphia Circuit—G. A. Broadus.....	1	2
Porterville—Noel Ulmer.....	..	..
Quitman—V. G. Clifford.....	6	4
Quitman Circuit.....	3	..
Rose Hill—H. S. Westbrook.....	..	1
Scooba-Electric Mills—S. B. Watkins.....	6	1
Shubuta—H. J. Moore.....	12	8
Stonewall Circuit.....	..	..
Union—Murray Cox.....	..	..
Vimville—J. W. Courtney.....	..	..
District .....	..	10
TOTAL.....	133	124

Seashore District

J. F. Campbell—District Superintendent.	..	..
Americus—V. S. Coleman.....	..	2
Bay St. Louis—A. J. Boyles.....	20	3½
Biloxi, Main St.—C. H. Gunn.....	..	..
Biloxi, Epworth Wesley—D. E. Vickers..	..	..
Brooklyn & Bond—A. M. Ellison.....	20	3
Carriere—N. S. Loftus.....	1	..
Coalville—T. B. Winstead.....	..	..
Columbia—C. C. Clark.....	42	28
Escatawpa—W. R. Murray.....	3½	4
Gulfport, First—V. R. Landrum.....	2	1
Gulfport, Handsboro—E. E. Samples.....	2	..
Kreole—J. P. Payne.....	8	1
Leakesville—E. M. Lane.....	7	2
Logtown—C. G. Felder.....	3½	..
Long Beach—P. H. Grice.....	5	..
Lucedale—R. A. Allums.....	7	2
Lumberton—H. W. F. Vaughan.....	1	3
Moss Point—R. L. Walton.....	4	2
Ocean Springs-Mentorum—R. I. Moore.....	..	1
Oloh—Y. A. Smith.....	..	..
Pascagoula—J. E. Moore.....	11	2
Picayune—J. O. Ware.....	..	..
Poplarville—J. B. Holyfield.....	15	..
Purvis—T. F. Holt.....	7	7

Saucier—E. E. Price.....	12	..
Vancleave—P. O. Nix.....	1	..
Wiggins—H. A. Wood.....	1	..
District .....	..	5
TOTAL.....	171½	85

Vicksburg District

H. A. Gatlin—District Superintendent.	..	..
Anguilla—L. P. Anders.....	..	..
Amite Circuit—Delos Cassels.....	..	..
Centreville—J. L. Smith.....	3	3
Eden—C. Y. Higginbotham.....	1	1
Edwards—M. H. Wells.....	20	1
Fayette—J. M. Corley.....	13	11
Gloster-Liberty—L. M. Sharp.....	1	..
Hermanville—W. J. Walters.....	2	1
Lorman—A. W. Wilson.....	3	..
Louise-Holly Bluff—P. H. Grice.....	..	2
Mayersville—G. L. Oliver.....	..	..
Natchez—J. L. Neill.....	2	1
Oak Ridge—J. B. Vardaman.....	..	1
Port Gibson—J. E. Gray.....	13	7
Rolling Fork-Cary—S. F. Harkey.....	5	3
Roxie—Wm. Fulgham.....	..	3
Satartia—F. J. Jones.....	7	..
Silver City—Wesley Ezell.....	3	2
Vicksburg, Crawford St.—Otto Porter..	..	..
Vicksburg, Gibson Mem.—O. H. Scott..	29	16
Washington—J. A. McRaney.....	3½	..
Woodville—W. O. Sadler.....	5	8
Yazoo City—C. W. Crisler.....	5	4
District .....	..	15
TOTAL.....	111½	85

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent.
Aberdeen—E. R. Smoot.....	6	2
Algoma—T. G. Lowry.....	6	..
Amory—E. H. Cunningham.....	4	41
Becker—G. W. Robertson.....	5	..
Buena Vista—G. R. Meaders.....	30	..
Calhoun City—E. F. Tucker.....	4	2
Coffeeville—T. M. Dye, Jr.....	8	2
Derma—B. D. Benson.....	5	2
Greenwood Springs—M. V. Stokes.....	6	1
Houlka—S. P. Ashmore.....	8	..
Houston—W. J. Dawson.....	23	27
Mooreville—M. A. Burns.....	5	1
Nettleton—W. C. McCay.....	20	..
Okolona—A. Y. Brown.....	1	15
Pairs—J. L. Nabors, Jr.....	4	2
Pittsboro-Bruce—K. E. Clark.....	11	5
Pontotoc—G. H. Boyles.....	9	41
Prairie, Strong—S. W. Hemphill.....	2	1
Randolph—Bob P. Buskirk.....	5	..
Shalem-Friendship—L. H. Floyd.....	2	..
Shannon—H. G. Wallace.....	3	1
Smithville—W. C. Mattox.....	4	..
Toccopola—W. D. Waugh.....	..	1
Tremont—J. W. Holliday.....	3	..
Tupelo—W. A. Tyson.....	198	43
Vardaman—R. C. Mayo.....	..	4
Verona—G. A. Baker.....	23	5
Water Valley, First—R. G. Moore.....	17	16
Water Valley, Main St.—R. P. Neblett..	4	..
Woodland—T. F. Sartain.....	18	1
District .....	..	7
TOTAL.....	449	185

Columbus District

L. P. Wasson—District Superintendent.	..	..
Ackerman—W. L. Stormont.....	7	1
Artesia—J. R. Murff.....	5	12
Bellefontaine—E. G. Potts.....	1	..
Brooksville—W. M. Jones.....	3	4
Caledonia—J. L. Nabors.....	7	1
Chester—Jasper Webber.....	..	..
Columbus, First Church—J. D. Wroten..	5	2
Columbus, Central—C. M. Chapman.....	10	..
Crawford-Mayhew—N. N. Maxey.....	4	3
Durant—E. S. Lewis.....	9	12
Ethel—T. W. Smallwood.....	6	3
Eupora—E. G. Mohler.....	9	3
Kilmichael—C. L. Oakes.....	..	1
Kosciusko—S. E. Ashmore.....	39	22
Kosciusko Circuit—W. S. Selman.....	..	1
Longview-Cedar Bluff—E. M. Shaw.....	2	1
Louisville—V. C. Curtis.....	18	16
Louisville Circuit—J. W. Gibson.....	1	1
Macon—J. M. Bradley.....	1	1
Macon Circuit—W. W. Bruner.....	1	3
Mathiston-Maben—H. D. Suydam.....	11	..
Noxapater—W. R. Crouch.....	6	6
Rockhill Circuit—J. L. McElroy.....	..	..
Sallis—S. B. Potts.....	3	4
Shilo Circuit—G. L. Nicholas.....	..	..
Shuqualak—M. E. Armstrong.....	8	2
Starkville—J. R. Countiss.....	14	9
Sturgis—W. M. Wright.....	4	..
Weir-McCool—J. N. Humphrey.....	2	5
West Point—J. H. Holder.....	..	7
District .....	..	7
TOTAL.....	176	134

Corinth District

W. R. Lott—District Superintendent.	..	..
Abbeville—M. J. Peden.....	1	6
Ashland—R. C. Nanney.....	10	3
Baldwyn—E. B. Sharp.....	6½	2
Belmont—J. B. Burns.....	7	2
Blue Mountain—J. N. Hinson.....	1	2
Booneville—W. L. Robinson.....	12	1
Booneville-Wheeler—G. H. Ledbetter..	..	1
Burnsville—W. T. Bazzell.....	1½	..

Chalybeate—W. R. Liming.....	9	2
Corinth, First—C. A. Parks.....	37	12
Corinth, South Side—A. M. West.....	5	..
Corinth, West Side—W. R. Hammontree..	..	1
Dumas—A. Filgo.....	2	4
Fulton—Marlin McCormick.....	11	2
Golden Hill Circuit—M. N. Hamill.....	..	..
Guntown-Saltito—L. P. Sumper.....	1	..
Hickory Flat—W. H. Heath.....	5	4
Holly Springs—Seamon Rhea.....	7	14
Iuka—W. H. Mounger.....	9	14
Iuka Circuit—A. C. Bishop.....	5	..
Kossuth—E. P. Craddock.....	..	..
Lowry Circuit—W. R. Timmons.....	..	..
Mantachie—F. L. Looney.....	3	..
Marietta—C. L. Ivy.....	3	..
Myrtle—H. P. McKee.....	9	..
New Albany—R. R. Scott.....	42	7
New Albany Circuit—W. M. Hester.....	6	4
Oxford-University—J. A. George.....	25	22
Potts Camp—E. M. Allen.....	2	1
Rienzi—W. R. Goudelock.....	..	3
Ripley—W. N. Dodds.....	5	29
Rock Springs Circuit—H. M. Bennett..	..	..
Sherman—J. V. Stewart.....	2	1
Tishomingo—W. L. Whitener.....	5	..
Waterford—T. H. Maxey.....	5	2
District .....	..	12
TOTAL.....	239	166

Greenville District

J. W. Ward—District Superintendent.	..	..
Arcola-Murphy—K. I. Tucker.....	..	..
Boyle-Pace—W. C. Beasley.....	1	..
Clarksdale—J. E. Stephens.....	2	5
Cleveland—J. J. Baird.....	5	..
Coahoma-Jonestown—C. W. Avery.....	..	3
Dubbs—G. D. York.....	..	..
Dublin-Mattson—C. A. Northington.....	..	25
Duncan-Alligator—W. W. Milligan.....	9	..
Frairs Point-Lyon—W. M. Campbell.....	..	1
Glen Allen—W. D. Bennett.....	..	..
Greenville—A. T. McIlwain.....	36	35
Gunnison—J. B. Conner.....	..	1
Hollandale—W. C. Galceran, Jr.....	8	..
Indianola—W. C. Newman.....	6	26
Leland—W. B. Baker.....	10	8
Lula-Dundee—W. T. Phillips.....	7	5
Merigold-Sherard—J. M. Guinn.....	2	1
Rosedale-Benoit—W. W. Jones.....	13	1
Shaw-Litton—C. L. Rogers.....	..	..
Shelby—H. H. Wallace.....	7	10
Tunica—T. E. Gregory.....	9	6
District .....	..	7
TOTAL.....	115	137

Greenwood District

H. F. Brooks—District Superintendent.	..	..
Acona—W. M. Langley.....	2	..
Belzoni—J. T. McCafferty.....	6	3
Black Hawk—R. E. Wasson.....	4	1
Carrollton—L. C. Lawhon.....	33	12
Coxburg—J. E. Roberts.....	..	..
Drew—W. I. Henley.....	10	11
Duck Hill—H. N. McKibben.....	1	..
Ebenezer—B. F. Hammond.....	..	..
Greenwood, First Church—S. H. Caffey..	2	11
Itta Bena—T. M. Bradley.....	6	8
Inverness-Isola—R. T. Hollingsworth..	12	22
Isola Circuit—E. C. Abernathy.....	..	..
Lexington—T. H. Dorsey.....	7	2
Minter City—W. L. Pearson.....	1	1
Moorhead—W. W. Hartsfield.....	5	..
Pickens-Goodman—G. C. Gregory.....	6	5
Poplar Creek—A. S. Brisco.....	1	2
Ruleville—J. O. Dowdle.....	..	..
Schlater-Cruger—N. D. Guerry.....	13	..
Snflower—J. W. York.....	1	4
Swiftown—L. M. James.....	2	6
Sidon—W. S. McAlilly.....	..	..
Tchula—M. E. Scott.....	5	8
Vaiden-West—E. C. Driskell.....	19	16
Webb-Sumner—W. O. Hunt.....	1	3
Winona—R. G. Lord.....	6	12-2-3
Winona Circuit—A. L. Davenport.....	1	..
District .....	..	7
TOTAL.....	135	134 2-3

Sardis-Grenada District

C. T. Floyd—District Superintendent.	..	..
Arkabutla—J. A. Patterson.....	..	2
Batesville—P. F. Luter.....	1	8
Byhalia—H. P. Lewis.....	1	..
Charleston—A. C. McCorkle.....	2	1
Cockrum—Guy Ray.....	6	2
Coldwater—C. L. Williams.....	7	..
Como—A. R. Beasley.....	13	15
Courtland—F. H. McGee.....	..	..
Crenshaw-Sledge—W. P. Bailey.....	4	2
Grenada—T. B. Thrower.....	16	9
Hernando—E. M. Sharp.....	13	21
Holcomb—A. W. Bailey.....	10	8
Horn Lake—W. D. Smith.....	1	..
Lake Cormorant—J. S. Maxey.....	..	..
Lambert-Crowder—J. C. Wilson.....	..	1
Longtown—C. W. Baley.....	2	..
Marks-Belen—J. E. Lawhon.....	1	2
Mt. Pleasant—G. W. Curtis.....	..	1
Oakland—J. D. Simpson.....	..	2
Olive Branch—E. L. Jernigan.....	17	11
Pleasant Hill—B. F. Bullard.....	4	..
Red Banks—H. C. Lewis.....	..	1
Sardis—W. J. Cunningham.....	10	21
Sardis Circuit—H. L. Beasley.....	11	6
Senatobia—J. W. Robertson.....	..	16
Shuford—J. A. Biffle.....	..	..
Tutwiler—S. A. Brown.....	1	..
Tyro—N. L. Threat.....	..	..
District .....	..	7
TOTAL.....	133	138

THE EYES OF THE LORD

The eyes of the Lord are in every place, beholding the evil and the good.

Adored be this all-seeing God! His inspection of the universe, so minute, exact, unwearied! The first mark of the apostasy was a dread of His presence. The ungodly try to forget it, and often succeed in banishing Him out of their thoughts. Yet in despite of all their efforts to hide, he does see them. His eyes are in every place. Haven, hell—the secret places of the earth—are all open before Him. He beholds the evil, whether the king on his throne or in his palace, or the servant indulging his secret sin. Yes, he may shut out the sun from his retreat, but he cannot shut out the eye of God, "from whom the darkness hideth not." Reckless indeed is he to do or think what he would hide from God, and then—such is the secret root of atheism—thinking he can do so.

But His eyes also behold the good. He sees them in outward destitution, in secret retirement, in deep affliction. He pierces the prison walls. He "covers their heads in the day of battle." He is with them in the furnace and in the tempest. His eye guides them as their journeying God, and will guide them safe home, full of blessing, protection and support. "He fills hell with His severity, heaven with His glory, His people with His grace."

But how shall I meet these eyes? As a rebel or as a child? Do they inspire me with terror, or with love? Do I walk carefully under their lively impression? Conscious corruption leads me to shrink from the eyes of man. But, oh, my God! I would lay myself naked and open to thee. Search me; try me; show me to myself. Bring out my hidden iniquities, and slay them before me. How is the overwhelming thought of this piercing eye more than counterbalanced by the view of the great High Priest, who covers and cleanses all infirmities and defilement, and pleads and maintains my acceptance notwithstanding all discouragement!—Bridges.

TO WHOM IT MAY CONCERN

By One Who Is Concerned

We are the Board of Absentees;
We attend our church about as we please;
We judge it will run of itself, you know,
And, Sundays, we're just too tired to go!

We are the Board of Absentees;
At business meetings our chance we seize
To tell exactly how things should be run,
But we lift not a finger to get them done.

We are the Board of Absentees;
We like our golf in the morning breeze;
Of course the budget should all be paid,
"But privately now, ~~in the red~~."

We are the Board of Absentees;
Men and women of all degrees;
"Shall we give up the church? O never,
never!"

"Shall we go today?" Well scarcely ever!

We look for a world far better than this,
A world of peace and of moderate bliss,
A day of right through the Seven Seas—
Just now we're the Board of Absentees!

—Selected.

THE TORCHLIGHT PROCESSION

(Continued from page 13)

Fife and Drum Corps, a strictly non-partisan organization, for the next week they marched with the Republicans. Anyway, the rattling rumble of the little drums, the boom, boom, boom of the monster bass drum and the squealing of the fifes thrilled me to the heart.

Then came scores and scores and scores of marching men, carrying torches and banners, "Down with Corruption—Up with Democracy." "We'll haze old Hayes." "Tilden and Truth Forever," were some of them.

There was cheering and red-fire and the flare of a hundred torches.

Suddenly, in my little nightie, waving an American flag in one hand, with a stick of red fire in the other, I was pushed out into the front yard by that ardent and unscrupulous Demmycrat—Old Ann.

A roar of laughter went up and the whole procession halted to look at little me—for Father's Republican principles were outspoken and well known.

"Three cheers for Parson Scoville's Democrat," shouted the Marshal of the Parade who, with a bearskin shako and a glittering gilded baton, looked like the picture of the Czar of All the Russias, in my scrapbook.

Before the tumult and the shouting had died away, I was dragged back into the dark and spirited into my bed by Old Ann—but I'd seen my first Torchlight Procession and though I paid for it afterward, I've never regretted the price.

—The Sunday School Times.

MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

Brookhaven, August 25, 11 a.m.; Q. C. November 4, 8 p.m.
Crystal Springs, September 1, 11 a.m.; Q. C. October 23, 7 p.m.
Harrisville, at Poplar Springs, September 1, 2:30 p.m., followed by Q. C.
Hazlehurst, September 1, 7 p.m.; Q. C. November 5, 7 p.m.
Wesson and Beauregard, at Wesson, September 8, 11 a.m.; Q. C. October 16, 7 p.m.
Georgetown, at Omaha, September 8, 2:30 p.m., followed by Q. C. (Adj. Ses. November 5, 2:30 p.m.)
Nebo, at Nebo, September 15, 11 a.m. and 1 p.m.
Adams, at McCall, September 15, 3 p.m., followed by Q. C. (Adj. Ses. November 6, 2 p.m.)
Meadville and Bude, at Bude, September 15, 7 p.m., followed by Q. C. (Adj. Ses. November 7, 7 p.m.)
Scotland, at Bethel, September 22, 11 a.m. and 1:30 p.m.
McComb, Labranch Street, September 22, 7 p.m.; Q. C. October 9, 7 p.m.
Bogue Chitto, at Bogue Chitto, October 6, 11 a.m. and 1:30 p.m.
Prentiss, at Carson, October 6, 7 p.m., followed by Q. C.
Summit and Felder, at Felder, October 13, 11 a.m. and 1:30 p.m.
McComb, Centenary, October 13, 7 p.m.; Q. C. November 6, 7 p.m.
McComb, Pearl River Avenue, October 20, 11 a.m.; Q. C. October 31, 7 p.m.
Monticello, at Tilton, October 20, 2:30 p.m., followed by Q. C.
Osyka and Fernwood, at Fernwood, October 20, 7 p.m., followed by Q. C.
Silver Creek, at New Hebron, October 27, 11 a.m. and 1 p.m.
Gallman, at Gallman, October 27, 3 p.m., followed by Q. C.
Magnolia, October 27, 7 p.m., followed by Q. C.
Tylertown, at Tylertown, November 3, 11 a.m.; Q. C. 2 p.m.
Foxworth, at Foxworth, November 3, 7 p.m., followed by Q. C.
Barlow, at Pleasant Valley, November 7, 11 a.m. and 1:15 p.m.
Utica, at Utica, November 10, 11 a.m. and 2 p.m.
Wesson Circuit, at North Union, November 10, 7 p.m., followed by Q. C.
Pastors, please have in duplicate all nominations of officials to be elected.

R. H. CLEGG, D. S.

Hattiesburg District—Fourth Round

Mt. Olive, August 25, 11 a.m.; Q. C. November 4, 7 p.m.
Collins, August 25, 7:30 p.m.; Q. C. October 28, 7 p.m.
Sumrall, at Sumrall, September 1, 11 a.m.; Q. C. October 18, 7 p.m.

Richton, at Richton, September 1, 7:30 p.m.; Q. C. October 15, 7 p.m.
Laurel, First Church, Sept. 8, 11 a.m.; Q. C. November 5, 7 p.m.
Ellisville, September 8, 7:30 p.m.; Q. C. November 7, 7 p.m.
Seminary, at Sanford, Sept. 15, 11 a.m.; Q. C. 1:30 p.m.
Bonhomie, September 15, 7:30 p.m.; Q. C. October 11, 7 p.m.
Bucatanunna, at Bucatanunna, September 22, 11 a.m.; Q. C. 1:30 p.m.
Moselle, at Moselle, September 22, 7 p.m.; Q. C. September 10, 7:30 p.m.
Williamsburg, at Williamsburg, September 29, 11 a.m.; Q. C. 1:30 p.m.
Broad Street, September 29, 7:30 p.m.; Q. C. October 31, 7 p.m.
Perry County Circuit, at Kittrell, October 1, 11 a.m.
Petal, October 6, 11 a.m.; Q. C. October 22, 7 p.m.
Ovett, at Ovett, October 6, 3:30 and 7 p.m.
Waynesboro Ct., at Boyles Chapel, October 8, 11 a.m.
Main Street, October 13, 11 a.m.; Q. C. November 8, 7 p.m.
Waynesboro, October 13, 4 and 7 p.m.
Taylorsville, at Hebron, October 20, 11 a.m.; Q. C. after preaching.
New Augusta, at Beaumont, October 20, 3:30 and 7 p.m.
Magee, October 25, 7 p.m.
Bay Springs, at Bay Springs, October 27, 11 a.m.; Q. C. 1:30 p.m.
Laurel Circuit, at Mt. Zion, October 27, 4 and 7 p.m.
Kingston, Laurel, October 29, 7 p.m.
Court Street, November 1, 7 p.m.
Heidelberg, at Heidelberg, November 3, 11 a.m.; Q. C. 1:30 p.m.
West Laurel, November 3, 4 and 7 p.m.
Clara, at Clara, November 6, 3 p.m.
Montrose, at Montrose, November 10, 11 a.m.; Q. C. 1:30 p.m.
Hattiesburg Circuit, at Dixie, November 10, 7:30 p.m.; Q. C. after preaching.

W. B. ALSWORTH, D. S.

Vicksburg District—Fourth Round

Oak Ridge, at Oak Ridge, Aug. 18, 11 a.m.; Oct. 31, 3 p.m.
Vicksburg, Crawford Street, Aug. 25, 11 a.m.; Nov. 5, 7:30 p.m.
Vicksburg, Gibson Memorial, Aug. 25, 8 p.m.; Nov. 6, 7:30 p.m.
Mayersville, at Grace, Sept. 8, 11 a.m.
Roxie, at Roxie, Sept. 15, 11 a.m. and 2 p.m.
Hermanville, at Hermanville, Sept. 22, 11 a.m. and 2 p.m.
Port Gibson, Sept. 22, 7:30 p.m.; Oct. 29, 4 p.m.
Woodville, Sept. 29, 11 a.m.
Centerville, at Centerville, Sept. 29, 3 p.m.
Eden, at Eden, Oct. 6, 11 a.m. and 2 p.m.
Yazoo City, Oct. 6, 4 and 7:30 p.m.
Gloster, at New Hope, Oct. 13, 11 a.m. and 1:30 p.m.
Amite Circuit, at New Hope, Oct. 13, 11 a.m. and 1:30 p.m.
Anguilla, at Anguilla, Oct. 20, 11 a.m. and 2 p.m.
Rolling Fork and Cary, at Rolling Fork, Oct. 20, 3:30 and 7:30 p.m.
Louise and Holly Bluff, at Louise, Oct. 27, 11 a.m. and 2 p.m.
Silver City, at Silver City, Oct. 27, 3:30 and 7:30 p.m.
Lorman, at Lorman, Oct. 30, 2:30 p.m.
Fayette, Oct. 30, 4 p.m.
Satartia, at Satartia, Nov. 3, 11 a.m. and 2 p.m.
Edwards, at Edwards, Nov. 3, 7:30 p.m.; Nov. 7, 3 p.m.
Natchez, Nov. 10, 11 a.m. and 2 p.m.
Washington, at Maple Street, Nov. 10, 3:15 and 7 p.m.

H. A. GATLIN, D. S.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round

Kossuth Ct., at Hightown, Sept. 1.
Corinth, Southside, at Southside, Sept. 1, night.
Ashland, at Liberty, Sept. 4.
Blue Mountain, at New Hope, Sept. 5.
Guntown-Saltito, at Guntown, Sept. 8.
Preachers' Meeting at Ashland, Sept. 12.
Booneville-Wheeler Ct., at Blackland, Sept. 11.
Booneville Sta., Sept. 11, night.
Baldwyn, at Baldwyn, Sept. 15.
Fulton, at Fulton, Sept. 15, night.
Potts Camp, at Macedonia, Sept. 16.
Golden Hill, at Jumper Town, Sept. 18.
Rienzi, at Thrasher, Sept. 19.
Sherman, at Bethel, Sept. 20.
Hickory Flat, at Ebenezer, Sept. 22.
Dumas, at Weir's Chapel, Sept. 25.
Ripley, Sept. 25, night.
Lowry Ct., at Davis Chapel, Sept. 26.
Chalybeate, at Ebenezer, Sept. 27.
Myrtle, at Pleasant Grove, Sept. 29.
New Albany Sta., Sept. 29, night.
New Albany Ct., at Mt. Olivet, Sept. 30.
Belmont, at Dennis, Oct. 2.
Tishomingo, at Mt. Pleasant, Oct. 3.
Mantachie, at Oak Grove, Oct. 4.
Corinth, First Church, Oct. 6, night.
Rally of pastors and stewards in interest of full payment of salaries and benevolences at Ripley, Oct. 8.
Rocky Springs, at Hopewell, Oct. 9.
Iuka Ct., at Pleasant Hill, Oct. 10.
Abbeville, at Cambridge, Oct. 11.
Waterford, at Asbury, Oct. 12.
Holly Springs, Oct. 13.
Corinth, Westside, at Gaines Chapel, Oct. 16.
Burnsville, at Chapel Hill, Oct. 17.
Marietta, at Shady Grove, Oct. 18.
Oxford, Oct. 20.
Iuka Station, Oct. 27.
Necessary fifth meetings of quarterly conferences will be set for circuits.
All pastors are urged to have charge organization sheets filled in before the day of the conference.

W. R. LOTT, D. S.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Perhaps your part is not yet wholly done. The work began when first your prayer was uttered, And God will finish what He has begun. If you will keep the incense burning there: His glory you shall see sometime, somewhere.

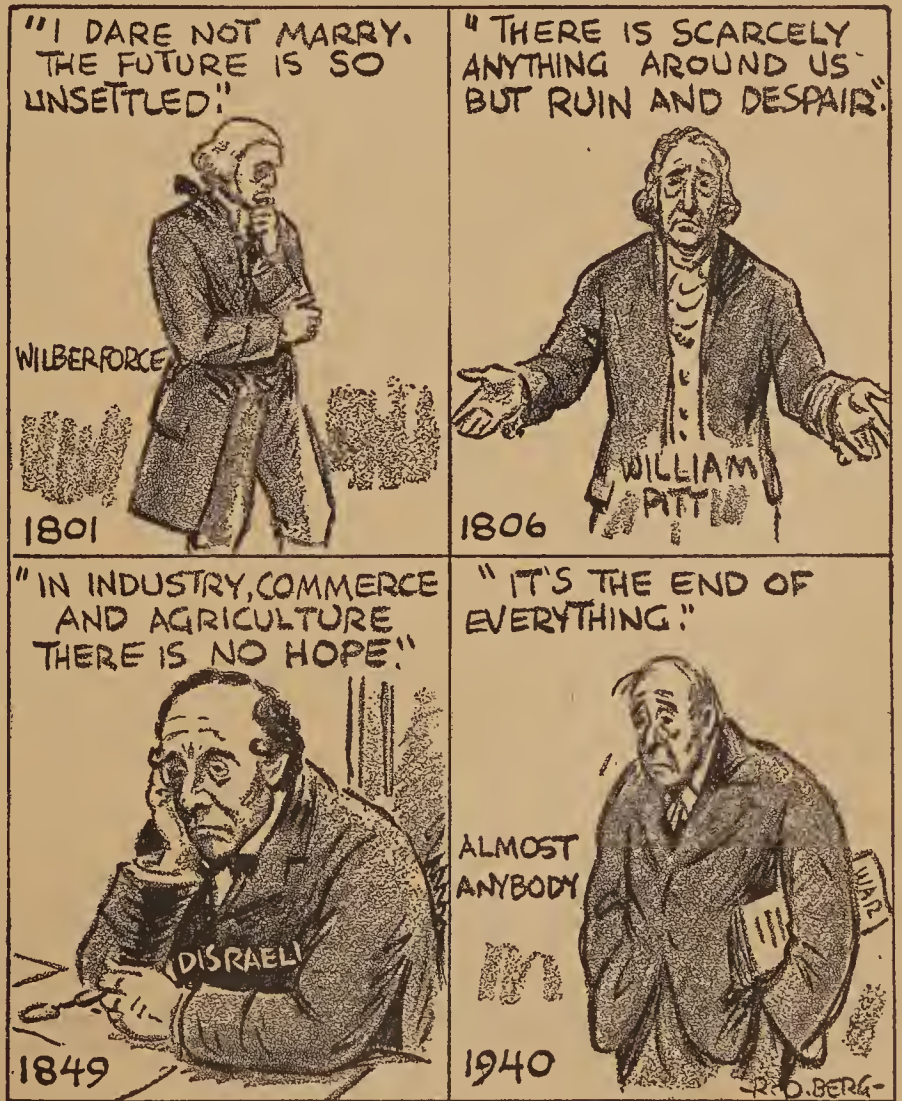
—Robert Browning.

THE PRAYER-ROOM TODAY

We lay before Thee, O Lord, our own lives, with a new and solemn sense of the curse of sin and its consequence. In us, too, are those sins of vindictiveness and ill-will out of which comes the tragedy of the world. Grant us sufficient grace that one by one we may sweeten a little the bitterness of this evil time, lift a little the level of our human life, and contribute at least one character of sincere goodwill. Watch over our homes today. May we at least do this for the world: create homes that are the breeding places of character and honor, of goodwill and love. We bring to Thee our schools. In these days when boys and girls go forth from their doors into this incalculable world, we lift our intercession upon their behalf. Grant forgiveness that we elders have provided so evil a place for their adventure. God grant us leadership out of this new generation! Amen.

Rev J B Cain
Oct 41

Cheer Up!



—Religious News Service.



WALLET OF THE WEEK



AMERICAN INVENTIONS to the number of one hundred and ten thousand were brought to the attention of the U. S. Naval Consulting Board, which was headed by Thomas A. Edison during the World War. All but one hundred and ten were immediately discarded as worthless, and of the one hundred and ten given further study, one lone invention was adopted. This was a device for testing aviation pilots. The prospect of one in one hundred and ten thousand does not make a very alluring field for the inventive spirit.

* * *

FUNERAL SERVICE REFORM, in order to do away with the "paganism" of expensive ostentation and harrowing ritual, was advocated in an address before a Conference of Ministers and Religious Workers, held at Union Theological Seminary recently. Emphasis was placed upon sparing the feelings of the bereaved, the exhibition of a Christian attitude towards death and the future life and the social cleavage indicated by the pagan lavishness of our funeral rites. Such a reform has been all too long delayed already and the suggestion is wholesome and Christian.

* * *

WOOD-EATING TERMITES of three types, found between latitudes fifty degrees North and fifty degrees South, are said to cause an annual damage to houses in the United States aggregating forty million dollars. The subterranean termites are said to be by far the most destructive variety and their destructiveness has been greatly increased by the clearing of the forests for agriculture and other purposes. The Federal Government, F. H. A., has issued a bulletin setting forth the facts relating to termites and the methods for their control.

* * *

CHURCH MEMBERSHIP FIGURES of the 1936 census of religious denominations in the United States showed a healthy numerical gain over the figures of the 1926 census. According to the Federal Census Bureau, two hundred and fifty-six denominations reported a total membership of fifty-five million eight hundred and seven thousand three hundred and sixty-six, a net gain for the ten-year period of one million two hundred and thirty-one thousand and twenty. The Roman Catholics lead with nearly twenty million and the "Friends (Primitive)" bring up the rear with one church and fourteen members.

* * *

THE R. G. LeTOURNEAU COMPANY, of Peoria, Illinois, the manufacturers of giant dirt-moving machines, has a distinctly Christian atmosphere about its operations. The annual report of the president says: "For any measure of success that has come to me and to our company, I give God all the glory and look to Him for wisdom and guidance in the future. I believe that just as it requires mechanical power to operate the big earth-moving machines we build, so it requires the power of God to operate men's lives properly. I believe that faith in the old-fashioned gospel of Christ makes better workers and better executives."

RUSSIAN PRISONERS IN FINLAND are said to have accepted Bibles gratefully and to have read them with avid interest. The statement was made by Rev. Frank Mangs at a Christian Alliance meeting in Rome, New York, who distributed several thousand Bibles in the Finnish prison camp. The Bibles were printed in the Russian language. The Russian government refused to permit the soldiers to take their Bibles into Russia when they returned after the end of the war on Finland.

* * *

DR. JOHN HAYNES HOLMES, pastor of the Community Church in New York City, made the prediction that the war now in progress would mark the end of modern industrialism, with its component nationalism, capitalism and militarism. He also described the war as being "nothing but the latest chapter in the unbroken process of Europe's imperialistic struggle." In his opinion the collapse will be like the fall of Rome and the crash of feudalism. He declared that America can best serve the world by staying at peace.

* * *

CALVARY BAPTIST CHURCH, of Tulsa, Oklahoma, is said to have been denied permission to erect a church building on its own grounds because the structure would be within three hundred feet of three taverns and a dance hall. The mayor ruled that the existing establishments are legitimate business places, and if the church was built they would be forced to move. This means that the legal principle of sound public policy has had to give way to the peddlers of damnation, and that is our idea of liquor control gone to seed.

* * *

THE PRESBYTERIAN CHURCH in the United States reports its greatest gain in membership since 1923. It also registered its largest total membership. The net increase for 1939 is given as 43,806, and the total membership as 2,021,901. The number received on profession of faith was 107,653. The Sunday School membership is 1,472,666, and the total contributions for all purposes amounted to \$41,862,860, and of that amount \$5,045,936 was applied to official benevolences. The denomination has 42 synods, 276 Presbyteries, and 9,573 ordained ministers.

* * *

EXPLORATIONS OF ANCIENT KILN-SITES of Chaochowfu in South China are disclosing something of the magnitude of the manufacture of ceramics and the part which these had in the commerce of more than a thousand years ago. To those ancient potteries as their source, have been traced fragments of ancient wares discovered along the caravan routes and in the important centers of the island kingdoms of the south and of the Near East. From Fukien these wares were sent far and wide and the potteries themselves record something of the political upheavals which for centuries on end have lent a touch of tragedy to the story of that ancient Empire.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

A NATIONAL DAY OF PRAYER

Elsewhere in this issue we carry the President's proclamation setting apart Sunday, September 8, as a day of prayer and supplication on behalf of our own country and for all lands and races in this time of world-crisis. Upon the suggestion of Bishops Edwin H. Hughes and Adna W. Leonard, the President calls upon the people of the nation to spend a day in intercession that God in His wisdom and power may stay the blight of war and avert the catastrophe which threatens the very existence of civilization.

By this act the President allies himself with every devout soul in the land. It is not a matter which any Christian can afford to regard lightly. Americans take the liberty of criticizing any act of Government with which they do not agree, and this is particularly true with reference to military measures which many believe would be an invasion of the Christian conscience on the subject of war. The Christian Church, in common with other religious bodies, has the opportunity for demonstrating the sincerity of its faith by making September 8 a day of profound intercession and personal consecration to peace, international righteousness and universal brotherhood. In this appeal to Him who holds the destiny of races and empires in His hand, the Methodist people will surely have a great share. Every Methodist church in the nation should be crowded to its doors with people who come in faith and a spirit of intercessory prayer.

LABOR DAY

Before the next issue of this paper comes from the press, another Labor Day will have come and gone. In that connection we wish to say two things. First, we take little interest in heroics and indiscriminate praise of a class of American citizens as such. Second, being of that class, we feel very deeply the implication of inferiority and helplessness involved in the patronizing praise so common on such occasions. We tip our hat to this group of the architects of American freedom and progress. We make humble acknowledgement of the contribution made to the greatness of our country by the men who toil.

There are two responsibilities which we would urge as important considerations at this time. First, the effectiveness of any program of preparedness will depend as much upon the attitude of labor as upon any measures, financial or military, which may be enacted by the Congress at Washington. It has the power to embarrass or to accelerate and make tremendously effective any defence measure which may be undertaken. In a peculiar sense, therefore, Labor Day calls for a note of sincere consecration and loyalty on the part of every working-

man in the nation. It is no time to lionize petty grievances and selfish interests when the interests of America and the freedom of the world are in the balance. Labor will stand to profit by the successful resistance of aggression, and it will certainly share in any disaster which might befall the country.

Aside from the possibility of war, we think that it is not a time when one should indulge in mock heroics, empty glorification of labor, but it is rather a time when the responsibility of labor, along with every other class of citizen for facing the grave social and economic issues which confront us in our own land, should be borne in upon us. We need to dedicate ourselves unreservedly to the task of straightening out our own tangled and perhaps mismanaged affairs. We ought to be done with the silly philosophy of "shaking the sugarplum tree" as a means for the promotion of national prosperity. Labor must share that responsibility along with every other citizen in the land, and the sooner we are on our way the better.

WHY NOT FACE THE FACTS?

There are some who would seemingly suppress criticism of the ministry and leadership of the church, lest its circulation might result in harm to the cause. As we see it, any effort to suppress adverse opinion tends to create suspicion and to indicate a vulnerability more damaging in its effect than any attitude of candor could cause. To begin with, the belief upon which criticism is based exists long before it reaches the stage of open assertion. We see no advantage whatever in concealment even by silence. It develops a state of imaginary security by a practical denial of criticism, or pooh-poohing it as a baseless prejudice. Such a course tends to lend color to any charge that is made. We can better afford to admit frankly so much as may be true and then devote ourselves to overcoming the fault.

Christians themselves are probably not without blame for some of the unfavorable opinion expressed. We have in mind our too confident dogmatism about our church as the "only way" when dozens of others parallel the evangelical content of our creed and the real line of demarcation is a matter of ritual and form, not of righteousness and truth. A few years ago we chanced to read an article by a minister who declared that the salvation of the world depended upon his Church. We do not see how he could have been sincere in such a statement, and it certainly reflected little credit upon his intelligence if he believed what he said. On this same point, Dr. William E. Hocking, of Harvard University, says in his latest book, "Living Religions and a World of Faith," that these living religions, as expressed through their

human representatives, "are all wrapped in sanctimony, dusty-eyed with self-satisfaction, stiff-jointed with the rheum-rust of their creedal conceits, so timorous under the whips of conformity that only a few dare the perilous task of **thinking**, and the complacency-disturbing task of trying the spirit of other faiths." In these words of one of the most widely known religious leaders of our day, we have a vigorous and sweeping indictment of the courage and the intelligence of religious leadership.

It is doubtless true that the criticism launched against Christian leaders and the church is too sweeping in its implications, but the very fact of criticism is the thing of first importance. It is of no use to answer the critics by a plea that there is manifest in our pulpits a wholesome unctuousness when the charge is that religious propaganda lacks intelligent coordination with the literature and the indisputable facts of life. The facts of goodness and social-mindedness have their values, but these will not be accepted in place of the intellectual horizon which makes religious leadership commanding. Neither can we fall back on the fact of the mystical content of faith. The world needs the mystical, but it must be made real by intelligent interpretation. We believe that we must face the facts if we would save our cause. No matter what explanation may be offered for our deficiencies, we must live them down rather than argue them down as baseless assumptions.

THE NEW DISCIPLINE

We wish to call special attention to the advertisement of the 1940 Discipline which is carried on another page in this issue of the Advocate. In other years it was possible to have a working knowledge of the law of the Church without owning every issue of the Discipline, but such have been the changes which came with Union that one cannot be even fairly well-informed on Methodist law without owning this new code of law and procedure. Without it no Methodist can have an intelligent understanding of the work of his church, local or connectional. The cost is nominal and we urge our people to buy a Discipline at once.

IMPORTANT NOTICE TO PASTORS AND SUBSCRIBERS

The Advocate has carried all subscribers during the campaign in the hope that practically all of them might be renewed. We now have approximately 2,500 subscriptions which are past due. Notices are being sent to all delinquents and lists are being sent to pastors where we are able to identify the charge to which the subscriber belongs. We earnestly ask the cooperation of all in the effort to bring our mailing list up to date and with the smallest possible loss. We do not wish to discontinue a single paper, so please help us to serve and satisfy all our readers and friends. **THIS IS IMPORTANT, SO ATTEND TO IT AT ONCE, PLEASE.**

During the campaign we have added fifteen hundred new subscribers to our mailing list. A fair effort to secure these renewals or their replacement by new subscriptions will place the Advocate in the best financial position it has occupied since we took it over in 1934. If

any pastor should have post offices other than those for which lists are sent, we will gladly send them on request. A pull together at this time will place the Advocate in a fine position. We are counting on every reader and pastor in this roundup.

NO PAPER NEXT WEEK

Owing to the difficulty of getting out an issue of the paper the week of Labor Day, we have decided to omit that issue. We hope to have a special issue the week following. Remember, no paper on September 5, and that will save the trouble of writing us that your Advocate failed to arrive.

Editorial Miscellany

By Dr. H. T. Carley

STRAIGHT FURROWS

There are two sides to this farming business—the outside and the inside. There may even be those who will insist that there are at least two more sides—the top and the bottom. Be that as it may, practically everybody that has fooled with it will agree that there are as many angles to it as there are hairs on a dog's back.

The outside of farming is seen mainly by the passer-by, who gets his view from a car window. The outside is the attractive side. There is an indescribable charm about big fields of freshly plowed ground; about the long rows when the seed first begin to show a ribbon of green; about the mules and the tractors and the hands at work during cultivation, and about the ripening harvest, soon to be gathered and carried to market. The usual reaction of the passer-by to the scene is, "Farming is the life!"

The inside of the farming is best seen by the man who has to furnish the money to run the farm. His remarks are not recorded.

One of the things that make a farm look good is straight rows. Perhaps cotton and corn will grow in crooked rows as well as they will in straight ones; but straight ones give the impression of symmetry, orderliness, and efficiency that is very pleasing. As a matter of fact, especially in tractor farming, straight rows are a matter of economy—they are more easily and speedily worked.

Straight furrows don't just happen so—they are the result of painstaking care and skill. Down on "Hopewell" there is only one man that is an expert. Some of the others are reasonably good, but they have a tendency to get off the straight line. The expert gets the lay of the land, picks an objective at the other end of the field, and holds steadily to it. He not only looks forward; he also stops now and then and looks back to see if he has kept on the right course. Once in awhile he has to make a slight rectification—but when he gets to the end he has no trouble with the others. He begins right and ends right.

A straight life is better than a crooked one, too.

FOR THIS HOUR

(A statement to the Methodist Church from the Board of Missions and Church Extension)

By Arthur J. Moore, President; Francis J. McConnell, A Frank Smith, Mrs. J. D. Bragg, J. W. Hawley, Vice-Presidents

There are moments in a troubled experience when the only available inspiration comes through sheer and simple obedience to apparently overwhelming demands. United Methodism begins to function in one of the darkest and most ominous hours of modern history. Every age is of course critical for those who live in it. Had we been on the scene when the barbarians overran Rome, or when the Napoleonic war terrified Europe, we would doubtless have described those times in the same words we now employ to characterize these times. Nevertheless, the present state of the world is in a real sense one of the most tragic and sorrowful in its long history. There are realities in the present world situation with which no temporizing or shallow make-shifts can deal, and we face a challenge unequalled since the early church squared itself against the world, the flesh and the devil of the Roman Empire.

We are witnessing another outbreak of barbarism which endangers civilization itself. We have seen vast sections of the world fall into the hands of plunderers who deny God and scorn His moral laws. The freedom won through centuries of struggle has been taken away in a day, and windows of hope that men died to open have been suddenly closed. Whole nations sit in despair, while men, women and children in uncounted numbers die either the slow death of hunger and humiliation or the quicker and sometimes more merciful death of bombs and machine guns. The dread scourge is even moving in the direction of the Americas, if we may believe those who alone are in a position to know all the facts.

It would be a gesture of insincerity and artificiality to ignore these facts and the tragic implications they hold for the Christian church. Methodism is affected the world around. In some nations the work has been disrupted, property destroyed, institutions closed, workers and people scattered. When the time for reconstruction comes, we will not only need large sums of money and an increased staff of missionaries, but a wisdom more than human to meet the utterly changed situations and attitudes we will face.

The idea that the Christian missionary enterprise is a luxury which the church may enjoy in seasons of prosperity but forgo in times of disturbance and difficulty, is not one which will survive the careful study of the teachings of Christ. The passion to share Christ with our brothers and sisters is the authentic and inevitable expression of the Christian spirit. It therefore follows that the missionary work of the church, both at home and overseas, is not to be kept going out of a sort of loyalty to something established by our fathers. It is an expression of the purpose of Almighty God, who has something to do with the world and must do it. No combination of evil can render void the fact that God loves the world. No change can ever shake His purpose to redeem the human race. His solicitude for all the sorrows of men, their moral weakness, hunger, misery and distress will not allow Him to look upon the world unmoved by its need.

Whatever is to be done for the Chris-

tianization of the world in the years immediately ahead of us must be done mainly by the church in the United States. America seems to have been made the base of God's offensive movement against the sin of the world. Upon us rests a large share of the responsibility for the continuation and enlargement of the world program of the church in the immediate future.

The real motive of Christian missions eliminates the discrimination sometimes made between home and foreign missions. The evangelistic appeal in America and the missionary appeal overseas are one and the same thing. The constraining love of Christ directs us toward the man across the street and the man across the seas simultaneous-

NATIONAL DAY OF PRAYER

A proclamation by Franklin D. Roosevelt, President of the United States:

"The American heritage of individual freedom and of government deriving its power from the consent of the governed has from the time of the fathers of our Republic been proudly transmitted to each succeeding generation, and to us of this generation has fallen the task of preserving it and transmitting it to the future. We are now engaged in a mighty effort to fortify that heritage.

"Mindful of our duties in the family of nations, we are endeavored to prevent the outbreak and the spread of war, and we have raised our voices against international injustice. As Americans and as lovers of freedom we are humbly sympathetic with those who are facing tribulation in lands across the seas.

"When every succeeding day brings sad news of suffering and disaster abroad we are especially conscious of the divine power and of our dependence upon God's merciful guidance.

"With this consciousness in our hearts it is seemly that we should, at a time like this, pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among all the nations of the world.

"Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, do hereby set aside Sunday, September 8, as a day of prayer; and I urge the people of the United States, of all creeds and denominations, to pray on that day, in their churches or at their homes, on the high seas, or wherever they may be, beseeching the Ruler of the Universe to bless our Republic, to make us reverently grateful for our heritage and firm in its defense, and to grant to this land and to the troubled world a righteous, enduring peace."

ly. The matter of distance in geography does not count. We cannot be moved by the need of distant peoples and careless concerning the interests of those next door, nor can we labor for those near at hand and not be concerned for those in the distant places of the earth. No man, woman or child anywhere is outside the Christian's interest.

This means that this land of ours must be evangelized. If we were so inclined, we could paint pictures of conditions at home as dark as those we sometimes paint of conditions in other lands. The hour has struck for a new emphasis upon what we call Home Missions. We have always depended upon the home missionary enterprise for the growth of the church in the homeland. Our service in that field is one of the outstanding achievements in the his-

tory of American Methodism. But there is an urgent need for a new program and strategy which will meet the clamorous call of this great continent for a more complete application of the gospel of Christ. The necessity of providing pastoral leadership for churches in needy areas, the crying need for church buildings and chapels, our obligations to serve the distressed and the dispossessed, cannot be ignored if Methodism is to remain true to its Wesleyan traditions.

What have we to offer the unprecedented challenge of the world's deep need?

In the first place, we offer unity. Not only the unity of Methodism itself, but a United Board of Missions and Church Extension. In this Board, the church has included home missions and foreign missions, general work and woman's work. This means that we are able to bring the total resources of Methodism to bear upon the problems of missions. Modern communication and transportation facilities should shatter the assumptions of national isolationists; inseparable human interests spell economic, social and spiritual interdependence. Heretofore sharply defined distinctions between Home and Foreign missions are bound to disappear. With identical objectives and similar methods of procedure in an ensmalling world, these sacred causes must march forward together and register results that will enable Methodism to make her proportionate contribution toward the enrichment of the life, peace and prosperity of mankind.

In the second place, we offer the Gospel, as interpreted and applied by the Methodist Church. We have no other remedy for the world's ills. In everything that causes distress we see a violation of that Gospel. We have no faith that peace, happiness and salvation will ever come to men or nations unless the Christian Gospel is accepted and applied. We offer it to all men everywhere.

As Methodism interprets the Gospel, it is no half-way or one-sided message. Our Gospel is a personal Gospel: it teaches that individual people are sinners who can be saved and regenerated through faith in Jesus Christ. Our Gospel is a social Gospel: it teaches that men are not saved for their own gratification but for the larger human good, that the processes of society and the various fields of the world's life must all be redeemed. Our Gospel is a universal Gospel. From the beginning Methodism opposed the theology that limited salvation to an elect few. Just as strongly we now oppose provincialism that limits Christ to any group, race or continent. The whole world—every person that lives or will ever live anywhere—is our parish. This is the Gospel we offer as the only hope of the world.

From every area of life and from the ends of the earth there arises an agonizing cry, "Come over and help us." We have the only message that can heal the hurt of the world and bring peace and stability and redemption to the nations. Furthermore, we possess the material resources sufficient to carry that message everywhere. What wait we for? Surely the eight million people called Methodist in this prosperous land will rise to the emergency and launch such a missionary offensive as has never before been known. If John Wesley were alive today, he would not be surprised that the movement he started had grown to such enormous size here in America. He was never afraid Methodism would shrink or die out. He was afraid it would lose its soul and sense of mission and exist as a "dead sect," "having the form but not the power

(Continued on page 8)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE METHODIST CHURCH AND HER YOUTH

A Sermon Addressed to Young People

By Mark Kelley

(And when He was twelve years old.
—Luke 2:42.)

When Jesus was twelve years old they noticed that he had changed. They were frightened when they discovered He was not with the other children as they had supposed Him to be. They had not noticed that He had ceased to be a child, had grown up, grown up out of childhood into youth. He was not with the children because the interests of children held Him no longer. A sense of mission had come upon Him.

When any child is twelve years old, whether boy or girl, that child is changed. The characteristics of the child are replaced by those of the youth. Among those characteristics is a sense of mission. Youth is stirred by the sense of something that it must be about. Life becomes purposive, gropes for direction, feels the urge to become, to achieve, hears the call of "the beyond that is within." Happy the fathers and mothers, happy the teachers and pastors, happy the churches that are as conscious of this as are the youths themselves, and as ready to capitalize it for Christian idealism as Hitler and Germany have been to capitalize youth for National Socialism. Many who have been in Germany in these late years speak of the ceaseless tramp of marching feet, the marching feet of youth on crusade. Theirs the vision of a German nation, a German people, superior to and ruling over every other nation and people on earth. Their leader has let them loose to take the world for themselves; and with a terrible ruthlessness and fanatical strength, that one thing they are out to do. We must take the measure of that spectacle of fanatic youth in their early teens putting over a national and racial program. Never again can our world be the same as it was before they did what they have done.

This youth movement which has been so marked a feature of recent years in Europe, has done much to awaken us in the United States to a new appreciation of the significance of youth in society. Under this awakening, there are some of us, at least, who have felt we did not want to exploit youth for our own selfish ends, did not want to send them to carry our banners for us, to pilot our planes and drive our tanks and man our submarines, but that we did want

to have the help in Christian social engineering of youth's vision and insight, of youth's enthusiasm and daring, of youth's swifter movement and finer skill. Among those who have this high purpose and strong desire is the new Methodist Church. It is fully determined to make intelligent and reverent use of the powers and skills with which youth is uniquely endowed by the Creator.

Youth has something that no other period of human life knows. There are twelve wonderful years. They run from the beginning of adolescence to the beginning of adulthood, from the twelfth birthday to the twenty-fourth. At the beginning of youth, junior high school is entered. At its close, college is finished and two years of graduate work are completed. This is the period of life's most momentous choices, the period of settling upon life's vocation and of falling in and out of love and of coming to a happy, a difficult, or a hopeless marriage. By the time one is twenty-four, life is decidedly something else than it has been up to that time.

You haven't background enough, you do not know history enough to appreciate the enormous change in attitude that lies in the fact that the new Methodist Church decrees that youth shall sit in its councils; but men and women of my age know enough local church history, have enough background of experience, experiences of our own when we were young, to be well-nigh stunned by the change. However, it is not nearly so important that you shall appreciate the significance of the change as that you shall be thoroughly aware and informed of the opportunity and expectancy into which you enter this year as the councils of the new church are being set up. Let me go over with you in some definiteness the place which the new church has made for you and expects you to take.

First of all, in each local church there is the Youth Division. This includes all the young people there are from twelve to twenty-four. If you are under twenty-four and over twelve, you are in that Youth Division. It is to be organized and officered and to function through the Sunday school, through the Epworth League, through all youth interests and activities, and through the boards and control bodies of your church. This Youth Division is to select and elect one of its number as a member of the official board of the local church. Likewise it is to elect from two to four members of the Local Church Board of Education. It is also to elect one young man and one young woman as members of the Local Church Board of Missions. This means that hereafter youth representatives, chosen by the young people themselves, will sit with and be members of the most important control bodies in the local church. In those councils where it is decided what the church is to be and to do, youth will have both voice and vote.

This procedure is carried out in all church bodies above the local church. In the Annual Conference, the Jurisdictional Conference, and the General Conference, youth must have representation on the Boards of Education and Missions. These boards cannot be legally formed until such representation has been secured, and in all cases the choice is made by the young people themselves. In the Northeastern Juris-

diction there are twenty-three Annual Conferences. These twenty-three Conferences may have only one young man and one young woman on the national Board of Missions. It is no insignificant honor and responsibility to be one of the first twelve young people—six young men and six young women—to pioneer youth leadership in missions for The Methodist Church. Nor is it an insignificant honor and responsibility to sit as members of the boards in your local churches, as many of you must do. I believe that you will all make good, not only make good but do the church great good.

There are three things about youth which fully justify the new Methodist Church in decreeing that youth shall sit in its councils. The first of these is the fact that youth sees better. It is not merely a matter of physical insight; it is a matter also of soul sight, of keenness of insight and clarity of understanding. The soul's visual acuity gets dulled in older folks so that they do not always see with perspicacity the ethical implications of what is proposed or is afoot. In the church may it be that through the better sight of young eyes we shall be kept from making those decisions and taking those courses which rob the church of its spiritual power and make its message seem but hypocritical cant instead of the sure and certain word of prophetic leadership.

In the second place, youth dares more. The spirit of age becomes fearful, timid, overcautious. The boards of our churches need youth in their membership to keep them from being paralyzed into do-nothingness through fear of failure. Anyone who is well and widely acquainted with our churches is painfully aware of how overcareful they are—overcareful about speaking out against the wrong, overcareful not to offend the rich or influential, overcareful not to change leadership or ways of working or worshipping, overcareful about believing that great things can be done for God now, in such a time as this.

The story of the building of the Panama Canal is one of the epics of American engineering. After one heart-breaking failure after another in which the companies formed had been utterly ruined, General George W. Goethals succeeded in cutting through the great ditch which joined the Atlantic and Pacific oceans. He had achieved success where other men had failed by associating with himself young engineers; young engineers who had not had experience enough to make them too careful. Youth and experience working together won where experience working alone had had failure after failure. Those young engineers had a song that went something like this:

"Got any river they say isn't crossable?

Got any mountains that can't be cut through?

We specialize in the wholly impossible.

Doing things 'nobody ever could do.'"

The other day I read somewhere that "the difficult is what you are ready to undertake; the impossible is that for which you must take a little more time and make further preparation." This is the spirit that the Methodist Church hopes youth will bring into her councils.

A third characteristic of youth is that it moves faster. The movements of age slow down. We have come to a time when there is the gravest need for haste in making Christian ideals effective in society. A decade and more ago the voices of eminent

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Miss Mary Henley, one of the good friends of the Advocate in Pickens, Miss., places us in her debt by a message of generous commendation.

Rev. Alonzo Early, retired member of the Louisiana Conference, asks the change of his paper from Marion, La., to Prairie Point, Miss., where he will spend a time.

Rev. Don L. Harwell, the capable and aggressive pastor of Rochelle-Tullos charge, in the Louisiana Conference, is spending his vacation with home folks in Kyle, Tex.

News reaches us of a good camp meeting just closed at Bluff Creek Camp Ground in the Baton Rouge district. Dr. F. M. Freeman did the preaching.

Rev. A. R. Hoffpauir, pastor at McDonoughville, made the Advocate an appreciated call last week and reports that his work is getting along in a very satisfactory manner.

The Advocate thanks very sincerely Bro. L. H. Rainwater for his enthusiastic commendation of the Advocate. It is a real pleasure to extend a kindness to one of his spirit.

Mrs. Ida B. Wise Smith, elected president of the W. C. T. U. for the seventh time by the sixty-sixth National Convention, is a minister of the Church of the Disciples in Christ. Her home is in Iowa.

Dr. Nolan B. Harmon, of the Virginia Conference and a native Mississippian, was elected to membership on the Board of Trustees of Emory University, at the recent meeting of that body.

Rev. J. Henry Bowdon, district superintendent at Baton Rouge, assisted Rev. M. D. Felder in a meeting at Pitkins Chapel, where good interest was reported.

Rev. C. E. McLean reports a good meeting at Vivian, where he had the assistance of Dr. A. M. Serex, district superintendent. There were 22 applications for church membership, 12 of them on profession of faith.

Mrs. Julia A. Peak adds to the request for a change of address, from Denham Springs to Walker, La., that she appreciates the Advocate for the church news which it brings to her.

Rev. Andrew J. Boyles, whose faithfulness is manifest in watching every detail of the program of the church, is having a good year at Bay St. Louis, where he is greatly appreciated by his people.

Rev. R. E. Walton, pastor of the Ebenezer charge in the Louisiana Conference, located in the flooded area, is carrying on despite the damage to church properties and the crops of his people.

Rev. F. J. Jones adds to a business note the statement that Satartia and the family of Dr. H. T. Carley are getting along nicely. Bro. Jones also expresses his appreciation of the Advocate.

The little city of Crowley, La., undaunted by its flood situation, proposes to carry through its entire program, including the revival scheduled for an early date. Rev. G. W. Pomeroy is the pastor.

Over the protest of the authorities of Southern Methodist University, located in the city of Dallas, Texas, license was

granted on July 29 to the Blue Tower to engage in the sale of beer adjacent to the campus. Another application is pending.

Rev. F. J. McCoy reports that Dr. Harper asked him to go one mile in the Advocate campaign and instead he traveled two. It is not surprising, therefore, that he expects to have a full report for Lecompte charge when Conference meets.

Dr. Briscoe Carter, writing from Leesville, La., gives evidence of his continued faithfulness and efficiency, and exhibits the brotherliness which is characteristic of him by his assurance concerning the quality of the Advocate.

Dr. E. Stanley Jones flew from Trinidad to Miami, Florida, recently. He covered the distance of 1,970 miles in twelve hours. He is now at Ocean Grove, New Jersey, where he is one of the principal speakers at the annual camp meeting.

Rev. J. L. Beasley, pastor at Baker, La., paid the Advocate a pleasant call during last week and brought good news concerning his work. He says that his collection for the superannuates is in hand and progress is being made in all lines of work.

Among those enjoying a vacation and platform privileges at Lake Junaluska were Rev. Roy Lane and wife, Rev. J. H. Morrow and family, Rev. John W. Moore and family, and Rev. Morelle Wells and family, all of the Mississippi Conference.

Reports from DeRidder, La., indicate that Rev. S. A. Seegers is having a very successful year. He is doing extensive young people's work and in an eight-day revival he was assisted by Dr. A. M. Serex and Rev. Ted Howes.

Rev. C. Fenwick Reed reports that the work at Sicily Island is keeping its normal stride during the hot weather. He is out on a campaign for an educational building, the lot upon which it is to be located having been donated, and a nest egg for the building already in hand.

Rev. and Mrs. O. S. Lewis have returned to their home in Philadelphia, Miss., following a delightful vacation at Lake Junaluska, where they attended the Missionary Conference. In the course of their travels they visited their daughter, Ann Stephens Lewis, at the Ensley Community House.

Rev. B. D. Watson has been kept busy by a program of improvements on the Jena-Olla charge in the Louisiana Conference. In addition he has had two good revivals, congregations are good, and all the or-

ganizations of the church are functioning satisfactorily.

The Advocate acknowledges with sincere appreciation the commendation of Mrs. W. C. Curtis, of Meridian, who writes: "May I congratulate you on the splendid progress you are making as editor of the Advocate. The paper has improved remarkably and I am enjoying it every week."

Oil City church, of the Shreveport district, has the novel experience of having a producing oil well in its backyard. We have no information as to the quantity of oil being produced, but it is a real oil well and on the church property. Rev. W. R. Lyons is the pastor.

Bro. J. R. Allen sends us the information that Rev. R. G. Lord is assisting his pastor, Rev. C. L. Oakes, in a meeting at Kilmichael. The editor appreciates Bro. Allen's invitation to visit our friends in Kilmichael, whom we knew in the early days of our ministry.

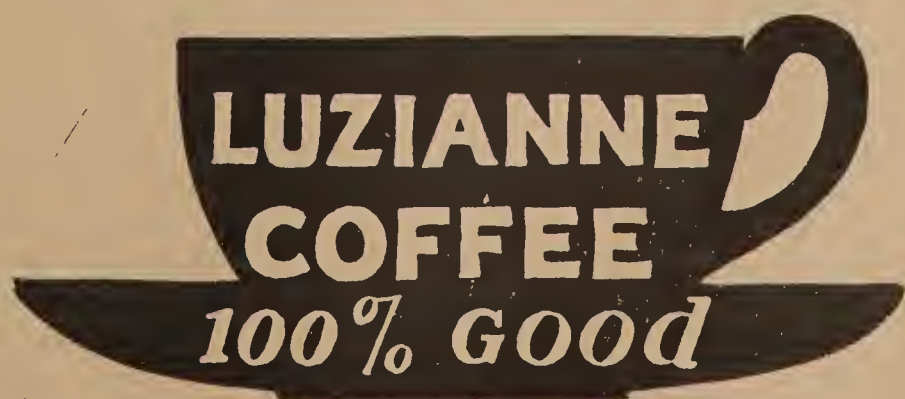
Rev. J. V. Stewart calls our attention to the fact that Sherman charge was not credited with the subscriptions sent in. In this complaint he is correct and we apologize for the delinquency. The charge is now entitled to a total credit of seven subscriptions.

Dr. W. L. Doss, Jr., district superintendent at Monroe, La., has returned after a brief visit to Dr. Keller Doss at Fort Worth. Bro. Doss reports that he was able to get a telephone message through to his sister in Gueydan, and that they had food, water and ice, but he was not able to go to Gueydan himself.

Friends of Dr. Forney Hutchinson, who is spending his sabbatical year at Mt. Sequoyah, near Fayetteville, Arkansas, will be rejoiced to learn that the operations for cataract promise remarkable restoration of his vision. A letter just received from him indicates that he is much encouraged and is looking forward to still brighter prospects.

The editor acknowledges with sincere appreciation a letter from Bro. J. C. Bell, of Trenton, Miss. Bro. Bell is a Methodist whose attachments were formed in the crucible of experiences not easily forgotten, but his loyalty to the Christ of the Church abides, and his face is steadfastly set towards His unchanging goal—the fulfillment of the hope and expectation of immortality.

Rev. William F. Quillian III, son of Dr. and Mrs. W. F. Quillian, and Miss Margaret H. Weigle, daughter of Dean and Mrs. Luther A. Weigle, of Yale University, were married recently in New Haven, Conn. The



groom is a graduate of Yale Divinity School, was president of the student body, and is preaching at the Community Church at Clarendon, Vermont, this summer.

Mrs. Lewis Clarke, of New Orleans, is spending the summer at Sewanee, Tennessee, where she is enjoying the climate and the friends whom she meets there from year to year.

Mr. G. W. Rowbotham, of Atlanta, Ga., spent several days in New Orleans last week and on Sunday worshipped with his friends at Rayne Memorial Church, where he was long an official member.

Rev. and Mrs. J. T. Thompson, of Eudora, Ark., motored to New Orleans last week, and soon after their arrival Mrs. Thompson was taken very ill and had to be carried to a hospital. On Sunday, when we saw Bro. Thompson, he reported his wife as being considerably improved and her physicians expected that she would be able to leave the hospital on Tuesday of this week.

Rev. M. L. McCormick reports a good year thus far at Brookhaven, Miss., where he has had a Vacation Church School, 33 in attendance at the Epworth Training Conference on the Coast, an Intermediate camp, a Youth Caravan week, and two in attendance at the Leadership Training Conference at Lake Junaluska. Mr. J. W. Meek was recently chosen financial secretary and assistant to the pastor.

Rev. H. W. Ledbetter, pastor at Merryville, La., writes that his wife was in the North Louisiana Sanitarium for forty-seven days. She is now out of the sanitarium, but still has fever. Bro. Ledbetter's friends throughout the Conference will sympathize with him and his good wife in their difficult experience and will earnestly hope and pray for Mrs. Ledbetter's early restoration to health.

Rev. Virgil Morris, Lafayette, La., writes: "You will be interested to know that I held a religious service here in Lafayette for a group of refugees from the flooded area, and that after the service I was distributing gospels, tracts, Upper Rooms and Advocates. The crowd around me was pretty large and one lady in the back of the crowd, unable to get up to me, said: 'Preacher, save me one of those Advocates.' So we had at least one Methodist in the crowd."

Rev. Virgil Morris writes that Miss Verna Webster has been appointed by the Woman's Division of Christian Service as full-time deaconess at Southwestern Louisiana Institute to work with the Methodist students. She will begin her service on September 1. Bro. Morris reports that he had two feet of water in the basement of his church with considerable damage to pianos and other equipment, but that it is now drying out. He says that it will be difficult to overestimate the flood damage to the surrounding country.

VIMVILLE CHARGE

Despite the fact that conditions have been unfavorable for most anything this year, the work of the charge has made some forward steps. There are four churches on the charge, one of which is a union church (or rather we worship in the Presbyterian's building).

Two of our buildings have recently been painted and the other will be before long. Sunday school rooms were added to one church.

The Rev. G. Eliot Jones, of Bogue Chitto,

conducted two revivals here recently. There were nine who united with our church.

J. W. COURTNEY.

CORINTH DISTRICT NOTES

Corinth, West Side: Pastor W. R. Hammontree introduced into his quarterly conference routine a new feature at the third session, when he led his officials in a forum discussion of the needs of the charge. In this discussion plans were made for the work of the new quarter.

Dumas Circuit: Pastor Travis Filgo has been making a splendid record on this charge. Mount Hebron church is now free from debt, and plans are being made for a dedicatory service.

Fulton: With several churches of the Tremont (Aberdeen District) circuit co-operating, the Fulton church had Youth Week, with the Youth Caravan leading the program. There is no other way of reaching the youth of the church that equals the



MISS VERNA WEBSTER,
Deaconess Southwestern Institute,
Lafayette, La.

Caravan method. During this week a fine piece of constructive work, of inestimable value, was done. Every division and department of the churches cooperating was greatly helped. It is an eye-opener to adult workers-with-youth. They get a vision of what may be done. "In a word, it is just like bringing the Conference Young People's Assembly to the local church," says Dr. W. R. Lott (one of the most progressive district superintendents in the church).

Pastor Marlin McCormack recently has assisted pastors James Elliot and J. W. Holliday in revival meetings in the Mantachie and Tremont churches. (He regrets that circumstances made it impracticable for him to accept invitations from pastors Mattox, of Smithville; Allen, of Potts Camp; Goudelock, of Rienzi; and others, for meetings in July and August.)

Pastor Robert Thomas Hollingsworth did the preaching in the Friendship church. There was a great revival; the crowds averaged over 300 in the evening services, 11 were received on profession of faith, and one fine young man made public announcement of his call to the ministry.

Iuka: Dr. Hal S. Spragins, of Memphis, assisted pastor W. R. Mounger in a revival meeting beginning August 4th.

"Boy—You hit the nail (not YOURS) or head in Ed—'As Layman Sees It'—buying books & not reading 'em; reading 'em & not knowing 'em later! You are guiding the old ship well—More strength to you!

"Fraternally"

(Note—This card just received is published as it was written. It is from one of the most influential and widely beloved religious leaders of our section.—Editor.)

Marietta Circuit: In a recent revival campaign in Wesley Chapel, pastor C. L. Ivy preaching, four new members were received. The chapel was not large enough to afford room for the crowds that came.

Potts Camp Circuit: Under the leadership of pastor E. M. Allen, the Macedonia congregation will soon begin work on a project for remodeling its church building.

Kossuth Circuit: Pastor E. P. Craddock has secured the services of evangelist H. E. Stephens, from somewhere way off, in his revival meetings at Kossuth, Wesley Chapel and Mount Pleasant.

Rienzi Circuit: A new brick church building has recently been completed and pastor W. R. Goudelock held the first service in it on the first Sunday in August. Three able preachers are scheduled to assist the pastor in revivals on this charge—the Revs. C. A. Parks, Samuel W. Hemphill and Leonard P. Jumper.

P. S.: Note to pastors of the Corinth District: When there are news items in your charge, send them to the District Reporter. Other than the above notes—some of which are tolerably thin—I don't know of a single new.)

MARLIN MCCORMACK,
District Reporter.

FOR THIS HOUR

(Continued from page 5)

of Godliness." Unless united Methodism undertakes an eight million man task for God and humanity, our union will not be justified by the future.

The significant words of Jesus promising that the gates of Hell should not prevail against His church are generally misunderstood because of our failure to perceive the meaning of the analogy. Christ did not mean that the church was defensively secure against the assaults of evil. That would mean organized evil on the offensive and the church on the defensive. What Jesus gave us was a picture of the church attacking entrenched evil of every kind, and the promises that evil, however strong, should not be able to withstand the attack of the advancing church. It therefore follows as a logical conclusion that the Christian church must come into this difficult world situation with its message of love and sacrifice. It must dare to risk its life on the power of love to conquer. It must declare in no uncertain terms its message of hope and courage. It must lead groping humanity to the place where the shining light will break through clouds of sorrow. It must

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PIERCE CLINE, President.

The 1940 Fall Semester of Centenary College of Louisiana opens with registration Wednesday, September 18

Write for Bulletin Giving Scholastic Requirements for Young Men and Women
and Other Detailed Information

Centenary College is a member of the Southern Association of Colleges and Secondary Schools and of the Association of American Colleges.

speak clearly and positively about the world-wide Kingdom of God. It must tell men that life is not a short struggle for bread, but a glorious adventure in fellowship and service, to be lived out as the sons of God and the comrades of Christ.

With an almost unbecoming urgency we summon a reunited Methodism to a new dedication to the task of evangelizing the world. To the concern and heartache of our fathers that men should not die without Christ, we would add an equally great concern lest they should live without Christ. Vast multitudes of our brothers and sisters are without freedom, without enlightenment, without hope, living under conditions which cannot prevail when Christ has His way. Is there no urgency here? Can we defend our comfortable and complacent attitudes in such an hour as this? Can we withhold anything we possess or any service we can render that will contribute to the redemption of mankind? *

The hour in which we find ourselves calls for our Christian witness both at home and abroad. Millions of our brothers and sisters need our ministry of healing and reform. Though the hour be terrible, though human greatness be humbled to the dust, though human ingenuity has altogether failed to relieve the world of its distress, we look up to behold those eternal and inexhaustible resources which are resident in the Eternal Christ, and consecrate ourselves anew to the building of His Kingdom, so that Christ may ultimately dominate the world and draw all men unto Himself.

A recognition of common interest unifies; recognition of differing function beautifies.

—The Voice,

A NEW GAME

Here is a new parlor-game, which would have been good for the old-fashioned orator. The contestants are to recognize the following familiar proverbs:

Every collection of visible vapor suspended in the air at a considerable altitude above the earth has an argent stratification.

Do not discharge globular drops of saline liquid from lachrymal glands on account of capsized lacteal fluid.

A superabundance of culinary experts causes impairment of the liquid in which meat, rice or vegetables have been gently boiled.

Feathered biped vertebrates tend to be gregarious according to their respective types of plumage.

If aspirations were equine, eleemosynaries would afford themselves transportation.

Do not estimate your total offspring of gallinaceous fowl prior to their incubation.

Which reminds us of a lesson in Swinton's Fifth Reader, which we remembered from our grammar-school days, and later discovered as a chapter in dear old Edward Everett Hale's *How To Do It*, a book of wise advice for children. The reading lesson was his chapter on *How to Write*, which suggests that a short word is always better than a long one. And once in another reader we found this, which we have never been able to locate in Boswell, a translation into simple English by Samuel Johnson of his usually heavy style. Asked if he had enjoyed a play, he replied: "That production does not possess sufficient vitality to preserve it from putrefaction," which he then translated into English: "That play

hasn't life enough to keep it sweet."—From "Gargoyles," in *The Churchman*.

DR. W. D. HAAS DIES

Dr. W. D. Haas, a native of north Louisiana and one of the most substantial citizens of the state, died at his home in Bunkie, on Monday afternoon following a long illness. He graduated in Medicine, but gave up the practice of his profession about thirty years ago in order that he might devote his entire time to his large business interests. He leaves besides his wife, two sons: W. D. Haas, Jr., of Bunkie and Sam Haas of Alexandria; and two daughters: Mrs. Roy B. Harrison of New Orleans, and Mrs. Franklin T. Mikell of Bunkie. Two sisters also survive him: Mrs. C. B. Strouse of Bunkie and Mrs. Alice Coales of New Orleans. Dr. Haas was a loyal Methodist and a loyal supporter of every civic and public interest.

The funeral was held from the home in Bunkie on Wednesday morning with interment in Greenwood cemetery, Pineville, following.

Affability, mildness, tenderness and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.

—Dryden.

It is foolish to strive what we cannot avoid; we are born subjects, and to obey God is perfect liberty: he that does this, shall be free, safe and quiet; all his actions shall succeed to his wishes.—Seneca.

THE CHURCH PEW

WHY I AM A CHRISTIAN STEWARD

By Mrs. Daisy F. Albert

There are a number of reasons why I believe in Christian stewardship and why I am doing my best to live up to the full stature of a Christian steward. Let me mention but three of these reasons in this short column:

1. Because I believe that money is not "filthy lucre," but sacred power. Money rightly spent or used is a source of untold blessing. It is not money, but the love of money which is the root of all evil.

A Christian steward's aim in life should be to serve others, refusing to take advantage of others, using his influence to help others, and striving for the betterment of others in every way.

To use our influence to better the conditions of those toiling under poor working conditions—overworked clerks, factory workers producing cheap clothing at unfair wages, domestic help in our homes—means giving attention to something which many of us have neglected. We must remember that men and women everywhere are our brothers and sisters, and it is our Christian privilege to treat them as such.

2. Because I think that religion must be applied to all of life, and Christian stewardship is true, complete religion.

A Christian steward will teach stewardship in the home. The most far-reaching influence for good is exerted in the home, where the children may be trained to share what they have, to give of themselves to help others, to have a balanced outlook on life. They may be taught that it is not their chances, but their choices that determine their destiny.

To my way of thinking, tithing is only the beginning of Christian stewardship, because it opens the way for a deeper interest in things religious. If one is really tithing in a spiritual way, he soon learns that the giving of money does not take the place of giving time and knowledge and leadership ability in behalf of worthy causes. All of these other possessions have a part in any genuine stewardship.

Tithing does compel us to have system in finances, to cultivate thrift and economy. Giving is a tremendous evangelizing force because it draws men to God when they have caught a glimpse of Him through the giving practices of His children.

3. Because I hold that a Christian steward will be Christlike in all human relationships. Christian stewardship as a principle in the life of the individual has no valid meaning apart from the fundamental Christian principle of the worth of human personality. Christian stewardship creates a new motive power for noble living and new attitudes for social living.

I am a Christian steward because I believe all this and realize that I must give an account of my stewardship to God. I can do this only with His help and guidance, through much prayer and consecration to Him and through Him to the work He gives me to do.

—The Christian Advocate

Truth out of its environment is not truth, for even truth is relative to conditions and circumstances.—The Voice.

WISE OR OTHERWISE

By Rev. James H. Felts

If you are wise enough and brave enough to accept your limitations and fight life's battles hopefully you are a winner.

In the language of my old college friend, Ben Keller, "If the court knows herself, and she think he do," Christianity must be more than a church organization.

Memphis did not pay the Shriners a very high compliment when officers allowed liquor houses to violate the closing ordinance during their stay in the city.

If those who cause, advocate and declare war were forced to do the fighting, there would be no war.

Your severest community critic is usually your smallest and most vulnerable man.

In my college days I knew a youngster

who was brilliant, popular, easily the leading man in the institution. He was to do things, big things, right off the griddle. I haven't heard of him since.

Elephantiasis is a leg disease, very painful, generally fatal. Elephantiasis of the head is chiefly painful to others, but none the less fatal.

Speaking of manual labor, I find that my garden gives me health, happiness and food.

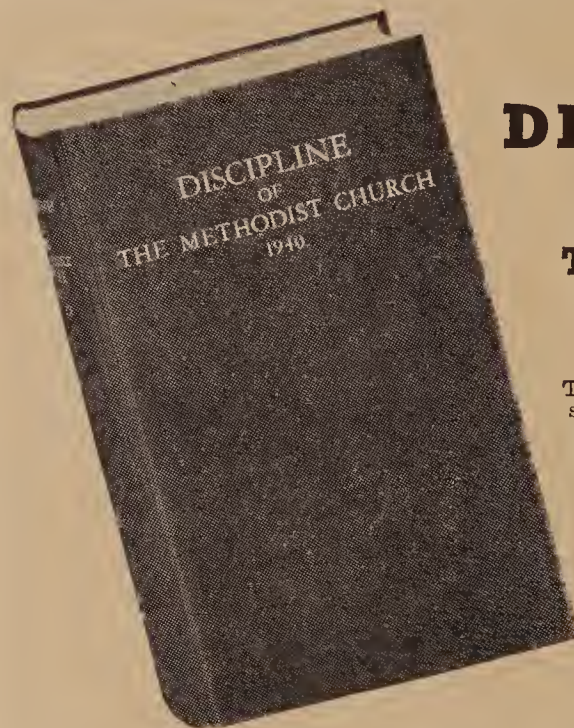
The old Monroe Doctrine—Don't get in shooting distance. The new Monroe Doctrine—Don't get in bombing distance.

"B. O." is not a college honorary degree, but is fully as persistent and manifest.

If we used less drugs and more fruit and milk, we would have better health and more money.

Bob Burns, says his uncle, Thomas Edison Hink, invented a tail light for pajamas used by sleep-walkers. Now if he will invent a headlight for lightning bugs a long suffering public will thank him.

True or false? Preaching is easier than practice.



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METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following are the officers of the Woman's Division of Christian Service, which were recently elected at the organizational meeting held in Chicago. Since the Methodist Church takes in the whole nation, they well may be called the "National Officers." Let's analyze the list a little and see how many of them were formerly Southern Methodists. Here they are: Mrs. J. W. Mills, Mrs. Fred Lamb, Mrs. Ina Davis Fulton, Miss Sallie Lou MacKinnon, Miss Mary Lou Barnwell, Mrs. J. W. Downs, Miss Thelma Stevens, Dr. W. G. Cram, Mrs. Helen Bourne, Dr. Elmer T. Clark and Miss Estelle Haskin.

The complete list is as follows:

President, Mrs. J. D. Bragg; Vice-President, Mrs. J. W. Mills; Recording Secretary, Mrs. Fred Lamb; Treasurer, Mrs. Ina Davis Fulton; Assistant Treasurers, Miss Jean Bothwell and Miss Margaret Freeman; Vice-Chairman, Foreign Department, Mrs. A. E. Beebe; Vice-Chairman, Home Department, Mrs. F. C. Reynolds; Vice-Chairman, Christian Social Relations and Local Church Activities, Mrs. James Oldshue.

Foreign Secretaries

Miss Sallie Lou MacKinnon, Mrs. Velma Maynor, Mrs. Otis Moore, Miss Elizabeth Lee.

Bureau Secretaries Home Department

Miss Muriel Day, Educational Institutions; Miss Lora Lee Pedersen and Mrs. Robert Stewart, Social Welfare and Medical Work; Miss Mary Lou Barnwell, Urban Work; Mrs. J. W. Downs, Town and Country; Deaconess Bureau, Miss Grace Steiner; Personnel Secretary, Miss Ruth Ransome; Secretary Christian Social Relations and Local Church Activities, Miss Thelma Stevens; Editor Methodist Woman, Miss Bettie Brittingham.

Joint Division of Education and Cultivation

Dr. W. G. Cram, Executive Secretary; Mrs. V. F. DeVinny, Coordinate Secretary; Mrs. Helen B. Bourne, Associate Secretary; Dr. Elmer T. Clark and Miss Estelle Haskin, Editors World Outlook.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

We are asked to remember the dates for the organizational meeting for the Mississippi Conference Woman's Society of Christian Service, October 9-10, at Natchez. Mrs. Paul Arrington announces that the guest speaker will be Mrs. J. W. Perry, of Abingdon, Virginia. As president of the Woman's Missionary Council of the Methodist Episcopal Church, South, Mrs. Perry was the guest of our Conference at its annual meeting in Biloxi, in April, 1938. Our women really "fell in love with her," and will eagerly look forward to seeing and hearing her again.

There will be one official delegate from each society, and this delegate will be the president elected at the organizational meeting in September. There will doubtless be a large number of visitors who will attend this history-making event in our woman's work.

Have you subscribed for the "Methodist Woman?" Since the "World Outlook" has become the missionary magazine for the entire Methodist Church, it has been found necessary to supplement it for our special needs. So, we have the "Methodist Woman"—fifty cents a year, or the "World Outlook" and the "Methodist Woman" together for \$1.25.

The September and October issues of the "Methodist Woman" will carry valuable information concerning new plans.

* * *

The women of the Conference have been quite busy during the past two months studying the "Guide," and have entered enthusiastically into the zone programs prepared for its discussion.

The Northeastern Zone of the Brookhaven District, of which Mrs. E. A. Loftin is leader, had a splendid attendance at its meeting in Silver Creek. Rev. R. H. Clegg, superintendent of the district, led the discussion concerning the September organizational meeting.

* * *

Since there has been some confusion concerning the offering each woman is to make when she takes the vows and becomes a charter member of the Woman's Society of Christian Service, it has been decided that in the Mississippi Conference each woman will place her offering (no stated amount—whatever she feels she can give) in an envelope, seal it and write her name and the amount on the outside. The treasurer of the local society will hold these envelopes INTACT until she receives instructions from the Conference treasurer elected in Natchez.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mississippi Leadership Training School, M. I. College, Holly Springs, Mississippi

The Mississippi Leadership Training School opened Monday morning, July 15th, with an enrollment of 175, of which 105 were women.

The following courses were offered this year: Christian Worship, Mrs. R. P. Neblett; The Life of Christ, Rev. D. M. Montgomery; Guiding Children in Christian Growth, Miss Carrie Brown; The Christian Task at Home, Mrs. A. M. Reed; The Work of the Pastor, Bishop J. H. Moore; Christian Evangelism, Rev. J. L. Talbert.

The evening guest speakers were Dr. D. V. Galloway, of Jackson, of the State Board of Health; Dr. P. H. Eason, of Jackson, State Supervisor of Negro Education; and Rev. E. M. Sharp, of Hernando, representing the Board of Christian Education of the North Mississippi Conference. Monday evening the faculty was introduced, and a get-together hour was enjoyed. Friday evening the certificates were awarded, closing with an impressive consecration service and administration of the Lord's Supper.

The societies sending delegates are as follows:

Aberdeen District—Aberdeen, Amory, Houston, Pontotoc, Water Valley, 4; West Point, Tupelo.

Columbus District—Ackerman, Columbus, Louisville, Starkville.

Corinth District—Booneville, Corinth,

Ecru, Holly Springs, 7; Iuka, New Albany, Oxford, Ripley, Waterford.

Greenville District—Alligator, Clarksdale, Coahoma, Duncan, Dundee, Friars Point, Indianola, Maud, Shaw, Shelby.

Greenwood District—Belzoni, Drew, Greenwood, Lexington, Minter City, Slaughter, Winona.

Sardis-Grenada District—Batesville, Charleston, Como, Grenada, Marks, Olive Branch Sardis, Senatobia.

Of the 105 women present 60 were sent by missionary societies of our church. The others were sent by the C. M. E. Church, County Home Demonstration Councils, and a number paid their own way. There were seven women in attendance from the Mississippi Conference.

The work of the school is of a high standard, all courses being accredited except handicraft. This course was under the competent leadership of the Negro State Extension Agent of Women's Work.

This school means to the C. M. E. Church what our own school at Mathiston for pastors and Christian workers means to us.

MRS. R. P. NEBLETT,
Counselor.

THE METHODIST CHURCH AND HER YOUTH

(Continued from page 6)

students of sociology were lifted to warn humanity that what they saw was a race between education and disaster. The ongoing years have made ever more apparent that the only education that can save us is Christian education, and that the time in which it may be done is terribly short. In a world of speed such that a plane can travel at the rate of six hundred miles in an hour, those who would make dominant the Christian ideal must think quickly and move fast, must be able to strike with the speed and power of lightning. Oh, may God and our youths so help us that the Christian church shall not be too slow to save this civilization which has been achieved at such a price of toil and suffering!

Just a word about youth's technique in the councils of the church. Let it be the technique of Jesus. They found Him "sitting in the midst of the doctors, both hearing them, and asking them questions." There is the technique, "both hearing them, and asking them questions." It is the technique of reverent hearing and relentless questioning. There is the method that spells progress. It is the method of science. Never was any generation so well equipped to use that method in the church as you who are being so thoroughly science-trained in school and college and daily life. Sit in the councils to hear reverently all that is said and to question relentlessly every process and every objective, and your contribution will be so precious a thing that for it the church will thank God and from it take courage.

Finally, what the new Methodist Church looks to youth to do is to see clearly, to dare greatly, and to move quickly. She looks to you for clear vision, high courage, and eager action. When in the councils of the church you come in and sit down with your elders, may there be about you that which reminds them of the youth Jesus "sitting in the midst. . . ."—Zions Herald.

During the alterations in Europe, we, too, are doing big things, in a quiet way. The sky has been repainted in a New York Planetarium.—Detroit News.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 1, 1940

By Rev. W. C. Newman

PRAISING GOD FOR HIS BLESSINGS

Lesson Text: Psalm 103:1-5, 10-18

Golden Text: Bless the Lord, O my soul; And forget not all his benefits.—Psalm 103:2.

As long as I live I shall not forget a "testimony meeting" in the old home church when I was a child. An aged Baptist preacher conducted the service, his white hair and beard together with his earnestness and long life of righteousness making him look to me like a saint. Presently, after many others had testified, my grandfather, an old country doctor, stood up to give his word of faith. He, too, was white bearded and righteous, an elder in the Presbyterian church and a minister of mercy to all the countryside.

As the old doctor arose there came a deep quiet over the congregation. There they stood, these two patriarchs of our little town, the two gentlest men I have ever known, who had spent their lives in Christian faith and service. They loved each other as brothers, and they loved God.

For a moment they waited to gain control over their emotions sincerely felt. Both were near the end of life. Both held the affection and confidence of all the people. Then in his quiet way grandfather spoke:

"Bless the Lord, O my soul;

And all that is within me, bless His holy name."

That was all. No long tirade. No self-righteous recounting of the years of his good deeds. But never a sermon brought me such consciousness of God and His goodness as did that testimony, and the sight of those two aged saints praising God.

Praising God Deepens One's Own Devotion

It was ever so. When men praise God sincerely they find not only other people being drawn to Him by their witness, but their own love for God reaches new heights. No other means of grace is so effective in strengthening our spiritual life as this simple act of worship.

The language of this Psalm indicates that it was composed when David was alone with God. He is speaking to his own soul, reminding himself of the tender mercies with which God has crowned him. He calls

upon his whole being—"all that is within me"—to bless God's holy name.

It was a high act of worship, expressing gratitude, reverence, adoration and wonder. No man could worship like that without acquiring a new sense of fellowship with God.

Getting Prayer Above Begging

Much of our prayer has to do with securing some special benefits to ourselves. Many of us do not pray at all until we are in some crisis. Then we importune God at length, as if it were necessary to persuade Him to do good.

Against such a travesty on prayer Jesus spoke often and with definiteness. He said, "your Father knoweth what things ye have need of before ye ask Him." And again He said, "If ye, then, being evil, know how to give good gifts to your children, how much more will your Father which is in heaven give good things to them that ask Him." And when Jesus gave to us His perfect model of prayer, what we call The Lord's Prayer, He began and ended it with praise to God, and search as you will you cannot find in that prayer more than one request for a material gift, and that was for bread, the staff of life.

Only when we forget ourselves in contemplation of God's goodness and beauty do we really pray.

Praise Lifts Us Out of Our Littleness

Yet, like spoiled children who have been indulged too long, many of us center our attention upon our fancied ills and our unrequited desires until we are full of misery and self-pity. This, in turn, destroys our zest for living and our effectiveness as men and Christians. Soon we are shut up within our own little selves, no use to God or man.

The way to escape this "inwardness" of the soul is to praise God without ceasing. Spiritual life begins with man's acknowledgment of God's gracious dealing with us. And spiritual life ends when praise and gratitude give way to selfish seeking. The more we become absorbed with ourselves and our desires, the smaller we grow. The more we become absorbed with the worship of God the more we are lifted out of our littleness into His greatness.

The Everlasting Mercy

David did not undertake to enumerate and catalogue all the benefits he had received from God. He was not an ancient Pollyanna sitting down to "count your many blessings, see what God hath done."

But he was astounded and grateful to discover that God does not pay us off according to our deserts, nor reward us after our iniquities. If he did we would be in an awful fix. That is man's way—to seek vengeance for every wrong. God's mercy is different. It is the one unchanging thing in this changing universe. Whatever else happens you can count on that. It is not a whimsical compassion, strong today, weak tomorrow. It is from everlasting to everlasting, dependable, sure.

If we never try, we shall never succeed.
—Abraham Lincoln.

HUMANISM INVADES PHOTOGRAPHY

We got quite a turn the other day when we opened *Popular Photography* for August. The eminent photographer and critic, Nicholas Haz, in a critique (enthusiastic) of a photograph whose subject matter was a number of rushes against a background of rippled water—and nothing more—felt called upon to explain such simplicity of subject matter to the Philistines who think that a picture must tell a story. And here is how he set to work:

"The most important cause of an awareness of such beauty is a philosophical trend of the maker's mind toward 'Monism,' or 'Humanism' as it is called in America. To a humanist, God is all and everything. The most trivial object, such as a dead leaf or a tiny insect, is as important a part of the universe as any national figure or queen of beauty.

"To a humanist, nothing trivial exists. He admires tissues, atoms, and electrons just as much as mountains, seas, or planets. Therefore, rhythmical arrangements made of nails, spaghetti, shoe buttons, or water bubbles are as beautiful as likenesses of movie stars or spiral nebulae.

"Furthermore certain picture makers, not necessarily humanists, find a lot of pleasure just in rhythm and texture. Any trivial object arranged in good rhythm and well photographed for texture, yields a picture that is satisfying to them. Therefore, to them, a well photographed onion is a better picture than a stageful of poorly photographed beauty winners."

Well, that certainly ought to annoy somebody, but whether the humanists or the theists will be the annoyed ones we dare not venture to predict. Maybe they will both join in being annoyed at the logic which seems to say that because a humanist admires atoms—we must say that we have never seen a humanist admiring an atom, it might be a pretty sight—"therefore, rhythmical arrangements made of . . . spaghetti . . . are as beautiful as likenesses of movie stars." However, we see what Mr. Haz means, in the large, and theology apart, he is quite right. Now you all get mad.

—The Christian Register (Unitarian).

It is easier to restrain a fanatic than to raise a corpse.—Bishop Arthur Moore.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE JEWS

I have been reading "The Jewish Contribution to Civilization," by Cecil Roth, a new book highly commended by thoughtful contemporaries. Dr. Fossdick says of this volume that "it is probably, too intelligent to make an intelligent appeal" to the prejudiced, and more's the pity.

The Jew in letters, art, music, science, exploration, journalism, medicine, economics, public life and philanthropy—such is the theme of the three hundred and sixty-eight pages. The story is told without exaggeration or boastfulness.

It may be news for some of us that the Jews have been associated far out of proportion to their numbers with most of the mighty movements for freedom. Thus the battle for German unity, for Italian independence, and for Hungarian self-government. Also, for the American Revolution, at which time there were barely two thousand Jews on this continent.

Five Jews signed the Non-importation Agreement of 1769; Haym Salomon bankrupted himself for the American cause. A biography of this patriot is long overdue. Among others was Abraham Wagg, who strove for peace and at the height of the conflict, dreamed and worked for a day when the Mother country and her former colonies would live side by side in constructive amity. And Jews spilled their blood along with others in behalf of American independence.

As to whether Christopher Columbus was a Jew I leave to the scholars, but it would seem to be pretty well established that he came of Hebraic ancestry. Paul Ehrlich, of the "magic bullets," father of chemico-therapy, is among the illustrious names. And the place of the Jew in law and jurisprudence is surprising in its magnitude, with former Associate Justice Louis D. Brandeis as a conspicuous example.

But nowhere else is the place of the Jew so renowned as in the realm of the charities. There the record is luminous. Despite the vicissitudes and endless persecution, the children of Abraham have seldom forgotten the eighteenth verse of the nineteenth chapter of Leviticus: "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."

If I were a Jew I should be proud of my race, and at the same time strive to attain a supra-racial consciousness. And for that matter I, too, as a Christian, am striving for the same goal.

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We raise questions, more or less vital about the Gospels, but the Gospels have only one question to put to us, "What think ye of Christ?"—and they put it, sure of what the answer ought to be.

—James Moffatt, D. D.



Mr. Jones

THE PUBLIC GARDEN

By Rev. Vivian T. Pomeroy, D. D.

There was a time when my neighbors were disposed to make a joke of my garden. They would draw my attention to a large weed tenderly cherished by me, or a great cluster of phlox which long since should have been thinned. Yet I worked like a slave in those days—worked in my garden. I would get up at five, and weed and weed and rake and dig and prune. And really I was superbly indifferent to my good neighbors' jeers, for most of them I knew, had strong henchmen to whom they gave orders, and lo! it was done. I would see them all around me, pointing with accurate finger to this and that. I would see their lawns shaven and neat; no weeds flourished on their graveled drives. Yet I cared nothing, for I felt that what I did was done by myself. Weedy the garden might be; still it was mine; I loved it. I knew all the little corners. I knew the general effect of weeding in this area and pruning in that. In my slow way I took pleasure in learning what would blossom into flower and what must perish root and branch. I myself learned to make my garden an agreeable place, and by the sweat of my brow I earned the greatest delight I probably ever have known. Perhaps it was not such a wonderful garden; but—for what it was—I had worked in it myself.

But now all is changed. Nobody can point a scornful finger at my front lawn. It no longer has patches of wild jungle. Close-shaven and neat it glistens in the morning dews and damp. Not a weed lurks on my paths. Not a ragged edge of grass strays and straggles. For I, behaving as a man of wealth, employ a man as gardener one or two days a week. His name is Patrick. Under Patrick's hand I have seen the leaves of many seasons raked and piled and burned. I have seen the long and forlorn branches lopped and removed. The garden is tidy and handsome. I even boast of it to my neighbors. I entreat them to look at the grass. I lead them to peer where before I skillfully guided them away. And I no longer rise at five to struggle with weeds.

Something has gone out of my garden besides weeds and imperfections. I pause now and then to admire it. But now it is a spectacle. I am somehow remote from it. I no longer know it, as I did. Its personality has receded from me. It is like a well-groomed stranger, whereas before it was like a troublesome friend. I am not altogether sorry that I have Patrick and see him sweating in the sun. Patrick saves me a lot of time. But I cannot help reflecting that the things which mean most to us are always the things we ourselves have struggled to achieve.—Reprinted by special permission of the author and the Christian Leader.

GOOD ADVICE TO PREACHERS

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine driving wheels whirl fast on an icy track, but when loaded go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill-wheels and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless, lightning kills.

If you have lightning, you can afford to thunder. Don't scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies; Jesus preached to one woman at the well, and she got all Samaria out to hear Him the next time.

—Author Unknown.

HOW MUCH DOES THE MOSQUITO WEIGH?

Science has scored another victory. It has succeeded in weighing the proboscis of a mosquito, and one of its leading lights has announced to the weary, waiting world that the snout of a mosquito weighs "approximately" one-sixth millionth of an ounce. We hope that the word "approximately" soon may be discarded and that the scientists will get it exact. So much is at stake in the matter. We could have sworn that the snout of a mosquito weighed at least one-fifth millionth of an ounce, or even more. But we bow to science—and will continue to swat the mosquito whatever may be the weight of his snout.—The Religious Telescope.

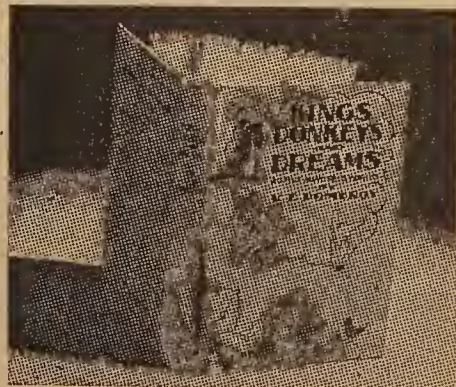
JUST A LITTLE NONSENSE

Where can a man buy a cap for his knee, or a key for the lock of his hair? Can his eye be called an academy because there are pupils there? In the crown of his head, what gems are there; who travels the bridge of his nose? Can he use when building the roof of his house, the nails on the end of his toes?

Can the crook of his elbow be sent to jail—if so, what did it do? How does he sharpen his shoulder blades? I'll be hanged if I know, do you? Can he sit in the shade of the palm of his hand, or beat on the drum of his ear? Does the calf of his leg eat the corns on his toes—if so, why not grow corn on the ear?—The Religious Telescope.

If you have tried to do something and failed, you are vastly better off than if you had tried to do nothing and succeeded.

—Exchange.



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BAKER CHARGE MAKES
PROGRESS

Baker Methodist Church, Baton Rouge District, has had a Vacation Bible School. There were sixty-one enrolled, and the school was well attended. The theme and aim of the school was to "Teach a Better Knowledge and Understanding of the Bible." The school was considered such a success by the leaders of the school that they are looking forward to a larger and better one next year.

PIANOS WANTED BY CROWLEY
CHURCH

Dear Dr. Duren: Just a word to let you know that we have at last emerged from the worst flood in the history of our city. As the waters assuaged we began the unpleasant task of cleaning up. We had three and one-half feet of water in the church and about four inches in the parsonage, which ruined the floors, but no furniture was lost. But the entire furnishing of the lower floor of the church was lost. Pews, chairs, tables, cabinets and five pianos were ruined. The pianos are a total loss and will be cast on the rubbish heap.

We would appreciate it very much if you would ask in the columns of your paper if there are those who would like to sell a second-hand piano to us with which to replace those destroyed by the flood waters. If they would like to make some concession in the price we would greatly appreciate it. We need five pianos.

We had Sunday school in temporary quarters yesterday, and church both morning and night in our auditorium, which was only slightly damaged. The motor of the organ of course being out of commission. The spirit of our splendid people is fine indeed. Many of them have lost heavily and will see years pass before they have recovered their losses, and yet they have assured me that we will continue the work of kingdom building in our city. We are "cast down, but not destroyed," distressed, but not despairing. We covet the prayers of our fellow Christians through the Conference, and send out the word that "neither height nor depth has been able to separate us from the love of Christ."

Dr. F. M. Freeman, from Noel Memorial, is slated to be with us beginning on the second Monday in September, and our people are praying that we may have a great revival. When I asked them yesterday if they still wanted to go on with the revival the unanimous opinion was that we should by all means go ahead.

We do not know what our final report at Conference will be, but whatever it is it will represent a sacrificial effort on the part of our people.

Again asking for your prayers and the prayers of the people, I remain,

Faithfully yours,
GEO. W. POMEROY.

VERONA PARSONAGE DOLLED
UP

The Verona, Miss., charge has been making great progress under the able leadership of Rev. and Mrs. G. A. Baker. A week's revival was held at each church on the charge with several accessions to the church.

All collections are being well taken care of. The Woman's Missionary Society has done outstanding work not only in a spirit-

ual and missionary way, but in raising funds for improving the parsonage. An electric pump has been installed in a good brick pump house, with water and bath tub also installed. New living room and bedroom furniture, garden wire, a lawn mower, and lawn furniture have been bought.

Shrubby and flowers add much to the appearance of the lawn.

Each church on the charge was interested and helped make the parsonage a better place in which to live.

MRS. J. B. GREGORY,
Supt. of Publicity, W. M. S.

1940

JANUARY

1940

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1940

FEBRUARY

1940

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1940

MARCH

1940

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1940

APRIL

1940

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1940

MAY

1940

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1940

JUNE

1940

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1940

JULY

1940

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1940

AUGUST

1940

SUN	MON	TUE	WED	THU	FRI	SAT
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1940

SEPTEMBER

1940

SUN	MON	TUE	WED	THU	FRI	SAT
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1940

OCTOBER

1940

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1940

NOVEMBER

1940

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1940

DECEMBER

1940

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VACATION CHURCH SCHOOL AT FOREST

We have recently closed our Vacation Church School and feel it was a success beyond our fondest expectations. The unit studied was "What Is In Your Bible," and it was an inspiration to see how interested those Juniors were in studying the Bible. Among other credits given, sixteen memorized the books of the Bible from Genesis to Revelations. The success was due to the untiring efforts of Misses Abbie Jewel Morehead, Dot Sherman, Marilyn Brown and Mr. Meridith Mitchell, who made the school possible.

MRS. J. E. OAKEY,
Supt. Children's Division.

LETTER FROM REV. J. P. BONNECARRERE

Dear Dr. Duren: Relative to my collapse in Abbeville and subsequent stay in the hospital, I am much improved. I left the hospital Wednesday a week ago, but was advised to rest for several weeks, which I feel was a very bitter medicine to take. I am now at my son's home in Baton Rouge. Our parsonage and church were under water from about three and one-half to four and one-half feet. We lost about half of our clothing and furnishings due to the water having risen higher than expected.

Some of our losses came about by some furniture collapsing under the weight of mattresses and other things on them, the furniture becoming unglued. Dead cattle laid in and about the parsonage and church, but thank God, though it has been hard and practically all of our people are ruined due to all crops lost, cattle and other things gone that were helpful to them, the spirit is good and folks are looking forward to the future some way. Thank God every appeal of the church, conference benevolences, district work, Missionary Society, young people's pledges and other specials, have been met in full for the year, salary of course excepted, and of course there is no telling at this time what will be the ultimate outcome. We are not expecting much more from our people because they will not have it to give for at least another year. Our little church at Kaplan did not suffer any water damage, but some of our people will feel the effects of shortened crop conditions. Please remember us in your prayers, and in some way through the medium of the Advocate, our sincere thanks for the many courtesies and expressions of love with clothing and money sent us.

I will try to visit you about September 1, to straighten out the balance due the Advocate which I personally guaranteed. I have taken in a little more, but I will make good any failure.

Thanking you for your interest in us, which at this time finds us all well, excepting my having to remain abed, and with sincere good wishes and God's blessings on you in your fine work, I again ask your prayers that we may carry on.

J. P. BONNECARRERE.

WHAT FUTURE

By Mrs. Irvin Rowland

What does the future hold for persons who spend their youth furnishing cheap musical and jittery entertainment for the world? Surely not peace and happiness for they're building on the sands—wearing out their physical and moral resistance. When

they can no longer hold the approval of the quickly changing worldly audience, their career is over in the public eye, and what personal resources do they have to fall back on?

Our talents have to be cultivated if they remain useful. Cheap entertainers' spiritual eyes are so blinded that they cannot see what such a life will lead to, and if we permit ourselves to indulge in this type of entertainment we are blinding and robbing our own hopes of spiritual peace and security.

"The way of the wicked is dark as pitch;
They know not at what they stumble,
But the path of the righteous is like the light of the dawn,
That shines ever more brightly 'til the day is full." (Prov. 4: 19, 18.)

MRS. IRENE GARMON—RESOLUTIONS

Whereas, our Heavenly Father has called from our midst our beloved friend and co-worker, Mrs. Irene Garmon, who was one of the most active and efficient members of the Methodist Missionary Society, filling faithfully the responsible position of president for the past twenty-seven years. She was presented a Life Membership by the society in appreciation of her Christian life and untiring service. We, as members of the Woman's Missionary Society, of Verona, Miss., adopt the following resolutions:

1. That we each feel keenly the loss of her interest in all Christian work and in all things pertaining to the upbuilding of the community, and that the memory of her life will linger through the coming years.
2. That we bow to the will of God and say: "He doeth all things well," and that we assure the family and friends of our sympathy and prayers for them in their sorrow.
3. That we honor her memory and pledge ourselves to work with more zeal to promote the work she loved so well, and pray that her loyalty may be an inspiration to all.

Resolved, that a copy of these resolutions be sent to the family, one to the New Orleans Christian Advocate, one to the daily papers, and that a copy be spread upon the minutes of the Woman's Missionary Society.

MRS. G. A. BAKER,
MRS. T. O. GARMON,
MRS. W. C. COGGIN,
Committee.

MRS. BETTIE PINKSTON NOAH

Bettie Pinkston, wife of Luther Noah, was born in Carroll county, Miss., in 1882. She was a lifelong member of the Methodist church at Enon, now on the Black Hawk circuit. She had four children, two of whom sleep in the churchyard, at the place where their mother was a member. On August 4, sister Noah met the angels and went away to heaven. Her body was laid to rest in the cemetery at Enon the following day, Rev. R. E. Wasson, the pastor, conducting the service. A son, Clyde, and a daughter, Mrs. R. P. Day, are left to share the sorrow of their mother's going. To the children we offer the Master's word of comfort: "Let not your heart be troubled: ye believe in God, believe also in Me . . . I go to prepare a place for you . . . that where I am, there ye may be also."

A FRIEND.

The reward of service is service.—The Voice.

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

Natalbany, at Tickfaw, September 1, a.m.; Q. C. 2 p.m.
Istrouma, September 1, p.m.; Q. C. Sept. 25, p.m.
Jackson, at Ethel, September 8, a.m.; Q. C. 2:30 p.m.
Blackwater, at Blackwater, September 8, p.m., Q. C. following service.
Zachary, at Zachary, September 15, a.m.; Q. C. 2:30 p.m.
Loranger, September 15, p.m., Q. C. following service.
St. Francisville, at Tunica, September 22, a.m.; Q. C. 1 p.m.
Clinton, at Bluff Creek, September 22, 2:30 p.m., Q. C. following service.
Amite, September 22, p.m., Q. C. following service.
Greensburg, at Pine Hill, September 29, a.m.; Q. C. October 31, p.m.
Ponchatoula, September 22, p.m., Q. C. following service.
Baker, at Bethel, October 6, a.m.; Q. C. 1 p.m.
Denham Springs, October 6, p.m., Q. C. following service.
First Church, Baton Rouge, October 9, p.m., Q. C. following service.
Springfield, at Wesley Chapel, October 12, a.m.; Q. C. 1 p.m.
Walker, at Friendship, October 13, a.m.; Q. C. 1 p.m.
Hammond, October 13, p.m., Q. C. following service.
Angie, at Varnado, October 20, a.m.; Q. C. 2:30 p.m.
Franklinton, October 20, p.m., Q. C. following service.
Pine Grove, at Pine Grove, October 27, a.m.; Q. C. 1 p.m.
Kentwood, October 27, p.m., Q. C. following service.
Lottie, at Lottie, November 3, a.m.; Q. C. 2 p.m.
Plaquemine, November 3, p.m., Q. C. following service.
Bogalusa, November 10, a.m., Q. C. following service.
Bogalusa Ct., at Columbia Road, November 10, p.m., Q. C. following service.

J. HENRY BOWDON, D. S.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Woodland, at Macedonia, Sept. 1.
Buena Vista, at Pleasant Grove, Sept. 4.
Becker, at Green Briar, Sept. 8.
Nettleton, at Carolina, Sept. 10.
Mooreville, at Mooreville, Sept. 11.
Greenwood Springs, at Quincy, Sept. 12.
Houlka, at Concord, Sept. 15.
Derma, at Big Creek, Sept. 24.
Tremont, at Asbury, Sept. 26.
Toccopola, at Yocona, Sept. 29, a.m.
Tupelo, Sept. 29, p.m.
Shannon, at Shannon, Oct. 1.
Salem and Friendship, at Salem, Oct. 3.
Randolph, at Spring Hill, Oct. 4.
Prairie, Strong and Hamilton, at Thompson Mem., Oct. 6, a.m.
Aberdeen, Oct. 6, p.m.
Algoma, at Palestine, Oct. 8.
Verona, at Union, Oct. 9.
Vardaman, at Young Chapel, Oct. 10.
Water Valley, Main and Taylor, at Water Valley, Oct. 13, a.m.
Coffeeville, at Gray Rock, Oct. 15.
Paris, at Rapers Chapel, Oct. 16.
Okolona, Oct. 20, a.m.
Amory, Oct. 20, p.m.
Smithville, at Smithville, Oct. 22.
Pittsboro and Bruce, at Pittsboro, Oct. 23, a.m.
Calhoun City, Oct. 23, p.m.
Pontotoc, Oct. 27, a.m.
Houston, Oct. 27, p.m.
Water Valley, Nov. 3.

N. J. GOLDING, D. S.

MISSISSIPPI CONFERENCE

Jackson District—Fourth Round

Brandon, at Brandon, Aug. 25, 11 a.m. (Conference later).
Flora, at Flora, Aug. 25, 7:30 p.m. (Conference later).
Bolton, at Bolton, Sept. 1, 11 a.m. and 1:30 p.m.
Jackson, Grace Church, Sept. 1, 7:30 p.m.
Walnut Grove, at Walnut Grove, Sept. 8, 11 a.m. and 1:30 p.m.
Florence, at Star, Sept. 8, 7:30 p.m.
Morton, at Morton, Sept. 15, 11 a.m. and 1:30 p.m.
Canton, North Side, Sept. 15, 7:30 p.m.
Sharon, at Soules Chapel, Sept. 22, 11 a.m. and 1:30 p.m.
Madison, at Madison, Sept. 22, 7:30 p.m.
Lena, at Lena, Sept. 26, 11 a.m. and 1:30 p.m.
Lake, at Lake, Sept. 29, 11 a.m. and 1:30 p.m.
Faunin, at Pearl Chapel, Sept. 29, 4 and 7:30 p.m.
Carthage Circuit, at Bethel, Oct. 6, 11 a.m. and 1:30 p.m.
Carthage Station, Oct. 6, 4 and 7:30 p.m.
Clinton, at Clinton, Oct. 10, 7:30 p.m.
Jackson, Galloway Memorial, Oct. 13, 11 a.m.
Greenfield, at Greenfield, Oct. 13, 7:30 p.m.
Canton, First Church, Oct. 16, 7:30 p.m.
Forest, at Forest, Oct. 18, 7:30 p.m.
Harperville, at Harperville, Oct. 20, 11 a.m. and 1:30 p.m.
Terry, at Forest Hill, Oct. 20, 7:30 p.m.
Jackson, Glendale, Oct. 21, 7:30 p.m.
Raleigh, at Raleigh, Oct. 24, 11 a.m. and 1:30 p.m.
Vaughan, at Ellison, Oct. 27, 11 a.m. and 1:30 p.m.
Mendenhall, at Mendenhall, Oct. 27, 4:30 and 7:30 p.m.
Camden, at Camden, Oct. 30, 7:30 p.m.
Jackson, Shands Mission, Nov. 1, 7:30 p.m.
Benton, at Benton, Nov. 3, 11 a.m. and 1:30 p.m.
Homewood, at Gasque Chapel, Nov. 3, 11 a.m. and 1:30 p.m.
Shiloh, at Shiloh, Nov. 3, 7 p.m.
Jackson, Millsaps Mem., Nov. 6, 7 p.m.
Jackson, Capitol Street, Nov. 8, 7:30 p.m.

We are having a meeting of the pastors of the district at Capitol Street church, on September 6, at 3 p. m., to make plans for the closing out of the year's work. Every pastor is urged to be present at the meeting.

T. M. BROWNLEE, D. S.

DIPLOMACY

The artist, James McNeill Whistler, was a difficult man to approach, particularly on the subject of paying a bill. He painted in nocturnes of blues and grays and invariably

spoke in similar terms. Blunt, matter-of-fact conversation found him a scornful listener. One day, however, his landlord, needing the money badly, conceived a bright idea. After making a graceful entrance into the artist's apartment, he said: "My dear

Whistler, I do not come to speak in nocturnes of blues and grays, but I would like to discuss a harmonious arrangement in silver and gold." Whistler thrust his hand into his pocket and paid his rent with a smile.—Reader's Digest.

Each Year They Grow TALLER



In twelve short months the six-year-old child becomes seven; another twelve months and he is eight; and on and on.

Each year he changes in height. . . .
Each year he changes in knowledge and understanding
Each year he changes in his habits, his ways of thinking, his ways of reacting

In other words, God HAS GRADED HIS DEVELOPMENT YEAR BY YEAR. And that's why our efforts to help him must be graded too—graded to his needs, his interests, his understanding.

That's why our Uniform church school lessons, with the same topics for everybody, are issued only for adults, while for all younger classes topics are graded to meet the needs of different ages.

Small schools grade by groups, with several ages grouped together, and use what is called GROUP GRADED LITERATURE. But many schools have enough pupils in a Department to grade closely, a class for every age—and for such schools

CLOSELY GRADED LITERATURE IS THE ANSWER!

The Closely Graded Series of lessons takes the child of four by the hand and advances with him step by step, year by year, until he is fifteen, talking with him always in terms he can understand, about things that are important in the daily living of his particular age-group—about things he can put into *immediate practice* in Christian living. Thus he lives as a Christian child in each stage of his development and even as a child shares in helping to make a Christian world; by these successive steps he falls naturally into his later place as a Christian adult, with an ever-widening sphere of Christian influence.

The topics of the Closely Graded Courses show the vital steps in this forward march to Christian thinking and Christian living:

For Beginners

(Ages 4 and 5 grouped together) THE LITTLE CHILD AND THE HEAVENLY FATHER

For Primaries

Course 1, age 6—GROWING IN GOD'S WORLD
Course 2, age 7—WORK AND WORSHIP IN THE CHURCH
Course 3, age 8—LEARNING TO LIVE AS FRIENDS OF JESUS

For Juniors

Course 4, age 9—AT WORK IN GOD'S WORLD
Course 5, age 10—HERO STORIES AND BEING HEROIC
Course 6, age 11—JESUS AND HIS HELPERS

For Intermediates

Course 7, age 12—A NATION AND ITS BUILDERS
Course 8, age 13—SPOKESMEN FOR GOD
Course 9, age 14—WHAT IS IN THE BIBLE?

Every Department that is large enough to have three classes should organize in this way and follow through with CLOSELY GRADED LITERATURE. A COURSE for every age! Pupils' books! Teachers' texts! Beginner, Primary and Junior Picture Sets!

Each Course covers a year's work and is in four quarterly Parts, with Part 1 for the October-November-December quarter. So OCTOBER IS THE TIME TO BEGIN!

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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise! . . .
Honor to those whose words and deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.
—Henry Wadsworth Longfellow.

THE PRAYER-ROOM TODAY

Eternal Father, we thank Thee for the grace by which we have lived from day to day; for Thy guidance in perplexity, Thy strength made perfect in our weakness, Thy stay in trouble and Thy comfort in sorrow. We thank Thee for difficulties overcome, for power to endure in times of strain, and for the things we feared which Thy mercy has spared us. We thank Thee for richer discoveries of Thy love and power, and for faith strengthened through testing. Help us, we beseech Thee, to show our gratitude to Thee in a firmer faith and more earnest purpose for the fulfilment of Thy will, through Jesus Christ our Lord. Amen.

—Methodist Recorder.

Rev J B Cain
Oct 41

The Marred Pattern

By Wilbur C. Trimble

Could I the loose ends gather
Of the broken strands of life
And into new pattern weave them,
Leaving out the stress and strife,
Would there be aught of beauty
In the fabric of the loom
If amongst the crowded roses
For the weeds there was no room?

If the soft moonlight ne'er glistened
On sorrow's salted tear,
If above no cloud e'er drifted
To cast its shadow here,
Then would beauty pale and languish
And as years went rolling by
Men would welcome burden bearing—
Crave the chance once more to try.

So 'twere better that I gather
Threads, all broken, one by one,
Knot them one and all together,
Finishing as I've begun.
Then, a penitent, I'll wander
To a rugged cross some day,
There to lay the loom's marred pattern,
Knotted strands of gold and gray.

—Port Gibson Reveille.

32 / 12-1940



WALLET OF THE WEEK



THE REFORMED CHURCH IN AMERICA is said to be the oldest Protestant body with a continuous organization in the United States. The first church of the denomination was organized in New Amsterdam (New York) in 1628. In 1939, the body reported a record membership of one hundred and sixty-three thousand two hundred and twenty-two members, seven hundred and seventy-one Bible schools with a total enrollment of one hundred and thirty-six thousand three hundred and thirty-three.

* * *

BIOCHEMISTS OF WASHINGTON UNIVERSITY have discovered that three ounces of pepsin can be extracted from one hundred pounds of salmon stomach which is now regarded as refuse. The pepsin is used as an enzyme in the preparation of serums for the treatment of diphtheria and other diseases. Salmon pepsin has some qualities which give it an advantage over that secured from the stomachs of hogs. With the grocer and the doctor both after him, what chance has the poor sucker?

* * *

THE BUMBLEBEE, according to a book just published in England, is the only bee with a tongue sufficiently long to sip the nectar out of the clover bloom and to make the transfer of pollen necessary to the fertilization of the plant. It is said that, because of this fact, the crop of clover in England is wholly dependent upon the work of the bumblebee. The queen bumblebee lays the eggs and supervises the colony of worker-bees in such manner as to make the nest a model of cleanliness and efficiency.

* * *

A BUSINESS MAN OF NOME, ALASKA, is credited with the statement that, in the past year, sixty-three government agents or expeditions flew into Alaska, were entertained by the local residents, sought answers to sixty-three questionnaires and flew home again, and nothing has been done about it. All these expensive investigations have been carried on without even soliciting the opinion of those who know Alaska, its resources and its agricultural possibilities. Well, the United States taxpayer knows who foots the bill for these de luxe political junkets.

* * *

THE FARM POPULATION on January 1, 1940, reached a figure approaching the all-time high attained in 1916, according to a statement issued by the Bureau of Agricultural economics recently. At that time it was estimated that there were thirty-two million two hundred and forty-five thousand persons living on farms—an estimated increase of one hundred and eighty-six thousand for 1939. It was said that there had been sufficient migration from the farms in areas well adapted to farming to overcome the increase in less favorable areas, and that there had been a loss for the decade in the total farm population.

COTTON GROWING IN SOUTHERN RUSSIA, according to reports, is becoming more and more important both from the standpoint of the quantity produced and the demand for a native source of supply. In the areas around the Black and the Caspian Seas a rapidly increasing quantity of cotton is produced. The methods employed in its cultivation appear to be somewhat primitive, but it is perhaps well adapted to the primitive and backward state of the people of the Ukraine and other Soviet states.

* * *

THE NATIONAL SAFETY COUNCIL reports that traffic fatalities in the United States for the first six months of the year mounted from thirteen thousand seven hundred during the first half of 1939, to fourteen thousand seven hundred and forty for the same period of 1940. This is an eight per cent increase, and June was the ninth consecutive month to show an increase over the same month of the previous year. The fifteen per cent increase in June was the greatest for any month since March, 1937.

* * *

DICTATOR QUEZON of the Philippine Islands is the first contribution of the United States to the addicts of the totalitarian political school which is momentarily dominant in Europe. Of course it was Emergency powers only which were granted by the assembly, and Mr. Quezon benignly says that he is still opposed to dictatorship in any form. It is this emergency ballyhoo which has swept democracy and freedom out of Europe and is today pussy-footing its way to the ends of the earth. There is no room for dictators, or the methods which make dictators, on American soil.

* * *

FEDERAL APPROPRIATIONS FOR ALASKA, according to *Alaska Magazine*, for the two-year period ending July 1, 1940, amounted to fifty-eight million, three hundred and eighteen thousand four hundred and fifty-five dollars. Of this huge sum forty million dollars was to be used to carry on a national defense program. We paid seven million two hundred thousand dollars for it originally and now we are paying forty million for the defence of what politicians of the sixties regarded as a gold brick. Did the country think that it was being philanthropic when it made the purchase?

* * *

DR. LUKE E. WISEMAN began his splendid ministry about 1885, when "Chinese" Gordon was besieged in Khartoum. It was about that time that he addressed a meeting of young people in London, and in the course of his remarks, he told the story of the Saracen woman who knew only two words, London and Becket, but with those two key words she found the tomb of the murdered archbishop. The young preacher then told his audience that if they knew only the two words Jesus and Heaven, they would not get lost. The church needs to recover the simple faith to which those two words are still the key.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

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EDITORIAL

MODERN PROPHETS

That the church is imperfect, is so self-evident as to require neither explanation nor apology. That fact does not excuse it from the obligation of facing frankly its faults and making every effort to overcome them. Such a course may bring humiliation and call for penitence, but it will do much to restore confidence in the integrity of Christian character. David had his faults and they were grievous, but when he fell he got up with his face toward God and the world believes in him because he faced his wrong-doing honestly and in penitence.

We confess to a measure of impatience with some of our modern prophets who go up and down the earth proclaiming the hopeless corruption and impotence of the church. They have "all the answers" in their bulging portfolios and their assurance is such as to deceive the very elect. They proclaim that a "new world order" is at hand and that the church of our fathers, with its Victorian ideologies, is so far gone from original righteousness as to be impossible for this day of speed, social revolution, liberal thinking and high-powered hate. According to these prophets, the religion which can command the allegiance of our great world-community must be a synthesis of paganism, politics, and economics evolved out of human circumstance, ambition and culture—a naturalistic humanism. We might be more impressed by some of these confident pronouncements if they had less of the ring of the rostrum and a less definitely ordered program of progress. But the idea of a synthetic religion which shall incorporate the pearls of all cultures, theistic and pagan, and that may serve, by common acceptance, all lands and all peoples, no matter what their spiritual antecedents have been, rather taxes our imagination.

The vagueness of the outline of this widely heralded "world order" tends to leave the religion through which its life must be expressed "without body or parts," even "without form and void," a thing as fantastic as Plato's Republic and with as little chance of becoming a reality. Personally, we would like to know where these heavenly bell-ringers are headed before we consent to scrap the only institution which has made even a stab at keeping our Western civilization on an even keel. Less than a quarter of a century ago, we were being told that the Christian Church had failed ingloriously and that it was through. Let us remind ourselves that, despite the certainty of these heralds of the "new world order," the last religious census, 1936, records the greatest membership gain in the history of American Christianity. This does not by any means indicate a corresponding gain in the effectiveness of its ministry to our needy world, but it does mean that the American people have found none

other to whom they may go—no substitute for the message of the church.

This periodic appearance of wailing prophets reminds us of those whom Ezekiel described as "foolish prophets, that follow their own spirit, and have seen nothing." A portfolio filled with answers to a wooden questionnaire is poor proof of prophetic insight. Voice and figures serve religious irresponsibles as well as others and their wailings beget hysteria and destroy faith. A religion with its eyes open to truth does not need to hear the lowing of the cattle from the pages of a questionnaire, nor the wailings of their prophetic interpreters.

THE METHODIST LAY PROBLEM

The open season on the preacher problem in Methodism has neither beginning nor end. From the time the pastor arrives until he leaves, by divine appointment or otherwise, for a new field of labor, he is a target for his entire congregation, and some of them are astonishingly good marksmen. Of course, the preacher is all too often to blame for the failure to get results. What else could you expect of a man with such a brood of brats and a wife who is such a horrible misfit? It is a situation which raises the ire of the pious pillars of the sanctuary and with an amazing lack of prudence they begin to tell it in Gath and publish it in the streets of Askelon, perhaps to strengthen the pastor's influence with the Philistines and the uncircumcised.

As for ourselves, we have a fixed feeling that critics should be fair—they are troublesome enough even at that. Through the years we have watched the ebb and flow of church tides, and we have reached the deliberate conclusion that a greater handicap to the progress of the church, is a problem which is too often overlooked, the lay problem. The preacher is the hired man of the congregation; he is here today and with the suddenness of an Arab's decision, he strikes his tent and is gone. But the layman stays on. He may work his backing straps over time, oppose the missionary program of his church, take the side of a trouble-maker in the choir against the pastor, and never darken the door of the church at the hour of worship and—well, the pastor gets blamed for dwindling congregations. The army of real obstructionists is in the pew, buttressed by social prestige, by antiquity and too often an utterly inaccessible bank-roll.

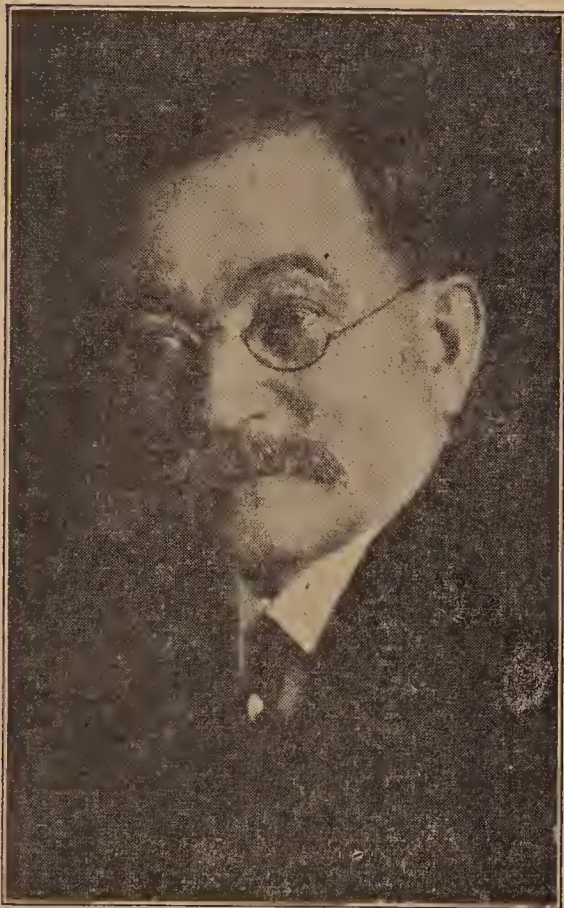
The truth is that such indifference and opposition keeps the pastor playing nurse to spiritual invalids when he might be pioneering in a program of evangelism and church development. But some one says, "Why not let such people alone?" Can't you hear the music of that pined piper around the corner? He is quick to discover the weak ones in his brother minister's flock and he is

constantly "cultivating" them (Jesus didn't call it that). But a greater reason is that Jesus did not leave even Judas alone. Then there is that eternal fear complex, a bishop in the offing, who may allow the complaints of the "staunch" layman to have an influence all out of proportion to that layman's contribution to the cause.

We have in mind now some church members who are extremely unfair, frosty towards their pastor, and if they fail to get a change soon, we rather expect to find them donning new ecclesiastical robes. Of course, a leadership problem is bad, but a critical attitude, sometimes almost a revolutionary attitude, on the part of the occupants of the parquet and the dress circle echoes through the balconies until the voice of the most prophetic minister becomes as unimpressive as that of Jeremiah pleading with apostate Israel. Do we not need to think a little more about the lay problem? A baptism of the Holy Spirit upon the pew would do more than anything else to send the ecclesiastical kidnaper to the showers.

HONOR TO WHOM HONOR

In this and succeeding issues, it is our purpose to make acknowledgment of the services rendered by our friends in the Advocate campaign of this year. We have written



W. M. SULLIVAN, Benton, Miss. A consistent friend of the Church paper.

to forty-two persons asking them to furnish us with single column cuts for use in this connection and others will be asked for similar assistance. Many have responded and we sincerely hope that all will respond for the sake of their people as well as themselves. In the use of these cuts no distinction will be made and the actual statistics will be found in the campaign report. For the splendid support which we have had, we say "Thank you" to one and all. The lists continue to come in and we confidently expect this to be the best year in Advocate affairs since we have had responsibility for its fortunes. We know that this will be true if our friends stand by us on the home-stretch.

SHOP

An unexpected volume of advertising for our issue of this week, the accumulation of material over the holiday week when we had no paper, and the failure to secure copy we expected, have caused some disarrangement of the paper for this week. We ask the patience of our friends with the promise that in the end everything will be taken care of. We are sorry for any disappointment which may be occasioned by our difficulties.

Editorial Miscellany

By Dr. H. T. Carley

LOOKING UP THE RIVER

A bridge spans the Yazoo river at our village. It is not an especially fine bridge, as bridges go nowadays, but its steel construction makes it substantial and satisfactory. Since the Yazoo is a navigable stream, it had to be built at a specified height above flood stage; in addition, the central span can be raised to permit the passage of the largest boat that is likely to come this way under any conditions. It is a pretty lofty structure.

An incidental inconvenience of the bridge is the fact that you have to pay to cross it. The scale of charges is graduated, from foot-passengers to heavy trucks. The special inconvenience to me is the four bits its costs to make a round-trip with a car. However, if a private company had not been given the right to collect tolls, we should probably still be crossing the river on the old flat-boat—a free ferry, but slow, inconvenient, and more or less dangerous. The hope of a free bridge persists.

I have to cross the bridge frequently—but I don't always hurry across. Sometimes I stop in the middle of it and enjoy the view. To the east, not more than a mile away, rise the Yazoo hills, covered with trees whose varying shades of green make a picture that compares favorably with more famous scenery in other parts of the continent. When you start out to "see America first," try to include a trip to the bridge at Satartia to see our hills. Remember, too, that four or five miles away to the northeast those hills stand as sentinels over a pool of petroleum whose extent is yet unknown.

To the north, west and south, stretches the Yazoo delta, as level as the plains of Texas, as fertile as the Nile valley, and as distinctive in its type of life as some land of legend. With its vast cultivated fields, its forests, its lakes and streams, its mystical atmosphere of peace, plenty and quiescent power, it casts a spell over one that is hard to shake off—even if one wanted to shake it off.

But I like most to look up the river, at the stream itself. The water is coming steadily on, from sources far away. Sometimes it is a great flood, spreading from top of bank to top of bank and spilling over into the lands alongside; sometimes it is low in its course, as now, with no suggestion of the torrents that have been and that will be. But it flows ceaselessly—and always toward me when I am looking up the river. I can turn and see it going from me.

But I like to look up the river—and dream of God's countless blessings that are always headed toward me.

Up the river!

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

REBUILDING THE FOUNDATIONS

By Dr. Forney Hutchinson

Psalms 11:3—"If the foundations be destroyed, what can the righteous do?"

I visited St. Paul's Cathedral in London in the summer of 1924. That visit and the condition of that great structure still linger in my memory. It is my purpose in this sermon to compare that cathedral and our modern civilization. I believe there are sufficient similarities between the two to justify such a comparison.

I was very much distressed to learn through the old custodian that the cathedral had been condemned by the municipal authorities. It was in a dangerous condition. The trouble lay in the foundations. The cathedral was built by that world-famed architect, Sir Christopher Wren, whose dust sleeps today within its sacred precincts. On his tomb is this inscription: "Here lies Sir Christopher Wren. If you would see his monument, look about you." Sir Christopher was proud of the cathedral and counted it his architectural masterpiece. After he was confined to his chair, he frequently had them roll his chair beneath that vaulted dome, where he spent many exalted moments.

I found two theories advanced concerning the defects in the foundations: first, that the increased vibrations, due to growing traffic, had shaken the foundations. The coming of motor busses, heavily loaded trucks, and other vehicles was more than the foundations could stand. The other theory was to the effect that deep excavations for numerous and lofty buildings in that area had caused the clay under the foundations to dry out and crack open, thus creating a serious situation.

For our purpose, it matters little what caused the trouble. We are concerned primarily with the fact that the foundations had become not only defective, but also insufficient. A similar condition has developed in Venice, where motor boats have taken the place of the romantic gondola. The foundations of the buildings along the canals are affected.

This, I think, is a picture of our modern civilization, which is often compared to a great cathedral. The foundations of our civilization are greatly endangered. Herbert Hoover said in one of the last speeches he made before he retired from the presidency of the nation "Our civilization is suffering from a subsidence of its foundations." Dean

Inge is quoted as having said recently that the very near future will reveal whether "our civilization can be mended, or will have to be ended." And even more recently, a prominent writer said in a national magazine that our present civilization has already collapsed, but we do not realize it.

In locating the foundations of our civilization, one could hardly fail to consider the home. That the American home is slipping today is undeniable. The city of Reno and the divorce courts are crowded. The average married life in America today is less than seven years in duration. In a recent survey, only thirty out of a hundred young people expected their marriages to last a life time. That broken homes furnish most of the children for our institutions of correction is a fact of common knowledge. All right-thinking people are deeply concerned for the perpetuity of the home. Through modern inventions the outside world plays in on the home altogether too much.

Another vital fundamental to our modern life is the church, attitudes toward which in many instances are appalling. Sabbath desecration and indifference toward church attendance are everywhere in evidence. The prayer meeting is practically gone and the evening service is a problem. The church school is all too poorly attended, and the Christian college is handicapped for lack of adequate support. Our school systems in church and state are undergoing radical changes.

The state, which certainly is fundamental, is in jeopardy. There is in this nation a "scarlet army" of something like nine hundred thousand. The majesty of the law is less and less regarded, and rather recently we had the humiliation of seeing one of our greatest citizens move his residence, seeking protection for himself and his loved ones under another flag.

Recent and contemporaneous wars of aggression in Europe, Asia and Africa furnish sufficient and tragic evidence of the unstable state of modern civilization in other portions of our world. Surely Herbert Hoover was justified in his conclusion that our civilization is suffering from a "subsidence of its foundations." No wonder many wise men fear that humanity is about to enter upon a period in history similar to that of the Dark Ages. In the face of these facts, only a Pollyanna optimist could fail to see that our civilization is in danger. The foundations are shaken.

I visited London again in 1930, and, of course, went to see the cathedral as soon as possible. After inquiry, I discovered that St. Paul's had been made more secure than it was when it was first built. The old custodian was jubilant. As the trouble lay in the foundations, so also the remedy had been applied to the foundations. Soon after my first visit, William Ralph Inge had been appointed dean of the cathedral. He at once set about the task of saving the famous structure. The foundations did not simply have to be strengthened, they had to be rebuilt. He made an appeal to the public and raised more than a million dollars, much of which came from this country. Practically the entire amount was used in restoring the foundations. The cathedral now sits upon solid rock. Her foundations are broad and deep and all-sufficient.

As I had been in distress because of my

comparison of the cathedral in 1924 with our fundamental institutions, I now felt comforted as I compared our condition with that cathedral in 1930. Not that the situation, from the standpoint of world conditions, was any less acute than before, but because my hope for recovery was brighter. Of course our condition won't just come right any more than the foundations of the cathedral just came right. It will require vigorous, persistent effort. It demands action. Foundations must be enlarged and strengthened. We cannot lessen traffic, even though an English Bishop some years ago proposed a moratorium on scientific progress until we are able to catch up in our spiritual development. Progress, scientific and otherwise, must go on. Traffic will grow heavier rather than lighter. The strain will become increasingly greater. The foundations simply must be made adequate.

Certainly that involves the home, which to a large degree is a woman's problem. There simply cannot be a substitute for the mother in the home. If she is kept away from her task, the home is like a kingdom whose queen has abdicated. It is a tragedy when she is compelled to neglect her home; it is a crime when she does it voluntarily. Somebody simply must keep the "home fires burning." Many homes are nothing more nor less than "filling stations" into which children and parents run from time to time to eat and sleep.

The church also is suffering in her foundations, but the case is not hopeless. It will not do to assume a Pollyanna attitude. Neither is it necessary to become absolutely pessimistic. Defeatism is fatal. Conditions will not just naturally come right. History is full of ecclesiastical bone yards. We must do something about it. The family altars must be restored, the family pew must be re-established, secret prayer must become common, and church attendance must have a regular place in the life of our people. Men and women must learn to worship as well as work. The Christian college must become the object of revived interest. The church must look to her colleges and universities for leadership in this program of rebuilding. She must wrap her schools up in her prayers and endow them with her money.

The state, too, needs to be supported by a law-abiding citizenship. Patriotism must take the place of exploitation.

Now these three fundamental institutions—the home, the church and the state—are natural allies. They constitute the "Holy Alliance." They must cooperate, the one with the other. However, after all is said and done, our hope is in God. These fundamental institutions must rest upon the Rock. That Rock is Christ. Therein lies our only safety. He alone is sufficient to carry the traffic of our complex modern civilization.

*"On Christ the solid Rock I stand,
All other ground is sinking sand."*

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—Livingstone's resolution made in young manhood.

One of our first training rules is never to drink alcohol in any form. I would rather have an athlete break almost every other rule laid down than to break this one concerning the use of intoxicants. Alcohol is the foe to athletes, and destroys the efficiency of mind, as well as muscle.—Andrew Kerr, Football Coach.

CONFERENCE NEWS AND PERSONALS

Mrs. R. M. Short, of Como, Miss., remembers one of the shut-ins of her church with a subscription to the Advocate, a very gracious thing to have done.

Rev. F. J. McCoy, pastor at Lecompte, La., spent his vacation at Houma, in the French Mission field, where he had a long and successful pastorate.

Rev. Otto Porter assisted Rev. J. B. Cain in a meeting at Hazlehurst, Miss., which closed on September 8. A warm time for such a taxing effort as holding a revival.

Bishop Hoyt M. Dobbs, in charge of the two Mississippi Conferences, is back at his desk in the Robert E. Lee Hotel, Jackson, Miss., after a very delightful vacation spent at Hendersonville, N. C.

Hon. Herbert M. Fant, recently elected mayor of Sardis, Miss., is a member of the Methodist Church, assistant teacher of the men's class, and the superintendent of the Adult department of the Church School.

Bro. W. D. Hawkins, of Meridian, Miss., writes: "I wish every official in the church would subscribe for and read the Advocate, for then we would be a better informed and a more interested group of officials."

Mrs. R. C. Grace, whose late husband was a member of the Louisiana Conference, has returned to Bisbee, Arizona, following her stay in Bunkie, La. Her address is Box 171, in care of T. M. Enochs.

Rev. W. J. Dawson reports that his fourth year at Houston, Miss., has been a very successful one. He has had 19 accessions on profession of faith, a good Vacation School in July, and is expected to report everything in full at Conference.

Rev. A. M. Ellison, pastor at Brooklyn and Bond, Miss., reports the organization

lins' revival meeting, in which he had the assistance of Miss Daisy Davies, has just been concluded.

Mrs. T. S. Henderson, Star Route, Vaughan, Miss., had the very unpleasant experience of a sojourn in the hospital recently. We are glad to know, however, that she is able to be back at home and on the way to health.

Mrs. R. P. Goar, widow of the late Rev. R. P. Goar, of the North Mississippi Conference, died in Artesia, Calif., on August 24. Her remains were brought back and buried in Pontotoc cemetery, near Pittsboro, Miss., where she lived for a long time.

We regret to learn of the illness of Rev. W. C. Newman, pastor at Indianola, Miss. A card from Mrs. Newman says that he is in the King's Daughters Hospital at Greenville, where he is being treated for an acute trouble. We hope that he may soon be entirely recovered.

Rev. L. W. Cain, who calls himself the "Forgotten Man," of Denham Springs, La., is evidently renewing his youth. He reports forty-nine additions to the church on the Lottie charge, finances in full to date, the erection of a church school annex, and the repainting of one of the churches.

Dr. N. C. McPherson, pastor of Peachtree Road church, Atlanta, paid us a surprise call at the Advocate office on Wednesday of last week. Dr. McPherson was returning from his vacation with the tan, the togs and the tribulations which go with vacation experiences.

Dr. Henry N. Snyder, president of Wolford College, Spartanburg, S. C., was taken ill at Lake Junaluska and had to be carried home in an ambulance. According to last report he was improving and that will be good news to his many friends throughout the church.

Dr. R. H. Harper, district superintendent at Alexandria, called at the Advocate office as he passed through on his way to Florida for a few days vacation. Dr. Harper achieved a great success in his recent Advocate campaign, having secured 612, the largest number sent in by any district in any Advocate campaign thus far.

Rev. R. H. Staples writes that his Youth meeting at New Iberia was led by Rev. Taylor Wall, the preacher-boy of the local church. Bro. Staples had just returned from Downsville, where he assisted in a good meeting and renewed the friendships which he made as pastor there a number of years ago.

Rev. C. F. Sheppard asks us to make a

correction in the published statement regarding the quota in the report of the Advocate campaign, as he sent in nine subscriptions on a quota of eight. Bro. Sheppard misread the report since we published



B. H. ANDREWS, D. S. First to break the tape.

the number of subscriptions sent the year before and not the quotas.

A note from Mrs. James T. Harris reports a very successful Vacation Church School at Franklin. This was the first vacation school the church ever had. The average attendance for the session was 69.2. The interest on the part of teachers and pupils was of the best, and Mrs. Harris confidently expects that the effort will be repeated in the future.

Rev. J. Cude Rousseaux writes us that the twenty-four subscriptions reported in the 1939 Advocate campaign was for the Colfax-Montgomery charge. At the last Conference Montgomery was taken from the charge, leaving him with Colfax. This should have shown therefore 16 instead of 24 subscriptions for the 1939 report. We are glad to make this correction.

A marriage of unusual interest occurred at Poplar Springs Methodist church, Meridian, on August 29, when Miss Lucille Williams was married to Rev. Thomas A. Caruth. An extensive write-up of the occasion was carried in the Meridian paper of August 30. We congratulate the happy pair and wish them success and happiness in the years ahead.

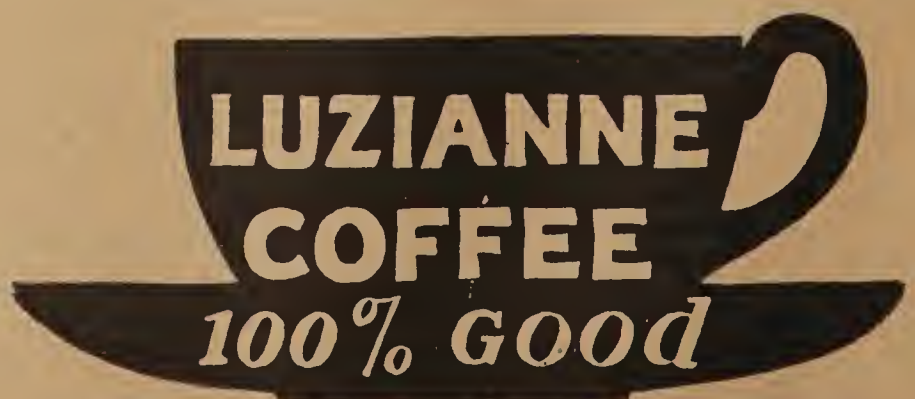
Rev. James A. Knight had a fine meeting at Oberlin church on the Kinder charge,



R. H. Harper, D. S., the pace setter.

of a League Union, including Maxie, Bond, McLaurin and Brooklyn churches. Seventy-five young people were present at the organization meeting.

Rev. F. C. Collins, pastor at Greenwood, La., reports a church-wide barbecue on August 23, with 150 persons present. Bro. Col-



where he conducted his own services. He reports good attendance and four accessions to the church. At Hopewell church he had the happy experience of administering baptism to a grown man whom he received into church membership. Bro. Knight preaches four times on each second and fourth Sundays.

Rev. Clarence Krumnow reports that the work on the Raymond, La., charge has gone forward in a satisfactory manner. He has an appreciative people who attend the services well and the Church School and Leagues are also well supported. Three revivals have been held, including with the revival at Elton a Vacation Bible School which had an average attendance of 87. Sixteen members have been added to date and there are other evidences of progress.

Rev. Martin Hebert, in the genial mood which is his characteristic, sends us what he calls a postdeluvian report from Sulphur charge. He says that they had considerable trouble getting their cattle out of the water and finding pasture for them. Bro. Hebert says that he has suffered a total crop loss on two of the places which he has and that is of a piece with the experience of a large number of people throughout that section.

Rev. H. M. Wolfe, who is serving Ringgold charge in connection with his duties in evangelism and stewardship, says that he is having a very busy time. He has had good cooperation from the people in a program of improvement and the entire church budget is paid to date. His work in evangelism and stewardship has carried him to many parts of the Conference, where he has done a good work in holding institutes and many have been received into the church.

We regret to learn that Rev. Mathis E. Armstrong, pastor at Shuqualak, Miss., has been suffering from an attack of neuritis for several weeks. He reports that he is gradually getting better and is taking over his ministerial responsibilities again. He had to postpone three of his meetings on account of his illness. Bro. Armstrong sounds a very optimistic note when he says that despite his illness and the crop failure in his section he is not allowing himself to become discouraged.

MILLSAPS COLLEGE

Millsaps College officially opens one week from Monday, but already over 600 students have been enrolled for the coming year.

Registrations are flowing in rapidly, according to Dr. M. L. Smith, genial president of the institution, and everything points towards a record-breaking year.

Remodeling in various buildings at the college will give students the best that can be had in the way of housing facilities, study rooms and office space.

Millsaps College has gone a long way since its inception and conception by lovable Major Millsaps. Its scope of education has been broadened considerably since those days, and is ever continuing on the upward grade.

Leadership under Dr. Smith has been excellent, and his untiring efforts during his two years as head of Millsaps College have made that institution one of the outstanding in the South.

We congratulate Dr. Smith for his past two-year record, and at the same time extend a welcome and friendly hand to those 600 students who will be making their home here in Jackson.—Jackson Daily News.

YOUTH CARAVAN IN CLEVELAND CHARGE

The Youth's Crusade Caravan for the Cleveland charge—August 11-16—was a splendid success. An average of perhaps 85 young people and 45 interested adults from the seven churches on the charge assembled nightly to study, worship and play together. Such an experience, under the capable leadership of enthusiastic young Christians, was an inspiration to the cooperating communities. The Caravan working with us, composed of Misses Lilla Mills, Jane Crenshaw, Mary Virginia Burdette, Fisher Blanton and "Mac" Gibbs, was a fine group. The people agreed that nothing so generally worthwhile and enjoyable had ever come to the charge. We believe that results from the Caravan will be apparent in a more consecrated and united work toward building God's kingdom among our people.

HUGH McRANEY,
Pastor, Cleveland Charge.

HISTORICAL SKETCH OF CAPITOL STREET METHODIST CHURCH

Capitol Street Methodist church was organized in 1883, in the second story of the



REV. B. M. HUNT, Pastor

West Jackson Fire Station. In 1886 a site was purchased, and in 1887 a frame church building was erected. There were thirteen members at that time. The church grew rapidly. A handsome brick structure was built across the street at Capitol and Adams streets in 1913, during the pastorate of the Rev. J. M. Morse. The foundation had been laid during the previous year while Dr. C. W. Crisler was pastor. Special mention should be made of the generosity of the Enochs family. The church has continued to grow until now it numbers 2,730 persons as members.

Ground was broken for an educational building in October, 1939. This new structure was completed in May, 1940. The educational building joins the building constructed in 1913, so that the entire building covers the block on Capitol Street from Adams to Clifton. The additional lot and annex cost \$62,000. R. W. Naef served as architect. The present indebtedness is \$20,000. This amount has been amortized over a period of ten years, so that the remaining indebtedness will be retired through monthly payments. Improvements valued at three thousand dollars have been made on the building used for worship services this year. The lawn has been landscaped and beauti-

fied. A parking lot behind the church has been graveled. Tennis courts are being provided for the young people. Another outstanding achievement of recent months has been the retirement of indebtedness on the parsonage of three thousand dollars.

The memorial windows in the annex are lighted every night. These windows were given as a memorial to the late Mr. Marvin S. Enochs by the members of his family.

The value of the church property and furnishings are estimated at \$160,000.

Dr. T. M. Brownlee is the district superintendent. Miss Claudine Curtis and Miss Ruth Byrd are on the church staff. Prof. Alvin J. King is directing the church music. He has recently organized a young people's chorus to supplement the fine choir of the church.

The general superintendent of the Church School is G. M. Lester. The Church School enrollment is above fourteen hundred. Mrs. J. B. Sullivan is president of the Woman's Missionary Society. The membership of the Society is two hundred and sixty. The president of the Young People's department is Miss Edna Katherine Hunnicutt.

The officers of the Board of Stewards are as follows: Chairman, W. S. Ridgway; Secretary, E. M. Ervin; Treasurer, J. H. Vest; Chairman Finance Committee, T. J. Luke; Chairman Building Campaign, C. R. Underwood; Treasurer Building Campaign, R. C. Stockett. The entire membership of the church has given magnificent cooperation.

The following ministers have served as pastors of Capitol Street church: Charles B. Galloway, F. M. Keen, J. M. Cowan, W. Hopper, B. F. Lewis, L. S. Jones, T. S. West, W. L. Hunnicutt, R. J. Jones, C. F. Emery, J. T. Leggett, H. M. Ellis, C. W. Crisler, J. M. Morse, W. H. Lewis, H. F. Tolle, H. F. Brooks, T. M. Brownlee, J. A. Smith and B. M. Hunt.

Among those who have gone into the ministry after years of Christian service as members of Capitol Street church are the Rev. G. E. Allan and the Rev. Harold Hetrick. Many ministerial students of Millsaps College have been identified with Capitol Street church and are in the Annual Conferences today. The Rev. M. F. Lytle served as choir director of Capitol Street church for three years.

Among the missionaries who have gone out from Capitol Street church are the following: Miss Rosa McNeil, Mrs. Eurania Pyron Bennett, Mrs. Gladys Jones Maw and Mrs. Mary Reeks.

For several years Capitol Street church has assumed and paid \$3,806 each year on

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

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Inspiring congregations worship on Sunday mornings and nights. An evangelistic spirit pervades all services. Because of its location on Capitol Street an unusually large number of visitors worship with the congregation.

A noble company of Christians have served the Kingdom of God as members of this church. The present membership is carrying forward a challenging program for every life and all of life. Three hundred additional chairs were ordered in July for the use of the adult classes. Reports at the July meeting of the Workers' Council showed increased attendance during the vacation period. The congregation now faces the greatest opportunity of its history.

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THE CHURCH PEW

"ONLY A LAYMAN"

By Bishop Edwin H. Hughes

The layman has always had a wonderful place in God's kingdom.

Suppose you take the great lines that represent the work of that Kingdom over the centuries and follow them back in each case. Here, for example, is the line of doctrine. Who is the pioneer there? You would say, naturally, the pioneer of doctrinal matters would be a priest. Well, he was nothing of the sort! The doctrinal pioneer for the Mohammedans, for the Jews, for the Christian, was the same person, Abraham.

Who was he? Was he a priest over yonder in Ur of Chaldees? Nothing of the kind. He was an agriculturalist. He was taking care of his sheep on the hillside. As he stood there among the bleating flocks the Word of God came to the heart of Abraham, the layman, who professed no priestly character; and he started out on a journey for God. In fact, strange and beautiful is the phrasing that you find in Hebrews, "He went out not knowing whither he went," an adventure in God's great name. Abraham, only a lay figure, became such a colossal man in connection with Christian faith that today all Mohammedans, all Jews, all Christians speak of him as Father Abraham.

You cannot get rid of him. Scholars have tried it every once in a while. They nearly always reach the conclusion that while Abraham was not Abraham, Abraham was another man by the name of Abraham!

Take the second line, that of law, and see where it brings you. To the priest? No, it does not. It takes you to a man who carried the protection of sheep upon the hillside. His name was Moses—great law-giver, great general, great statesman, who after

Was Moses a priest? No, he would not have anything to do with the priesthood! The time came when he said: "I am no talker. I am slow of speech. Aaron has to do this public business." That reminds us of modern laymen—that very homely attitude Moses took!

Take the third element in the Kingdom! That of ritual. Here you will say: "Why surely we will have in ritual a clergy forebear. A priest who studied the expression of the Christian life will give us the liturgical side of our work." It did not come that way. You go back again to a lay figure, a man who never was ordained; who had priests all around him and never claimed any priesthood for himself.

So you laymen are in good company. You belong with Abraham; you belong with Moses; you belong with David; you belong with all the prophets. Do not let any false



A. T. McILWAIN, Greenville, Miss. Always a winner.

humility lead you into the presence of any bishop on earth, with the rather homely and meek statement that you are "only a layman."

—Christian Advocate (Pacific Ed.)

LAYMEN'S RALLIES FOR MERIDIAN DISTRICT

Layman's Week will be observed in the Meridian District September 23 to 29, with a very fine program which will be announced later.

The meetings will be held in the evenings from 7 to 9 o'clock, beginning on Monday and continuing through Friday, and then on Sunday afternoon from 2:30 to 4:30 p.m., will be held the meeting of the District League of Stewards at Fifth Street church. The grouping of the charges and their meeting places is given below:

September 23—Lauderdale church, with Binnsville, Porterville, Scooba and Electric

Mills and the Lauderdale and Daleville charges participating.

September 24—Central church, Meridian, with Marion, Vimville, Chunky, Collinsville, Meridian Circuit, Central, East End, Fifth Street, Hawkins Memorial, Wesley, Poplar



DON L. HARWELL, Rochelle-Tullos, La. 100 subscriptions—a copy in every family.

Springs and Twenty-Second Ave., Meridian, participating.

September 25—Philadelphia church, with Hope, DeKalb, Cleveland, Union, Philadelphia Station, Philadelphia Circuit and Hermanuel Circuit participating.

September 26—Newton church, with Rose Hill, Decatur, Hickory and Newton participating.

September 27—Quitman church, with Shubuta, Matherville, DeSoto, Pachuta, Quitman, Enterprise and Stonewall, also the Quitman and Stonewall Circuits to participate.

September 29—Fifth Street church, from 2:30 to 4:30 p. m., will be held the District League of Stewards meeting.

W. D. HAWKINS,

District Lay Leader.

NORTH-EAST UNION

The North-East Union of the Sardis-Grenada District had a most successful meeting on August 25, at 3 p. m., at Barton. Sixty-seven persons, representing Olive Branch, Barton, Red Banks, Greenleaf, Mt. Pleasant and Byhalia were present.

The meeting opened with a short devotional period. The reading of the scripture was by Hamlet Yarbrough, and the prayer by Rev. Huntley C. Lewis.

The program was centered around the theme, "The Attitude of the Young People Towards Their Work in the Church."

Three inspiring talks were made. They are as follows:

(1) How to Promote Attendance, by Red Banks.

(2) How to Welcome People to Our Services, by Olive Branch.

(3) How to Enlist New Members, by Byhalia; (a) Surveys and Their Uses.

A short business session followed. Then a humorous reading was given by Miss Rubie Bukley, of Red Banks.

The meeting closed with the social hour, composed of good fellowship and delightful refreshments served by the Barton group.

ELIZABETH MILLS.



H. L. JOHNS, Lake Charles. Still carrying on.

Abraham, one layman, had given a mighty stream of monotheism to come down through the years, dug the channel for it, so that today we sit by the side of that mighty stream of faith that was channeled in our direction by Moses.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

No doubt Methodist women both of the North and the South are anxious to know something of their national officers. The following, taken from the Central Edition of the Christian Advocate, concerns the church life of Mrs. John D. Bragg, national president:

From her girlhood, the first president of the Woman's Division of Christian Service has been continuously active in some form of church work. Mrs. Bragg was born in a rural section of Ohio, where her parents, Mr. and Mrs. B. A. Warne, were charter- and long-time members of the Methodist Episcopal Church at South Zanesville. Their daughter joined her parents' church at an early age.

When she was married to John D. Bragg, he was teaching in a Zanesville high school. Since then, they have lived in Oak Park, Ill., and St. Louis, Mo. where they are members of the Kingshighway Methodist church. They have one son, Paul.

Mrs. Bragg has served in junior and senior Epworth Leagues; has taught and worked in the church school.

She has held offices in the Ladies' Aid Society, and in both The Woman's Home and Foreign Missionary Societies. In The Woman's Home Missionary Society, she worked as district, Conference and Bureau Secretary. In The Woman's Foreign Missionary Society, she has been Home Base Secretary of Des Moines Branch and a member of the general executive committee of the national society. She also was co-chairman of the seventieth anniversary of the Foreign Society held last October.

Mrs. Bragg has given a great deal of time to the co-ordination of women's work in the uniting churches. She was made a member of the Commission on Women's Work established by the General Conference of 1936; later she was appointed a member of the Joint Ad Interim Committee on Missions and Church Extension, authorized by the Uniting Conference, and was elected to the chairmanship. Mrs. Bragg was a delegate to the General Conferences of 1936 and 1940, and to the Uniting Conference.

In addition to these official duties, Mrs. Bragg has been allied with community work in St. Louis. For three years she was president of the Woman's Missionary Federation of St. Louis; was vice-president of the St. Louis Church Federation and the Missouri Church School Council. She is a member of the Woman's Club, Y. W. C. A., W. C. T. U., and the Peace Council, and is a past president of the Parent-Teacher Association.

(Next week this column will tell of the life of the Vice-President, Mrs. J. W. Mills.)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Spiritual Life Group Leaders

"When every succeeding day brings sad news of suffering and disaster abroad, we are especially conscious of the divine power and of our dependence upon God's merciful guidance.

"With this consciousness in our hearts, it is seemly that we should at a time like this pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among all nations of the world."

This is a part of the President's proclamation calling upon Americans to observe September 8th as a day of prayer for world peace. Let us observe this day of prayer in all sincerity. If we are to have a lasting peace it will come as a result of the nations practicing the principles of love, mercy and justice as taught by Jesus Christ our Lord.

MRS. W. R. McCORMACK.

* * *

Woman's Society of Christian Service

Rev. R. G. Moore, pastor of the First Methodist Church, called the Woman's Missionary Society in a business session August 26, 1940, for the purpose of re-organizing according to the plans since the unification of all Methodist churches. The meaning and purpose ring out in the new name, "Woman's Society of Christian Service." Mrs. J. G. Carpenter, our district secretary, brought to our minds very forcibly that we are to leave the beaten path and blaze new trails to all the womanhood of Methodism. Sounds the clarion call, "Up, this is the day." Miss Eliza McFarland gave the purpose and plans of the new organization and asked for our pledge of prayer, service and an annual contribution. Recognition was given to Mesdames S. N. Berryhill, C. T. Robinson and J. F. Greer, for the longest continual membership. Circles led by Mesdames Eugene Addington, O. T. Parsons, Olivia Matthews and L. E. Lester, signed with the thought that in this, our own loved church, we find anew the service each of us can give, and working all together lift it to new heights of ministry.

Mrs. J. A. Fair was elected President, and in taking the chair urged us to be true to the purpose of the Society. The following officers were elected: Vice-President, Miss Eliza McFarland; Recording Secretary, Mrs. L. M. Faith; Corresponding Secretary, Mrs. Hervey Halliwell; Treasurer, Mrs. Ella Nolen; Secretary of Missionary Education, Mrs. J. G. Carpenter; Secretary of Publications and Literature, Mrs. Joe Goodwin; Secretary of Christian Social Relations and Local Activities, Mrs. I. J. Marrs; Secretary of Supplies, Mrs. T. O. Gore; Secretary of Children's Work, Miss Ruth Hunter; Secretary of Young Women and Girls, Mrs. J. M. Colson; Student Secretary, Mrs. Warren Ray; Secretary of Publicity and Printing, Mrs. J. B. Cowan.

Miss Eliza McFarland was elected alternate delegate to the president to the Annual Conference in Winona in September. The beautiful and spectacular book, bound in quilted black satin with wide red ribbon bookmark, used for the signatures of the charter members, was a love gift from Mrs. W. S. Turnage. The music was under the direction of Mrs. A. A. Walker, church organist. Dorothy Colson and Frances Groves served as ushers. At the end of the closing prayer a quartette, composed of Mesdames R. G. Moore, J. K. Boggs, O. T. Parsons and J. B. Cowan, sang "A Charge to Keep I Have," thus culminating this historic service.

MRS. J. B. COWAN,

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The 1940 Study Leaders' Meeting for five of the six districts of the Conference has been held, each following the same program.

At four of the meetings Mrs. Paul Arrington spoke of "The Challenge of Change." She said: "Larger experiences and greater joys, broader service and wider fellowships, deeper insights and new world perspective are to be ours. Greater values await us, a larger world beckons to us. Methodism must show itself a pioneer, an explorer, a conquerer. Our church is saying 'Behold, I set before thee an open door,' above its portal we read, 'Woman's Division of Christian Service'—We Dare Completely Serve. We feel the challenge to become women of greater intellectual poise and Christian graces, we must prove our ability by our approved workmanship. United forces, united thinking and united planning challenge us to work with greater power to bring the love of God to bear upon poverty and ignorance, the greed and social ills that bring deep human misery. One woman can be a helper, one hundred women a force, one thousand women a power, and four million women (the number in the Methodist Church) invincible. Let us unite with God to make the world Christian, not Methodist."

At the meeting in Meridian, Mrs. L. O. Todd, speaking on the same subject said: "As we in our thinking today grope through the dark shadows, it is imperative that God be there that we may cleave to Him. As was said in the second century, 'Christians scattered in different countries hold the world together,' so it must be said of the millions of Christians today. We have been going through tremendous changes, due to scientific inventions, now we are trying to catch up with ourselves. God has given us the ability to face the untried, the imagination to visualize possibilities, and the power through His name to do the impossible. The uniting of the three bodies of American Methodism synchronizes with the greatly changed and changing world situation, so because our opportunities are greater, our battle-line more far flung, we must accept our places of leadership, we must give of our creative ability, we must cooperate as never before, we must sacrifice self as we have not done in the past, and in giving our prayers, service and gifts through the Woman's Division of Christian Service, we will become a part of His great plan."

Speaking on "Shifting Populations," Mrs. E. V. Perry presented the challenge of the 1940-41 study course. She traced the history of migration from Bible times, giving a very graphic picture of present-day migration in the United States and the causes which have made more than 2,000,000 of our people homeless. In her suggestions for study, she asked that each society make a study of the general situation, but not overlook the "Up-Rooted Americans" in its own community.

Mrs. Stanley Wilson, speaking of "The Church Serving Shifting Populations," stated that ministering to modern migrants is a far different task from that of working with the western pioneers, but highly significant and necessary in the preservation of our democracy and the building of a Christian America. "There can be no question as to the responsibility that rests upon Christian people to bring to these 'Up-Rooted Americans' the kindly ministry of the church."

(Continued next week)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Note—Bro. Newman has been in the hospital and could not prepare the Church School lesson this week. We expect that he will be able to resume the work soon. Ed.

CAMPAIGN REPORT BY DISTRICTS

Alexandria, R. H. Harper.....	1939	1940
Baton Rouge, J. H. Bowdon.....	480	612
Lake Charles, B. H. Andrews.....	314	346
Monroe, W. L. Doss, Jr.....	400	453
New Orleans, E. C. Gunn.....	453	417½
Ruston, D. B. Raulins.....	400	402
Shreveport, A. M. Serex.....	225½	217
	600	477
TOTAL.....	2,872½	2,924½
Brookhaven, R. H. Clegg.....	200	116
Hattiesburg, W. B. Alsworth.....	466	299
Jackson, T. M. Brownlee.....	246½	216
Meridian, W. B. Jones.....	149	131
Seashore, J. F. Campbell.....	181½	97
Vicksburg, H. A. Gatlin.....	115½	97
TOTAL.....	1,358½	956
Aberdeen, N. J. Golding.....	449	190
Columbus, L. P. Wasson.....	176	151
Corinth, W. R. Lott.....	242	181
Greenville, J. W. Ward.....	124	138
Greenwood, H. F. Brooks.....	141	145
Sardis-Grenada, C. T. Floyd.....	133	155
TOTAL.....	1,265	960
GRAND TOTAL.....	5,495	4840

INVERNESS: REVIVAL—RE-PAIR—REVIEW

The thing most worthy of praise in our recent community revival is the excellent way in which our people worked together.

More than thirty days in advance of the meeting fourteen committees were appointed. Each committee did cheerfully the work it was expected to do. Working together in this revival gave our people a greater love and appreciation for one another.

The pastor and family are enjoying the comforts of a parsonage which has been recovered, re-papered and the woodwork on the inside beautifully cleansed and varnished, all of which cost about \$400. We feel now that Inverness has a parsonage home that is among the best homes in the district.

It is my belief that one cannot do a better thing than that of reviewing the work of his charge, which is a way of approach to the point in mind.

A church revival is nearly always the most helpful kind. And in saying this I am basing my judgment on observation and experience through the years since I was licensed to preach in 1912. And in saying this I wish I knew how to express the things I have left out of this article, which are far more important than the things in it.

Let me tell this experience in conclusion. One Sunday at 11 a.m., at Kilmichael, Miss., 1924, I thought I had preached a good sermon. When I had finished dear Bro. Alexander Fountain Townsend came to me and

said: "My brother, you had a good text." After I had thanked him profusely, he said, "And that's not all, the things you left out of that text are far more important than the things you put in it."

There is a great loss in getting the people back to church from tent and gym-



W. C. NEWMAN, Indianola, Miss. His is a quota church and on the Honor Roll.

nasium after the revival is over and the evangelist has gone.

He who makes familiar the path from home to church is making straight the pathway to success.

R. T. HOLLINGSWORTH.

MIND

By Alonzo Newton Benn

The man whose mind is always closed

To thoughts and deeds worth while,

Will never gain things good and true

Nor oft have cause to smile;

While he who keeps an open mind

Will analyze the facts,

And seldom have cause to regret
Unwise or faulty acts:

5000 East End Avenue.
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MISSISSIPPI CONFERENCE Meridian District—Fourth Round

Binnsville, at Binnsville, Sept. 3, 11 a.m.
Scoobs, at Electric Mills, Sept. 3, 7:30 p.m.
De Soto, at Andrews Chapel, Sept. 15, 11 a.m. and 1:30 p.m.
Quitman, Sept. 15, 3:30 p.m.
Wesley, Meridian, Sept. 15, 7:30 p.m.; Nov. 8, 7 p.m.
Enterprise and Stonewall, at Enterprise, Sept. 22, 11 a.m. and 2:30 p.m.
Marion, Sept. 22, 7 p.m.
East End, Meridian, Sept. 29, 11 a.m.; Nov. 4, 7 p.m.
Fifth Street, Meridian, Sept. 29, 7 p.m.; Nov. 5, 8 p.m.
Meridian Circuit, at Sageville, Oct. 6, 11 a.m. and 1:30 p.m.
Chunky, at Chunky, Oct. 6, 3 and 7 p.m.
Porterville, at Porterville, Oct. 13, 11 a.m. and 1 p.m.
Rose Hill, at Rose Hill, Oct. 13, 3 p.m.
Central, Meridian, Oct. 20, 11 a.m.; Nov. 11, 7 p.m.
Poplar Springs, Meridian, Oct. 20, 7 p.m.; Nov. 5, 7 p.m.
DeKalb, at New Hope, Oct. 25, 3 p.m.
Philadelphia, First Church, Oct. 25, 7 p.m.; Oct. 27, 7 p.m.
Philadelphia Circuit, at Sandtown, Oct. 26, 11 a.m.
Cleveland, at Clarks Chapel, Oct. 27, 11 a.m. and 1 p.m.
Hope, at Coldwater, Oct. 27, 3 p.m.
Newton, Oct. 28, 7 p.m.
Pachuta, at Adams Chapel, Oct. 29, 11 a.m.
Union, Oct. 30, 7 p.m.
Twenty-Second Avenue, Meridian, Oct. 31, 7 p.m.
Collinsville Circuit, at Pleasant Ridge, Nov. 3, 11 a.m. and 1 p.m.
Lauderdale-Daleville, at Lauderdale, Nov. 3, 2:30 and 7 p.m.
Hawkins Memorial, Meridian, Nov. 6, 7 p.m.
Decatur and Hickory, at Hickory, Nov. 7, 7 p.m.
Vimville, at Cokers Chapel, Nov. 9, 11 a.m.
Matherville, at Langsdale, Nov. 10, 11 a.m. and 1:30 p.m.
Shubuta, Nov. 10, 3 and 7 p.m.
Harmanuel—Date to be determined.

W. B. JONES, D. S.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

THE CHURCH—RADICAL OR CONSERVATIVE

A reader expresses the fear that the churches have gone radical and would I express myself about it. I gladly comply.

My correspondent should calm her fears. The church as an institution is conservative, although it began as a radical group, and throughout its history has never been without its "heavenly heretics," as someone has called those who refuse to conform.



Mr. Jones

The Catholic Church is a bulwark of conservatism, yet there are priests and laymen who stand in the vanguard of social and economic reform. Protestantism as a whole is conservatively-minded, but there are "liberal churches" and libertarian ministers in the organization.

Dr. Arthur E. Holt lists five good reasons why the church will not lead a crusade:

1. The church must deal with old people, but the word of the Crusader is, "Let the dead bury the dead."

2. The church must deal with children, but the word of the Crusader is, "Woe to those who have children in that time."

3. The church carries a heavy burden of benevolence and those who carry such burdens must stay close to those who have the means to be benevolent.

4. The church is a cross section of society, and society does not crusade majority-end foremost.

5. The church can always get a majority vote for old causes, but new causes divide its members. Moreover, when economic crises come there will always be someone to drag the red herring of religious prejudice or drink regulation across the road and thus religion will lose the trail of a great social wrong.

On the whole I think Dr. Holt's statement is just and true to facts. In addition to the causes he lists for the church's conservatism he instances the fact that, when they undertake to lead a crusade, they tend to forget their spiritual function. This is a vital point.

When the church as such goes into political and economic crusades its spiritual pulse becomes feeble. Almost invariably the putting of the church into politics means putting politics into the church. It would seem to be the high business of the church to inspire men and women with a passion for the spirit and principles of Jesus and thus through them rebuild this broken world. Read Matthew 5:13-16.

My conclusion is that the church as an institution is conservative and will remain so, but that it will continue to send out

prophets of a grander day, voices in the wilderness crying, "Make ye straight the way of the Lord."

(c) 1940 by Religious News Service.

THE BYWAY

By Rev. Vivian T. Pomeroy, D. D.

All over New England, as most of you know, there are queer little bits of forgotten and neglected road. The great high-roads have been made straight, corners have been cut off, and it is these corners and curves which have been left just in sight of the new straight way. Sometimes they are overgrown, sometimes rutted, and the grass has grown between the loose stones.

Upon a very hot day of the summer I turned into such a little broken bit of road to eat my lunch. It was very pleasant there. Just beyond the trees the cars hummed and flashed by on the main road—trucks, heavy cars and light. But not a soul passed in my little byway.

Birds hopped around, looking at me with bright questioning eyes, and a harmless snake glided through the grass. My lunch finished, I lay back in the pleasant shade, and thought upon the delights of these little lost byways—when I heard a voice. It was a peevish, almost angry voice, and it seemed to come from the spike of a bush called shad, I think.

The voice said: "How perfectly dreadful it is in this byway. There's simply nothing doing; it's deadly. In the old days there was always something to see, something to hear, and one was in the public eye. Many a spring, when this was the highway, people have even stopped their cars to admire my blossoms. Branches of my family have been gathered and taken to travel to far places. Now one just exists; nothing doing, I say; no fun, no chatter. One is never noticed. Nobody comes except odd men like this one, who merely want to sleep."

I was about to leap up and protest, when another voice, coming from a small birch tree, broke in.

"Oh, I don't agree," the birch said. "There are so many compensations for not being on the highway. Of course, it may be just because I never was very large or commanding, because I never could offer much shade, nor am I handsome enough to attract attention. But I find so many things here that I never saw before, when I was on the highway. I never had any talk at all with so many amusing and delightful creatures I now see. The birds were scared, and never stayed really to talk. The very elegant snakes never dared to tell any of their exciting adventures. We never had a chance to hear the mysterious, secret things. There was too much limelight, headlight, too much noise and bustle. We don't see so many people now, but we know a lot more about ourselves."

"Ridiculous!" snapped the shad. "Who wants to know about oneself? What we want is noise, glare, excitement, going places, being in the swim, in the traffic, on the highway—that's life."

"Well, it's a matter of opinion," I said, sitting up and speaking aloud. "Personally, I agree with the birch, for I think life would be terribly dreary without the inner mysteries—the satisfactions of the byways."

There was no answer, and I got up, feel-

ing a little foolish to be talking to myself like that.

All the same, I believe it was the truth I spoke; and I took the truth with me as I turned into the highway again.—Reprinted by special permission of the author and the Christian Register.

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HOLCOMB CHARGE

Dear Dr. Duren: Will you please allow a small space in the Advocate for a brief report of our work at Holcomb? We have just closed a very successful revival campaign. We have received fifty-one into our church membership on profession of faith this year, which makes a total of ninety-one the two years I have been here. We have received twenty-six by letter during the two years, which makes a total increase of one hundred and seventeen.

We have had with us in our revivals this year Bro. A. P. Stephens, of Kosciusko; Bro. B. F. Bullard, of Pleasant Hill; and my brother, W. P. Bailey, of Crenshaw. All of these brethren preached the gospel with power.

The most outstanding revival this year was out at Sparta. Bro. A. P. Stephens held us an old-time revival here, in the old-time way. We met at sunset for our group prayer meetings, and we had as high as eighty people in each group. Hymns were sung, people testified and shouts of praise were heard. We can still have the old-time revivals if we are willing to pay the price.

During my two years here we have painted the parsonage, put in a Frigidaire and done some other repair work. We have a movement on foot now to put water in the parsonage. The bath tub has already been donated and is now on the back porch. We also have some funds in hand for putting a new roof on our church here at Holcomb. A friend of our congregation at Spring Hill is having that church painted, and the congregation is buying a piano and doing some repair work on the church.

The pastor is happy and the people seem satisfied. They bring him ham and watermelon to eat. The few who read your paper enjoy it. I hope this letter will cause more of them to want to read it. We have lots of good people to serve, but I must not say too much for it will soon be Conference time.

A. W. BAILEY.

MORTON CHARGE

Dear Dr. Duren: The summer activities of the Morton charge began with a revival meeting at the Morton church the first of May. Rev. O. H. Scott did the preaching and Rev. David Ulmer led the singing. Seventeen members were received into the church.

During June the Church School conducted a Vacation Bible School. A large regular attendance, an efficient corps of workers and a fine spirit of cooperation, made this school for our children one of the best we have ever helped to conduct.

In July we arranged for a week's camp at Camp Kickapoo for our teen-age boys and girls. Forty youths attended and were high in their praise. They all voted to have this kind of a camp for them next summer. This camp was under the direction of the pastor and his wife.

Our Young People's Department finished a successful year June 1st, paying all financial obligations in full and having a representative at the Assembly at Wesson and the Young People's Training Conference at Lake Junaluska. In August they held Youth's Crusade Week, having as their guests five young people in a Caravan team. Our young people responded well, and the average attendance was seventy-five. We have never had a finer experience for our young people.

Attendance upon regular services has

been good all summer. Our choir has been faithful in rendering much valuable service in congregational singing and vocal specials.

Good revivals were held at the two churches having afternoon appointments. The pastor preached at Independence with good results. Bro. David Ulmer preached at

Pulaski with excellent results. Large crowds attended and seventeen were received into the church, sixteen on profession of faith. This makes a total of forty-three for the charge this year.

Our crops are short but we are determined to pay all our obligations in full.



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L. D. HAUGHTON.

MR. AND MRS. W. C. McDONALD GRATEFUL

Dear Dr. Duren: Will you please say "thank you and God bless you" to our friends of the church who were so thoughtful and generous in our recent loss?

The house we lived in near Magnolia Camp burned completely from an undetermined origin, Friday, August 23, at 5 p. m. We lost everything. We drove in from Minden and found it gone.

Our household goods were partly covered by insurance.

We sincerely enjoy the Advocate and glad it's to go on in the new church.

Your friends,
W. C. AND MRS. McDONALD.

WATERFORD CHARGE

Dear Dr. Duren: As I haven't seen any report from the Waterford charge in quite awhile, I thought I'd let you know we are still "on the map," and the work progressing nicely.

Our revival at Waterford was begun the third Sunday in July, with Bro. J. S. Maxey, father of our pastor, doing the preaching. Everything was starting off for a grand week, but I suppose our enthusiasm was running too high, for our dear pastor was stricken with appendicitis on Monday, carried to the hospital, and operated on that night. Bro. Maxey, Sr., carried on the meeting, going to and from the hospital between services.



W. J. CUNNINGHAM, Sardis, Miss. First with quota and on Honor Roll.

We know he had a hard fight, but he is a true man of God, believing in prayer. So, trusting in God, he kept up, and we had a very successful revival. The interest at all times was keen. Crowds were large at both day and night services.

There were several additions to the church. We all look forward to the time when we can again have Bro. Maxey with us. Our own Bro. Torrence Maxey is now able to be back among his people and carry on his work. We thank God that He restored him, and brought him back to us. He has carried on the work on the charge with great interest. Revivals have now been held at all churches except two, which will be held soon.

Our Woman's Society of Christian Service is still active, the young people's organization is doing fine work, so, all in all, the Waterford charge is very much alive yet, and we are hoping and praying for still better things in the future.

We all love our pastor and enjoy working with him.

ADDIE T. BROWN.

CLAY, LOUISIANA

Dear Dr. Duren: We have had three good revival meetings on our charge, with thir-

A CAMPAIGNER PAR EXCELLENCE

Dear Brother Duren: It has been many years since I failed to bring up my quota for the Advocate. Feeling that I must not fall down this time, I got in my car last Saturday, driving with my left hand, and by last night had secured the enclosed list of twelve. I find when a fellow wants a thing done, he'd better do it himself, if he can.

My shoulder is not well yet, and my right arm and hand are not of much use to me in way of service. I suffer a good deal still. I hope, however, to be sound again soon. Here's to you for continued success. With high personal esteem, I am

Yours and yours,
L. W. CAIN.

(Note: This brought his total to sixteen.—Editor.)

teen received into the church. We have had two Daily Vacation Church Schools and a Young People's Institute, each lasting a week. Revs. Sam Nader, D. B. Raulins and A. G. Taylor did the preaching in the revivals, and in each instance rendered very fine service. Mrs. D. B. Raulins, Mrs. Morton Kavanaugh, of Ruston, and quite a number of workers of the local churches rendered invaluable service in the Vacation Schools. Rev. W. D. Milton, of Jonesboro, led the discussions in the Young People's Institute, or Youth Crusade Week. These all rendered some of the finest service that it has been my pleasure to have, in every way.

We are hoping to rebuild in the very near future Wesley Chapel Church, which is one of the oldest churches in this section of the

state. We have had four good years together, and are hoping to bring this one to a close as the best of them all.

If any one of the present superannuate preachers of the Louisiana Conference, or one who contemplates superannuating this



J. W. LEGGETT, Laurel, Miss.
A success

year, would like to have an apartment, perhaps rent free, we can furnish two of them, with a home in a small town.

Please communicate at once with me at Clay, La.

Yours very Truly,
W. F. HENDERSON,
Pastor.

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CRUSADERS YOUNG PEOPLE'S UNION

The Crusaders Young People's Union met August 22, at Mt. Olive, with sixty present. The churches represented were Eminence, Collins, Lux, Williamsburg and Mt. Olive.

The program opened with the group singing "Savior Like A Shepherd Lead Us," and "Lead On, O King Eternal." Rev. E. W. Ulmer, pastor at Mt. Olive, gave a short devotional, and Rev. J. S. Noblin pastor at Collins, led in prayer. As this was Union Problem Night, the problems of the differ-

ent leagues were discussed by a round table discussion, Miss Dorothy Arrington, Union President, presiding. Miss Arrington held a short business session at which social service work was discussed. After the business meeting ice cream and cake were enjoyed by all.

GRACE H. ROGERS.

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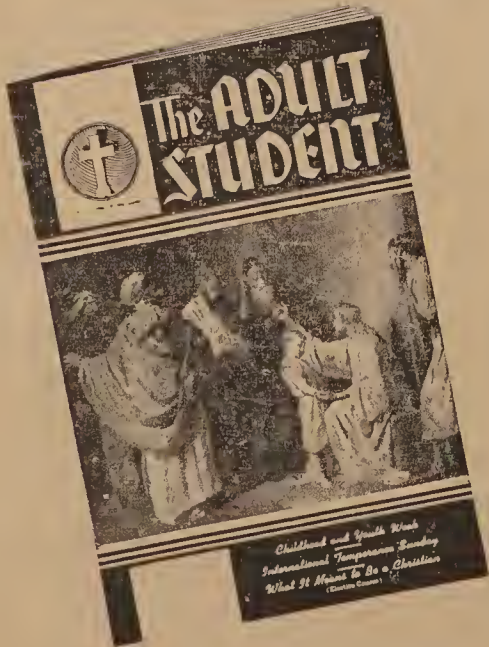
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Open the Gospels and you will see how much Christ owed to simple souls who hadn't much to give, but who gave what they had—a kindly greeting, a bit of faith, a trembling touch, a word of gratitude, a little hospitality—and Christ went on His way much cheered. And we could do that, too.

—Arthur John Gossip.

THE PRAYER-ROOM TODAY

Our Father, we pray Thee, inspire us to bring such gifts as we have to Thee, and then bless and direct their use. Give us the joy of seeing Thee in every needy fellow-traveller we meet and, if it please Thee, the knowledge that our little, owned and enriched by Thy bounty, has become part of the redeeming ministry of Thy love in the world and contributed to the building up of Thy eternal Kingdom; we ask it in Thy Name and for Thy glory. Amen.

Rev J B Cain
Oct 14

Work

Work, work, my boy, be not afraid;
Look labor boldly in the face;
Take up the hammer or the spade,
And blush not for your humble place.

There's glory in the shuttle's song;
There's triumph in the anvil's stroke;
There's merit in the brave and strong,
Who dig the mine or fell the oak.

The wind disturbs the sleeping lake,
And bids it ripple pure and fresh;
It moves the green boughs till they make
Grand music in their leafy mesh.

And so the active breath of life
Should stir our dull and sluggard wills;
For are we not created rife
With health, that stagnant torpor kills?

I doubt if he who lolls his head
Where idleness and plenty meet,
Enjoys his pillow or his bread
As those who earn the meals they eat.

And man is never half so blest
As when the busy day is spent,
So as to make his evening rest
A holiday of glad content.

—Selected.



WALLET OF THE WEEK



THE STATE OF SOUTH CAROLINA held a liquor referendum at its recent Democratic primary, and it is reported that a majority of those participating in the election seem to desire a return of prohibition. The referendum did not propose to compel a change in the present law permitting package sales, and it was entirely an advisory expression which is to be considered by the next Legislature. The vote will at least let the world know what decent and law-abiding people are thinking.

* * *

A POSTAL SYSTEM is said to have been in operation for several thousand years, but postage stamps were not used until 1840. When Queen Victoria acceded to the throne of England in 1837, a postman dressed in a brilliant uniform of white and blue and gold went around once a day ringing a bell and collecting letters which were handed him as he passed down the street. On the continent, the mail coach lumbered along the countryside blowing its bugle and delivering letters C. O. D., and as costly as a telegram today was each letter.

* * *

WASHINGTON CITY, according to Distilled Spirits Institute, in 1939 consumed 2,513,013 wine gallons of distilled spirits, and for the first quarter of 1940, the consumption was 781,141 wine gallons. This is the most liquor per capita of any state or city in the United States. In addition to this unenviable record, the nation's capital had 18,246 people arrested for intoxication in 1938, more than eight per cent of whom were women; and there has been a 78 per cent increase in the workhouse population, as against 17 per cent for the nation. Do your own thinking.

* * *

OPPOSITION TO "ALL DICTATORSHIP" was voiced in a resolution adopted by the American Federation of Teachers at the closing session of its twenty-fourth annual convention. The vote was 358 to 250, and it condemned dictatorships of whatever origin, and the transplanting of practice of their ideas and methods within the confines of our country or teaching profession. The New York Grand Commandery, Knights of Malta, in convention at Rochester, appealed to every American to defend religious liberty and to restrain authoritarian aggression wherever found.

* * *

SIR OLIVER LODGE, well-known scientist and in his later years a leader of the Spiritualists in England, died recently at a very advanced age. He proposed, by five secret tests, to prove the possibility of communicating with the spirits of the dead. The five things, unknown to any living person, were sealed in an envelope to be opened by the Society of Psychical Research and to be opened one at a time at seances to be held at stated intervals. Sir Oliver proposed to answer himself and thus prove his contention. The tests may satisfy those already persuaded, but they will hardly be convincing to the uninitiated.

A NEW INDUSTRIAL VENTURE is credited to young Chinese Christians, who have been trained in the mission schools of their country. Refugees from the bombed areas are being gathered into small industrial units and are being trained to make soap, padded garments, cotton cloth, blankets, shoes and frying pans. These little units under Christian leadership are solving their own problem and are at the same time helping to solve the problems growing out of the nation's disorganized industrial life.

* * *

THE MISSIONARY TASK could not be considered as even approaching completion if the world were at peace and every wind favorable to its progress. In Africa there is one missionary to every 80,000 natives; in Korea, one to every 120,000; in Japan, one to every 170,000; and in China, one to every 470,000. The largest pastorate in America would be completely lost in such enormous population groups and no American pastor would think of accepting such a tremendous responsibility.

* * *

SUPPLIES OF NATURAL GAS in liquid form are being stored in some cities of the country, according to Pathfinder. The gas, subjected to six hundred pounds pressure and to a temperature two hundred and fifty degrees below zero, can be stored in about one six-hundredths of the space required under ordinary conditions. The liquid can be restored to its gaseous form by heating with steam. According to that a year's supply of gas for the average family could be stored in the space occupied by a half-cord of wood. It would also save a criminal wastage of our natural gas supply.

* * *

FIFTH AVENUE PRESBYTERIAN CHURCH, in New York City, is to open a school for "spiritual doctors," according to a statement made by Dr. John Sutherland Bonnell, the pastor, in an address before the New England Synod of his church. This new psychiatric venture will follow, very probably, the general outline of the service of healing conducted by Dr. Leslie D. Weatherhead, at City Temple, London. Dr. Bonnell is said to be an authority on mental health, and he argues that patients in hospitals often seek pastoral as well as medical ministrations.

* * *

"SAD BUT TRUE . . . Laymen have lost their confidence in the official leadership of the church to such a degree that in many instances the recommendation of a district president that a calling congregation choose a certain man definitely and absolutely eliminates that man from any possibility of receiving the call. This is one of the unmistakable marks of internal disintegration within the organization. We will either find the cause for such a state of affairs and remove it with vigor, or we may expect further evidences of disaffection to arise between those who are to lead and those who are to follow."—AMERICAN LUTHERAN.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

DYNAMIC CHRISTIANITY

In his acceptance speech on August 17, Mr. Wendell Willkie made a plea for a "dynamic democracy." This, as we understand it, was not a plea for a form of government, but an insistence that our government should function effectively for the promotion of the aims and ideals for which it was established. It implies, necessarily, that an administration which fails to do this is worse than useless—is actually "subversive." We imagine that few people of any party will dispute the soundness of that statement.

It is not our purpose, however, to discuss the governmental aspect of the principle involved, but rather we wish to make the statement the basis of a plea for a dynamic church and a faith which really faces up to the facts and problems of our daily life. The most useless thing that we can think of is a religious grouping upon the basis of technical and ritual distinction. A church dynamically interested in promoting the experience of salvation and the fundamental values of Christianity will not need to be consumed with anxiety about its defensive armor. It is quite enough that in their lives is the evidence that they have "been with Jesus."

The author of a recent book makes the assertion that the Christianity of today is far more definitely divided as conservatives and liberals than by the many denominational lines which checkerboard our church population. But even if his contention be true, the divisions are still negative—the abiding virtues of faith are hidden by the overlay of a new pharisaism, and an absorption with defensive considerations.

It seems to us that such negative emphases have brought us to a religious state which should cause the leadership of our religious forces to know that the world still has an aching heart and that it longs for a dynamic Christianity—a church which is an example of the victorious conquest of life. Religious recovery will not come by preaching alone, however sound that preaching may be. The way of the Middle Ages is permanently closed and a bewildered world is looking and longing for another incarnation of saving truth. Only dynamic Christianity will suffice for this day of doubt and disaster.

WAR AND WAR-MAKERS

In these days when London is the outstanding target of Nazi wrath, we are apt to overlook the horrors being inflicted upon the unoffending Chinese in the murderous air attacks of Japan in her unprovoked and undeclared war upon that country. Day by day the ruthless invaders fly far inland and bomb Chungking in West China, the present capital of the government. News reaches us that

in one of these raids late in August a fleet of sixty planes dropped incendiary bombs on the city and burned many blocks in the business district. In one of the blocks which were completely burned, were Lewis Memorial Church and the large primary school, Chi-min. Lewis Memorial Church was the largest institutional Methodist church in all West China. But worse than the destruction of church and school properties was the fact that many lives were lost, and from twenty to thirty thousand people were made homeless and penniless in a single day. It is not necessary to dramatize such a situation in order to make a case against war. It is a wholesale exhibition of the wretchedness of human depravity and the evidence of a heathen heart in the war lords who lay waste the flower and fruit of our civilization. Who wonders that Japan is taking steps to drive every organization that stands for decency, justice and morality out of the Orient! Such is war.

WATCHMAN, WHAT OF THE NIGHT?

From some communications and echoes reaching us, we begin to fear that the minds of many of our people may be diverted from the main task of the church in these closing weeks of the Conference year. Indeed, we can see that the distractions incident to the war in Europe, the frenzy of defensive preparation now going on in our country, and the agitation connected with political issues and candidates, may easily over-shadow the interests of the Church. We feel, therefore, that it is not out of place for us to admonish our pastors and people to remember that every interest of Methodism waits upon the response which the charges shall make during the year now rapidly coming to a close.

We know that many have had the foresight to take nothing for granted and they are ready with a good report. But, on the other hand, we know also that many have failed to sense difficulty and it is not going to be easy for them to recover those lost opportunities when the harvest days are upon us. Reports reaching us indicate that moneys already turned in to the treasurers do not encourage them to look for a return adequate to care for the enterprises which are of first importance. For the Church to find itself in financial straits at the end of the first year of its reunited forces, might not prove disastrous, but it would lend encouragement to those who are disposed to be critical of the new Church.

Reports as to evangelistic successes give one the impression that we are doing fairly well in that respect. However, the rather complex system of reporting to be inaugurated this year should indicate to every pastor the importance and the necessity of familiarizing him-

self with the details so that he may not actually misrepresent the facts to the hurt of the Church. We must exert every effort that no detail in any department of work is overlooked and that the failure of no interest of Methodism may be laid to our charge. In this respect every pastor is a vital unit in the operation of a great spiritual enterprise which girdles the earth.

SPEAKER BANKHEAD DIES

In the unexpected death of Speaker William B. Bankhead, the nation is deeply grieved and shocked. He was a native of Alabama, was the son and the brother of members of the upper house of Congress, had himself been a member of the House of Representatives in Congress for the past twenty-seven years, and for the past five years the Speaker of that body. We have not the facts to warrant an effort to interpret his personal life, but we know that the country has lost an able and a conscientious leader. We sympathize with our sister state, Alabama, in her great loss.

WE ARE SORRY

It is the occasion of real regret that we must lose any of our readers at any time. Aside from what they mean in subscription payments, they are valuable assets to any paper. They are the best witnesses to its worth and they help to introduce it and its message to those who have not enlisted as its friends. We have carried many subscriptions to the end of the campaign in the hope that they might be renewed, and we have given notice again that we must clean our mailing list. We can do no more. If your paper does not arrive, this is your explanation. Of course, we will always correct any error that we may have made. We hope that those who have overlooked this matter may soon renew their connection and share again from week to week the Advocate message.

Another thing for which we are sorry is our inability to publish the many reports of organizational meetings of the Women's Department of Social Service which are beginning to reach us. Before we realized how great would be the tax upon our space, we passed some of these, but when they began to increase it became necessary to recall our original design. Please send these reports to woman's representative for your Conference, and we will do everything possible to publish what she thinks is of first importance. You will greatly help us by giving your communications this direction.

PRESUMPTION

Hitler's indignation at the bombing of Berlin seems a presumption to us. He seems to think that his minions have a right to rain destruction upon British cities and lay waste the architectural and cultural achievements of a thousand years, but that England has no right to reply in kind by giving the Germans a taste of the beverage of their own brewing. We have never had very high regard for the terms, "civilized warfare" and "humane warfare." They are absolutely contradictory terms to us. We think that England should give Hitler and Berlin every reason to believe that war is all that Sherman said it was.

We go even further and say that we cannot accept the doctrine that any place may be roped off as a token of immunity from attack. To us it means, go blow the countryside and the helpless folk to bits, they are un-

important! We refuse to admit that life in the open districts, in any village, or industrial area, is less sacred than in the shadow of some august monument of state, or within the precincts of old Jerusalem, or in the shadow of the dome of St Peter's in Rome. There is absolutely no sense in whitewashing the business of war, nor is there reason for leaving any place unmolested to cash in at the expense of a bleeding world. Let all suffer together and without discrimination, for the sooner men are brought to realize the utter stupidity of war, the sooner will the practice end. We are not interested in the chatter about a lady-like war for anybody. Ruthless aggression, such as now convulses Europe and the Orient, can make no legitimate appeal to morals, nor make promises which would be entitled to serious consideration.

Editorial Miscellany

By Dr. H. T. Carley

GREEN WOOD—AND DRY

Life is mostly a process of solving problems. These problems range in variety all the way from what to have for dinner to how to make an ideal world.

From the standpoint of the individual, the most pressing of these problems have to do with the elemental needs of life—food, shelter, raiment. Tremendous energies are expended in getting bread, a roof and a shirt. Perhaps one reason why larger problems of social welfare are so difficult to solve is that these personal problems take so much of the time and strength of the individual. Present necessities often leave the future to shift for itself.

The progress of the race, though, depends upon the solving of all its problems. Humanity has come a long way from the beginning—and it has made the journey because men have learned how to overcome difficulties, clear up mysteries, and mark out paths through forbidding wildernesses.

Life would probably be a simple matter were it not for a strange thing—the more problems we solve, the more we face. The further up the mountainside we climb, the further we can see—and the more we can see. Only those who continually look backward are unaware of the complexities of the age in which we live. Problems are solved only by those who face them fairly and squarely.

At the moment, however, we are considering one of the minor worries of the changing seasons—how to keep warm in winter. This worry includes, of course, winter food and winter clothing; but fuel is our immediate concern. This cool spell we are having now is giving us fair warning of what to expect pretty soon.

So we are having some wood stacked up in the yard. Some of it was cut last fall, corded up and left in the woods. Some of it is being cut now and hauled at once. The dry wood and the green we are having stacked in separate piles.

When we begin to make fires, we'll mix the dry with the green, and thus have better heat output than we could get from either one alone. The fire will start quicker and last longer by burning them together. The old wood with the new is a pretty good combination. We expect to keep warm this winter.

The wisdom of age and the energy and enthusiasm of youth make a good combination in life, too.

BOOKS

A Person-Minded Ministry, by Richard Henry Edwards. Cokesbury Press, Nashville, pp. 253, price \$2.

In the Foreward, Dr. Edwards says: "Having, as a Congregational minister, scant respect for the doctrine of the clergy as a separate order from the laity, but believing profoundly in the priesthood of all believers, I mean this book for all sorts and kinds of ministers who would heighten their skill in dealing with other persons, who love the person-mindedness of Jesus, and who find Him the superlative artist in creating relationships both human and divine." It is evident, therefore, that Dr. Edwards uses the term "ministry" in the broader sense of teacher and helper.

The interest of the book will be fixed in a large degree by the fact that it is the embodiment of the experience of the author himself—it is a voice from the inside of his own ministry as a clinic. The methods used by Dr. Edwards might not fit every type of personality, but the principle of a personal approach to every problem cannot fail to interest every man or woman who takes religious work seriously, and his wide experience will command respect for his opinions. The first assumption of the book is that effective religious leadership depends upon a return to the method of Jesus in dealing with persons. In that assumption, we have a distinct break with the predominance of the institution in religious work. The book reverses the approach in another respect. It has been referred to as social-minded rather than doctrine-minded, and so it is. It substitutes a practical for a doctrinal and an experimental approach to religion. Naturally it attacks that seminary training which finds in ecclesiastical history and literature its chief end and aim and leaves largely out of account the person

American educated, has the theological cast of thought peculiar to the land of his birth, with the outlook of the New World and its social problem. The volume consists of six lectures delivered on the Cole Foundation, at Vanderbilt University, in the early part of the present year. The subjects of the individual lectures: Starting Points in the Search; The Solitariness of Man; The Person in Community; The Search for Integration; The Search for Freedom; and Conclusions from the Search, indicate fairly well the scope and purpose of this analysis of man's effort to relate himself to society.

Dr. Aubrey's style of thought is too technical and scientific for his book to be popular. It was delivered, however, before an audience largely made up of college men, and he was undertaking to speak to the leadership of our time rather than to the rank and file, or for purposes of popular entertainment. Any person who will take the time and put forth the energy necessary to its understanding will find it a rewarding quest. He will come through, as the author does, to the well-established conclusion that the charter of democracy is not some politico-social system, but is to be found rather in the doctrines of the Christian Church, and the dynamic necessary for its defence and maintenance in personal religion.

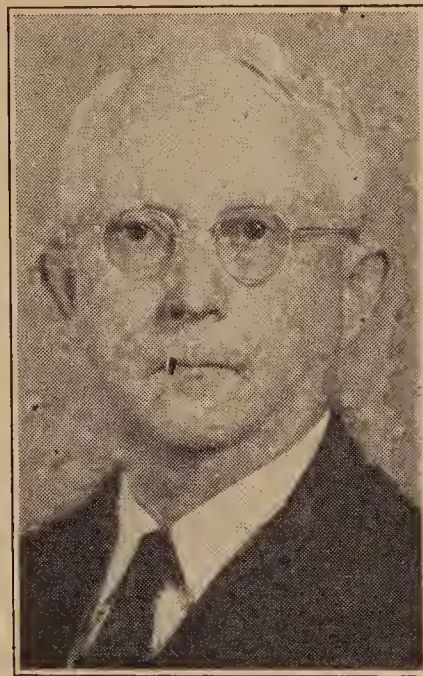
Living Religions and A World Faith, by William E. Hocking. The Macmillan Company, New York, pp. 284, price \$2.50.

The author of this book is the Alford Professor of Philosophy of Harvard University, and was the editor of the book, "Rethinking Missions," to which he contributed the chapters which gave the setting and summed up the conclusions of the "Commission of Appraisal of the Layman's Inquiry" of 1931-1932. As we view it, this volume undertakes to apply to religion in general the principles outlined for the missionary enterprises of the church. It simply carries one step further back the plea for a synthesis of existing faiths as a means of developing a universal religion which shall sum up the "resources of loneliness" of the races—achieve a kind of biological harmony in answer to cosmic demands.

Dr. Hocking is a philosopher and the elusiveness of intangible postulates, along with the vast content of the literature and opinions of religion, makes it extremely difficult to offer a brief review which might do justice to this book and at the same time give a fair estimate of its value. As a plea for a synthesis based upon existing religions, it is not new. Approximately forty years ago, Lafcadio Hearn characterized the failure of Christian missions to adapt itself to prevailing national superstitions and customs in Japan, "to deal with the ancestor-cult as Buddhism did," as an irreparable damage due to "the sterile labour of intolerance." (Japan p. 518.) In its rationalizing and its implied denial of the revealed element in religion, it seems to be an approach from the opposite direction of eighteenth century Deism, and of the naturalistic religion of Jefferson, Franklin and others who sought to raise democracy to the power of a universal religion. Of the possibility of realizing that ideal, little need be said at the present time. Certainly no apology for stark rationalism could be accepted by representatives of evangelical religions.

Aside from the plea for a universal religion, the book offers much wholesome suggestion—food for thought. Its criticism of western religion as having "gone literal" and its plea for a religion emotionally alive

and witnessing is certainly to the point at the present time. The insistence that religion cannot be something static and fixed, a mere creed from the urns of antiquity, is a bracing and inspirational thought for a day when it is being said that faith has



W. L. DOSS, JR., D. S., Monroe, victor.

gone "stale." The suggestion that eastern lands, by the recovery of lost fragments of their religions, offer the most likely matrix for a universal religion, receives color from religious ideas now being imported from India and from the spirit exhibited by the Chinese.

Some may say that the book is speculative religious idealization, and that no irreducible minimum can be achieved. To that we offer no denial. Others may brand it as utterly impractical and without value, and so it will be to subjugated minds. Still others may think that it is dangerous heresy, and such it will certainly be in an intellectual vacuum. But in the digestive laboratory of a living mind, it may help to bring life to higher levels and to nobler flower and fruit.

Can Christianity Save Civilization? by Walter Marshall Horton. Harper & Brothers, New York, pp. 267, price \$2.

This is one of many books now appearing which undertake to deal analytically and prophetically with the social, economic and religious situation of the world today. It has for its theme the reconstruction of religion and civilization after a world pattern rather than the racial and national patterns of the past and present. Various authors have approached the problem from its historical, economic, sociological, philosophical and theological angles, and Dr. Horton, who was ordained a minister of the Baptist church in 1919, approaches it from the religious angle.

Naturally the all-inclusiveness of such a study invites controversy from every quarter of the compass, but it should be judged for what it is as a whole. We think that the book is surprisingly sane and evangelically sound. In saying this we do not mean that it is in any sense dogmatic and we are thinking of the book as a whole. It is a treatise which must be studied and not dipped about in for some novel idea or expression. The study of the course and the

(Continued on page 16)



E. C. GUNN, D. S., New Orleans, rings the bell.

without whom any religious ministry is meaningless.

Mar's Search For Himself, by Edwin Ewart Aubrey. Cokesbury Press, Nashville, pp. 218, price \$1.75.

Dr. Aubrey, a Scotch-born Welshman,

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

WE ARE AMBASSADORS!

By Stanley Armstrong Hunter

Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—II Corinthians 5:20.

"We are ambassadors for Christ"—what a title for Christians to aspire to and assume! These Christians in the heathen city of Corinth, proud of its great temples with their famous Corinthian pillars were after all only a despised and persecuted group. Some were serfs: many were menials, yet Paul confers upon them a notable distinction. The status of an ambassador then, as now was honorable. Everyone knew what the word meant.

We have heard many discussions recently concerning the office in American diplomacy. "When is an ambassador not an ambassador?" people have asked, who were confused by the State department's statements regarding the status of the President's envoy to the Vatican. An ambassador is the representative of his nation and as such commands respect and authority. He is versed in the language and customs of the people to whom he is sent. The Christian is to be in the "world" but not of it. He is to maintain his allegiance to a better, that is a heavenly country.

Great Britain trains and chooses her diplomats carefully. James Bryce, the author of "The American Commonwealth," was sent to Washington after he had completed his monumental study of our own government. When he came to Princeton to present on behalf of Sir William Mather, a huge stone sundial, a copy of a famous one in Corpus Christi College, Cambridge, he was introduced by another Presbyterian Elder, Woodrow Wilson, then president of the University. As he stood before us who were undergraduates, he seemed the embodiment of the best of his own people, in intellect, physical strength, and spiritual depth. He commented on the quotation from Butler's "Hudibras" carved on the pedestal:

*"Loyalty is e'er the same,
Whether we win or lose the game:
True as the dial to the sun,
Although it be not shined upon."*

Our age has witnessed the substitution of force for gentlemanliness and the threat of vengeance in some quarters rather than understanding, but the title of ambassador is still an honorable one.

Some ambassadors have been revealed by this tragic war to be weak, others heroic; some even disloyal, others triumphant even in defeat. Some have already shared their disappointment in records such as "The Failure of a Mission." The American custom of selecting ambassadors because of contributions to political parties may yet prove an expensive luxury. On the whole, we can say that our representatives have met crises heroically and have adorned their office.

We, Christians, too, are to be ambassadors! This phrase reminds us that we have God's message of reconciliation to deliver to a world that may be heedless but for its own salvation must be made to stop, look and listen. We have been commissioned to plead a great cause, not on our own behalf, but with higher authority. What a responsibility! We are to employ our highest skill in persuasion and every diplomatic ability that is ours to see that the message laid upon our own conscience reaches its goal.

The words of our text are preceded by the great declaration that God has given unto us the ministry of reconciliation. This one word sums up much of the gospel. Joseph Fort Newton points out that there are three main attitudes which may be taken toward life. Some choose rebellion and live their days in revolt; others like Buddhists or Stoics choose the path of resignation. The Christian attitude is higher. It is overcoming evil with good. It is the way of reconciliation. When Carlyle heard of Margaret Fuller's remark, "I accept the universe," he replied, "Egad, she'd better." But fundamentally this attitude is necessary if we are to understand the conception of reconciliation. On the way to Damascus, Paul had experienced his sudden conversion, after which he saw all things in a different light. He came to understand how difficult it is to kick "against the pricks." He found that it is necessary to be reconciled to God's ways, and discovered that by turning about face everything became right. A carpenter cannot successfully plane against the grain. Life must find its right relationships. Before we can become peace-makers we must experience in our own hearts reconciliation, having rooted out all hate and bitterness.

Men have fashioned strange theories of the atonement, and held up God as angry and jealous, needing himself to be reconciled. But Paul's great word is "God was in Christ reconciling the world unto Himself"—not Himself unto the world. A unique feature in our faith is the emphasis upon the double search—that while man seeks God, God is seeking him. The Master's parable of the Prodigal Son is really the story of the forgiving father who rushes out of his home to meet his erring son. Recent events have brought home to everyone the realization that not just something but almost everything is radically wrong with our modern world. We are but reaping what we have sown. In these dark days of storm the gospel message shines as a lighthouse of hope. It is a glorious message that we have to proclaim to times like these! The brief Statement of our Reformed Faith printed in the front of our hymnals closes with our marching orders, stressing this great truth, and affirming confidence in its victory just as Christ offers reconciliation

for the individual, so is He the world's reconciler. It is the possibility of reconciliation that we must preach, and His work of reconciliation that we must share. Sometimes we may lose confidence in its reliance upon persuasion and entreaty. We may prefer to deliver a message of hate or force, or bitterness. The message may be unpopular. It may be hard for some of us to resist popular appeals, such as the agitation for conscription.

Christ's ideals must be made to rule in all departments of life. If antagonisms exist in our communities, such as racial misunderstanding, His followers must be about their job of peacemakers, not just peace wishers or peace talkers. From Jesus we have learned reverence for personality. His high valuation of the worth of the individual must be set to work as leaven against totalitarian ideologies, and the ruthless slaughter of total war. His teaching about the futility of violence is seen in His refusal to lead a military revolt in the face of oppression, and in His command to Peter to desist when the sword was drawn.

*"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man."*

We must seek reconciliation in industry and like John McDowell have faith in the possibility of industrialism becoming fraternalism. Christ's words today are inspiring countless builders (in many lands), who have caught the vision to bridge the chasms between classes. The church itself must endeavor to become the most democratic form of social organization for it bears the name of Him who said, "One is your Master, even Christ; and all ye are brethren." It can make a great contribution to democracy, by resisting the fascist ideas already incorporated in recent legislation, and by insisting on the rights of conscientious objectors to war, of freedom of worship and of speech.

The missionary movement affords a telling demonstration of reconciliation. Even in war-time new recruits are sailing from our ports to minister to backward races, assuaging the fever of hate, casting out the devils of pride and fury, pouring into the gaping wounds of humanity the Samaritan's oil of mercy. What romance our mission study reveals! In Japan and China our workers are forced to face totalitarianism and in Europe our straitened and persecuted Protestant brethren are heroically carrying on. If the colonies in Africa are turned over to Germany our fellow Christians there must not be deserted. But in our far look we must never forget that there is a ministry of reconciliation for individuals to perform at their own doors. The migrants, for example, may present one of God's golden opportunities.

Since an ambassador's main endeavor must be to deliver his message whole and entire, he must understand what the message really is. As Christian ambassadors, we must not allow non-essentials to obstruct or delays to hinder our purposes. God's message in its fulness must be given priority. The ambassador must concentrate and limit his efforts that the objective may be reached. "This one thing I do" was Paul's description of his earnest attitude.

The church has not always followed the great apostle in this emphasis. It has not been satisfied with proclaiming the love of God in Christ but has stopped to debate non-essential points which in some in-

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Rev. W. T. Gray, pastor at Indian Bayou, has nearly all the money in hand to place new pews in the church there.

Reports from the revival at Crowley being led by Rev. F. M. Freeman, indicate considerable interest and a good outlook for results.

A note from Bishop Dobbs says that Millsaps College opened on Wednesday of last week with a large attendance and with every prospect of a very successful session.

Mrs. C. M. Martin, Advocate representative for East End Church, Meridian, Miss., reports a good time at State College, where she took a summer course for which she received credit.

Rev. H. S. Suydam, Mathiston, Miss., is doing a good work in that charge as is evidenced by the manner in which he looks after all the details of his church program. We appreciate his loyalty to the Advocate.

Dr. G. L. Morelock, General Secretary of the Board of Lay Activities, is scheduled to hold a district-wide institute for stewards at Centenary church, McComb, October 27-29.

Rev. F. P. Ormond, retired member of the Mississippi Conference, writes us from Mashulaville that he feels much at home there with a loyal people, and we are sure that the people at Mashulaville enjoy Bro. Ormond.

The Methodist women of New Iberia held the organization service for the Women's Society of Christian Service on Sept. 2, and elected Mrs. T. P. Bradley president. Mrs. P. B. Navarro was elected president of the Wesley Service Guild.

Mrs. J. J. Golden, whose late husband was formerly of Mississippi, and was well known to the older Millsaps men, continues her interest in the Advocate and the friends in Mississippi. She now lives at 3438 Binkley Street, Dallas, Tex.

Mrs. Wiley J. Murphy, Arcadia, La., writes us a letter regarding the Advocate which we sincerely appreciate. Among other things she says of Dr. Carley's contribution: "It always brings us right down to everyday living."

A note from Rev. J. B. Cain says that Mr. J. H. Rogers, member of the church at Hazlehurst since 1884, and an official most of the time, is seriously ill. We sincerely hope that a better turn may spare this servant of the church.

Mrs. M. S. Alexander, of Houlika, Miss., writes that she will soon be ninety-three years old and is greatly afflicted. She spends most of her time in bed and has found great comfort and pleasure in the ministry of the Advocate in her lonely hours.

The Advocate makes acknowledgment of a little brochure setting forth the history of the Hazlehurst Methodist church for the past eighty years. The story is written in detail and in the years to come will doubtless be of great value to the Methodism of that section.

A letter from the office of Dr. Samuel C. Dobbs, Atlanta, Ga., reports that he had shown some improvement but that a third blood transfusion had been necessary and he was still gravely ill. We sincerely hope

that another report may be much more encouraging.

Rev. A. M. Ellison, pastor, reports that through the assistance of Rev. J. F. Campbell, district superintendent, and Rev. Van Landrum, pastor at Gulfport, the Bond church is to have new windows and other very substantial improvements. This of course will add very materially to the comfort as well as the beauty of the building.

Rev. A. M. Ellison, pastor at Brooklyn, Miss., sends in a list of subscriptions and calls our attention to the fact that we had not given him full credit in the Advocate report for the campaign. The three names sent in individually were not located at the charge and that was the reason for our failure to credit them properly. Bro. Ellison now has a credit of 14 subscriptions.

Rev. R. E. Walton held a Vacation Church School at Ebenezer the last week in August at which twenty-five certificates were granted. At the same time an adult group studied 'Methodists United for Action.' Mrs. C. W. Little, Miss Miriam Little, Miss Bernice Stutes and Mrs. R. E. Walton share with the pastor in the credit for the success of the school.

Mrs. Denny, wife of Bishop Collins Denny, died at her home in Richmond, Va., on August 31. Funeral services were conducted from the residence on September 2, with Bishop W. W. Peele and Dr. J. N. Latham officiating. Bishop Denny, who is now retired and quite advanced in years, will have the sincere sympathy of a wide circle of friends throughout the church.

Rev. A. M. Broadfoot, pastor at Bolton, Miss., says that since leaving the hospital six weeks ago he has made steady and rapid gain and that he has surprised even his doctor by his rapid recovery of his strength. Bro. Broadfoot expresses his thanks to his ministerial brethren and friends for remembering him at the time he was ill, and above all, his gratitude to God for His healing blessings and never-failing presence.

Rev. J. B. Grambling called at the Advocate office a few days ago and we regret to learn that Mrs. Grambling has been forced to spend a while in the Baptist Hospital for treatment. Bro. Grambling thinks that she is not in a serious condition and that her hospitalization is precautionary. Bro. Grambling reports a successful vacation Bible school at Bogalusa, which enrolled 102 persons.

At Rayne, La., Rev. D. F. Anders and his people are very happy in the prospect of a church plant which will be a credit to the

town when it is completed. The old building has been completely renovated and an educational unit with eight large classrooms and two assembly rooms added. The cost of the improvements will amount to \$4,000. We regret to learn that Mrs. Anders had to undergo an operation, but we are glad to report that she is on the way to recovery.

Rev. C. A. Schultz reports that he has had a busy and profitable year at Tyertown. He says that it is one of the most moral and upright people that he knows anything about. There is not a beer joint nor a roadhouse in the county, and the jails stand open a good deal of the time. Bro. Schultz has had a good revival, a visit from the Youth's Caravan, and on the last Sunday in this month a home-coming day will be held at China Grove church.

Miss Bertha Anderson, of Monroe, La., makes us grateful for her gracious tribute to the Advocate which she expresses in these words: "The New Orleans Christian Advocate seems so much a part of my home that I want it to occupy a place in it just as long as I have a home. It was a source of help and inspiration to my parents during all their married life, my father having passed away in October of 1936, and on August 3, 1940, my mother was taken from us."

Rev. J. P. Bonnacarrere, whose illness we reported some time ago, has been placed in the hospital at Baton Rouge, La., and the doctor insists that he stay there through the remainder of this month for a complete rest. Bro. Bonnacarrere says he feels well, but the doctor thinks that this period of rest is necessary to his recovery. Bro. Bonnacarrere reports that the quarantine at Gueydan has been raised and that church services were to be resumed on September 8.

BROOKSVILLE CHURCH TO BE DEDICATED

The Brooksville church will be dedicated September 29th. Dr. M. L. Smith, President of Millsaps College, will preach at eleven o'clock. Dr. L. P. Wasson, district superintendent, will dedicate the church at the close of the service.

The pastor and people of Brooksville extend to all former pastors a cordial invitation to attend this service.

W. M. JONES, Pastor.

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen.—Mr. Wong.



RUSTON DISTRICT NOTICE

Rev. E. W. Corley, formerly pastor of the Chatham charge, Ruston District, has surrendered his credentials and is no longer pastor. Rev. Roy Mouser has been assigned to complete the year.

D. B. RAULINS, D. S.

REV. ROBERT M. BROWN RECOVERING

Rev. Robert M. Brown, pastor at Arcadia, La., has been somewhat indisposed recently. He found it necessary to have some surgical attention, but is now rapidly recovering and will soon be back at his work. This reassuring message comes from his son, Rev. A. M. Brown, pastor at Zwolle, La.

SANITORIUM

To the pastors of the Mississippi Conference, Dear Brethren:

I know you intend to present the matter of support of this noble work being done by Bro. Williams at the Sanatorium, but we are in need now. Our treasurer, Mr. John P. Bennett, had ten dollars to send to the chaplain September 1st. I am urging you to send the offering in now, or this work will have to cease.

We feel sure you are going to support this worthy cause. Won't you do it now? We are depending on you.

J. O. WARE, Chairman,

WANTED—SECRETARIAL POSITION

Refined Christian girl with high school education wants job as church secretary. Worked in a county library five years, had filing experience, can use typewriter, experienced in all phases of church work. Can furnish references as to ability and interest in work.—Miss Rubye Sigman, Holly Springs, Miss.

MISS SARAH BENNETT SAILS FOR BRAZIL

On Friday of this week, Miss Sarah Bennett sails from New York aboard the S. S. Argentina for Brazil, where she goes under appointment as a missionary of the Methodist Church. She is the daughter of Judge and Mrs. R. E. Bennett, of Meadville, Miss., and is the representative of her home Conference in that great Latin Republic of South America. In her missionary service she will have the sympathy and support of a wide circle of friends and her missionary career will be followed with interest by the missionary-minded people of united Methodism, because she is of the first group of missionaries assigned by the united Church, as well as for herself and for whatever success may come to her.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE

The law of the church requires that the service record of each member of the Conference be published in the Journal of the Conference. The Distributing Committee is charged with the responsibility of making up a correct record of the service of each member and furnishing the same to the Conference. Last year the Committee had but little time and limited records to compile the service record of the members of the Conference. You will find the results of the work of the Committee in the "Annual of the Louisiana Conference—1939," pages 102-104. Some errors have been noted in the report. An accurate and complete service record is desired.

Please let each member of the Conference check his service record and report to me as soon as possible,—immediately if possible—the total number of years' service in the active connection as a member of the Conference, or Conferences, allowing only two years for service "On Trial." Include all the years service rendered in all three of the uniting churches, giving dates and years served in each communion, if service was rendered in more than one of the communions.

SIDNEY A. SEEGER, Chairman.

MOORE MEMORIAL METHODIST CHURCH, WINONA, MISS.

Methodism had its beginning in this section in and around the old town of Middleton, which was located about two miles west of the site of the town of Winona. Middleton was the center of a circuit and at one time the presiding elder lived there. In the late "Fifties" a railroad was built through the plantation of Col. O. J. Moore, and a depot located on his place. Here the



REV. R. G. LORD, Pastor.

town of Winona sprang up, absorbing the old town of Middleton.

In the early days of Winona the Methodists worshipped in the Baptist church, which had been moved to Winona from old Middleton. In 1871, under the pastorate of Rev. A. M. Barrington, a beautiful frame building was erected on the lot where the present building now stands. This lot was donated by Col. O. J. Moore. This building served the congregation well, and in it the North Mississippi Annual Conference met in 1887, presided over by Bishop J. C. Keener. As the town and congregation continued to grow the need of a larger and more modern building was evident, and in 1897, under the leadership of Rev. G. H. Lipscomb, the pastor, a movement was launched to build a new church. The present building was completed in 1898, ranking as one of the most beautiful in the Conference. It was named the "Moore Memorial" church, in honor of the founder of the town, whose family contributed largely to the building of the church. In order to take adequate care of the growing Sunday school of the church, in 1928, under the leadership of Rev. Mellville Johnson, a modern educational building was erected, at a cost of something over \$25,000. During the pastorate of Rev. R. G. Lord, the old building has been repaired and reconditioned at a cost of

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about \$2,000, and all debt against the property has been raised. Winona now has one of the best and most adequate church plants in the Conference, in good repair and free of debt.

The Annual Conference has met in the present building two times, in 1901, presided over by Bishop H. C. Morrison, and in 1916, presided over by Bishop W. B. Murrah, a former pastor of the church.

As early as 1865, we find that Rev. T. W. Castles was appointed to the Winona charge, which was in the Starkville district of the Mississippi Conference. From 1873 to 1879 Winona was placed with Carrollton, forming the Winona and Carrollton charge. In 1879 Winona and Vaiden were placed together as a charge, which arrangement continued until 1885, when Winona became a station. Beginning with Rev. A. M. Barrington in 1870, the following have served as pastors of this church: R. J. Jones, D. C. Hearon, J. C. Lowe, E. H. Moon, A. P. Sage, J. F. Markham, A. F. Scruggs, Jno. W. Lawrence, W. B. Murrah, T. B. Malone, J. M. Wyatt, T. W. Lewis, J. D. Cameron, Jno. Ritchey, T. W. Dye, Geo. H. Lipscomb, J. C. Park, W. W. Woollard, J. A. Bowen, J. A. Hall, O. W. Bradley, W. N. Duncan, J. B. Randolph, T. M. Bradley, J. T. Lewis, Carroll Varner, Mellville Johnson, A. C. McCorkle, E. S. Lewis, W. H. Mounger and R. G. Lord.

The membership of the church is now 552. All the regular groups of the church are well organized and active. The church school, with R. H. Cato as general superintendent, is well organized with seven active departments and an enrollment of over 275, and functions through an active Board of Christian Education. Mrs. J. W. Conger is president of the Woman's Society of Christian Service, which has a membership of 95 and is active in all of its program phases. Two Epworth Leagues serve the young people of the church.

The following officials serve the church in their respective positions: Board of Stewards, Chas. M. Jaco, Chairman; D. L. Webster, Vice-Chairman; J. D. McDougal, Secretary-Treasurer; A. K. Anderson, W. R. Applewhite, G. M. Brannon, O. E. Brannon,

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

R. H. Cato, G. P. Harris, H. E. Johnson, G. T. Lee, Wm. Hitt Morrow, Bailey Neal, C. A. Townsend and Jamie Young. Board of Trustees: N. V. Hutchinson, Chairman; R. C. West, Treasurer; W. F. Blackston, C. M. Jaco, T. H. Spencer, Henry Hart, G. P. Harris, R. H. Cato, J. D. McDougal. Recording Steward, G. M. Brannon; Charge Lay Leader, W. R. Applewhite; Chairman of Ushers, Wm. Hitt Morrow; Organist and Choir Director, Mrs. N. V. Hutchinson; Local Board of Christian Education, R. G. Lord, R. H. Cato, Mrs. Sam McLellan, Wm. Hitt Morrow, Mrs. N. V. Hutchinson, Mrs. J. D. McDougal, Mrs. J. P. Synnott, Mrs. S. H. Hunger, Mrs. Leighton Wingate, Miss Ada Ballard, Mrs. James Curtis and Mrs. J. W. Conger.

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THE CHURCH PEW

THE METHODIST PRONOUNCEMENT ON PEACE

By T. W. Lewis, Jr.

The July issue of "World Outlook" contained what purported to be the official position of the Methodist Church on peace. The editor of the magazine prefaced the article with his exhortation to accept its statements as a "guide for all members of the Methodist Church in this time of confusion."

As one who has several times read this report on the state of the church, and as one who seeks to weigh carefully the full meanings of the thoughts sought to be expressed therein, there is still the distinct and overpowering conviction that at least the framers of this pronouncement have succeeded in violating this writer's concept of the true and honorable position of his church in a world gone mad. The phraseology or structure of the statements are, for the most part, vague and theological.

The first six numbered statements are sermons on Christian ideals which we should seek to translate into character as believers in Christ. The third paragraph of the seventh statement assumes that this country is in a position to preserve democracy within its borders, while the common opinion today, I submit, is that because of our weakened defenses we are not now in a position to successfully resist the European type of aggressor, hence how could we preserve our institutions—the freedom to worship God as we choose, in particular—or to occupy a responsible position in creating a "world-order offering security and opportunity to all the peoples of the earth," if the Methodist Church will have no part of it, in it, or with it?

Fear is expressed in the article that the agencies of the church or its buildings will be used for the promotion of war. Who are the members of any church except the loyal citizens of that country in which it is located and whose love of his church and his country are so inextricably bound together that to preach passive resistance or that other less honorable version called conscientious objection, is to alienate the type of communicant to which this writer is proud to belong. And for any responsible group of the Church to boldly encourage its members to refuse to bear arms in defense of the country and the Church which it had just said must be preserved—pledging its official aid in securing exemption from military service when no word or sentence in this entire statement questions or condemns the present mobilization of the resources of this country. The article refrains from stating what the church's official position would be if this country should be attacked.

In the second series of numbered statements the fifth unconsciously subscribes to the doctrine of force in approving the mandate principle. How else might a nation secure control over a colony except by the action of its military in extending its political frontiers for defense, offense or trade purposes?

As to the several pronouncements on disarmament, is not this a proven fallacy in international relations? Our nation and England seem to have been the only participants in these agreements which kept sa-

cred their covenants, while others used them for a screen to conceal the making of new weapons of war and hate. Had this nation and England been also ready for defense in August, 1939, there would have been no Munich, no appeasement and no war. This world, unfortunately, does not yet accept the Christian commandment of love. It is the peculiar function of the church to sow that seed in the hearts of the nations confronting each other in the most desperate war of modern times.

"A federation of nations through which the will to peace may become effective"—is this not the League of Nations idea which was repudiated by this country once? And for which a president gave his life in vain? Did the Methodist Church, at that time, employ its vast influence to bring about our participation in it? I am sure that it did not. Further, just what is meant by the term: "making effective the will to peace," if it does not involve the element of force?



REV. C. A. NORTINGTON. The Advocate is in every family of his charge

Every city and hamlet in these United States employs police to hold us in restraint and to confine us when we have violated the rights of others. Surely the committee had some plan by which the will to peace might become effective; if so, it owed a duty to outline it.

Is it indeed true, as this committee states, that "there is now no common judgment among Christians as to what a Christian should do when his nation becomes involved in war?" Is it to be the policy of the Church to decline the service of its communicants (if it is able to do so) in any war, regardless of circumstances, or will some commission of the church be vested with authority to consider and make a decision for the church without a referendum to its communicants? On such vital points as this one and those of the pronouncement of the General Conference Committee, the opinion of the rank and file of the Church had better be ascertained before assuming to represent the voice of the Church. If this is not done, the Church will have become an hierarchy, if, in its latter evolution, it has not already become such. It is

submitted that representative government is as necessary in the well-being of the Church as it is in a democratic secular government. The trend of our Church Policy is distinctly away from this principle and if persisted in will eventually destroy it. The laity of the Church may seem acquiescent to declarations, movements and actions by the Church when such incidents do not violate the average concept of the Church's function in daily life, but when they shock one's sense of national obligations without, in the least being contrary to his concept of duty to God and the Church, it forces an expression of dissent. As for me, I will have no part in the Church's resistance to plain duty. I condemn its invitation to the members of it to seek to avoid the duty in military service and in the same breath demand the right to supply ministerial advisers to the armed forces.

The committee on the State of the Church might well re-convene under more leisurely circumstances, re-consider most of its report, erase its shameful and dishonorable provisions and write a Methodist Church credo of militant support of the nation worthy of a church whose founders would surely deny and repudiate those statements of disloyalty.

Columbus, Miss.

WISE OR OTHERWISE

By Rev. James H. Felts

Most of the things that offend people are largely imaginary.

Being sensitive is a mighty poor asset in business, social, professional or church life.

When a preacher "cleans up" TWO parsonages at moving time "righteous indignation" is justified.

Friendship is a nearly impregnable fortress in life's battles.

When a preacher is "out of soap" he lambasts his congregation, or talks through his hat.

The place of worship represents the taste, strength, ability and devotion of its membership.

He imagined he had a diseased heart. He nursed his imagination until "heart trouble" became real and permanent—AND FATAL.

A little dog chasing his tail travels fast, but like certain men you know, never gets anywhere.

A superannuate preacher is like a peg with nothing to hang on it—neither ornamental nor specially useful.

I know a fine young preacher. He is a B. A., M. A., B. D., a Duke graduate, and is unusually well married to a Duke graduate. He is very popular with his people and in demand. But it is said, "He has an old head on his shoulders." Pity. He will have to be made D. S., be given D. D., made Bishop, or SUPERANNUATED.

True or false? Imaginary ills are worse than the real ones.

If we abide by the principles taught in the Bible our country will go on prospering and continue to prosper, but if we and our posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.

—Daniel Webster.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

(Continued from last week)

The conference periods in the afternoon proved most helpful, especially the discussion of the organization of the Woman's Society of Christian Service.

Seashore District, August 22—at the meeting in Bay St. Louis, Mrs. L. J. Power presided and Mrs. C. M. Shipp conducted the devotional. At noon, 62 auxiliary members and 3 pastors sat at the luncheon table, fragrant with clematis running its entire length, from which peeped potatoes, carrots, pepper, peaches, oranges, tung nuts, etc. Four women migrants stopped in to tell of their experiences and share the lunch.

Hattiesburg District, August 23—Mrs. E. E. Deen presided at the Bay Springs meeting and was assisted in the devotional by women from First Church, Laurel. Mesdames Peel and McKinnon, of Waynesboro, introduced the program in "migrant" style. One hundred and thirty-one auxiliary members and one pastor attended, and the presence of Miss Betty Ridgeway, president of the Mississippi Branch of the former Methodist Protestant Church, and a large group of its members was an inspiration. In the afternoon, Miss Mary Cameron, who is now working in Vashti School, Thomasville, Ga., was a visitor. Large baskets of fresh vegetables centered the luncheon table, and during the hour twelve boys and girls told of the life of children who "follow the crops." A can of the vegetables or fruits which each had helped to pick, was added to the baskets of fresh vegetables, and at the close of the meeting taken to a superannuated minister in the district.

Meridian District, August 28—Rev. N. U. Boone conducted the devotional at the meeting in Central church, Meridian, and Mrs. L. O. Todd presided. An added feature of the program was the appearance of Miss Lillian Knobles, recently returned from China, who brought news of the Mississippi girls there. At noon, the one hundred and ten auxiliary members and five pastors were served a "grown in Lauderdale county" luncheon, and the slices of crimson watermelon added a brilliant note to the table decorations of flowers. A "jalopy" drove in during the luncheon, and a group of migrants alighted to present their problems.

Brookhaven District, August 29—At Crystal Springs, Mrs. C. E. Mullins presided. Miss Sarah Bennett, who sails this month for Brazil, brought the devotional. The luncheon table was attractive with bowls of colorful fresh vegetables and the menu featured the tomato, for which Crystal Springs is famous. A musical program was followed by a visit from four migrant women who were en route to other sections to gather crops. As a fitting closing for the day's program, Mrs. W. B. Hulsey presented a life membership to Mrs. B. D. Flowers, as a recognition of her services from the Quentin auxiliary and its friends. A special courtesy to the speakers of the day was the gift of beautiful corsages. One hundred and eleven auxiliary members were present and eleven pastors.

Vicksburg, District, August 30—Mrs. T. H. Fore presided and Rev. Otto Porter

brought the devotional at the meeting in Crawford Street church, Vicksburg. One hundred and seventy-five auxiliary members and thirteen pastors were present. At noon the luncheon was enjoyed around a table upon which the heads of cauliflower, bunches of radishes, bunches of carrots, etc., gave the appearance of gorgeous flowers. Four women from "tomatoes, strawberries, cotton and lettuce," appeared to tell of the hardships of following the crops. Mrs. Annie Lee read Elsa Gidlow's poem "Migrations."

The Jackson District meeting will be held later.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Sherard, Miss.,
September 5, 1940.

Dear Co-Workers:

The Charter Meeting of the Woman's Society of Christian Service is hereby called for September 23, at 9:45 a. m., at Winona, for the purpose of organizing the Conference Woman's Society of Christian Service. This meeting will be convened by Bishop Hoyt M. Dobbs, who will also conduct our morning worship and preside until a temporary organization is set up.

The business of the meeting will be to elect Conference officers and to elect six delegates to represent us at our Jurisdictional Woman's Society of Christian Service.

Dr. W. B. Selah, of Memphis, will bring our Inspirational Address. Rev. R. G. Lord, pastor-host, will conduct the opening worship of the afternoon session. Mrs. B. W. Lipscomb will install the officers and conduct the Charter Service "The Dedication to Advance."

Each adult auxiliary and each Wesleyan Service Guild is entitled to one official delegate. This will be the voting strength of the meeting. However, there are many who are interested in this new organization, women, pastors, laymen, and we invite you to drive to Winona and be with us on this historic occasion.

The hostess society will arrange for our lunch to be served in the Educational Building for our convenience. This lunch will be the usual price of fifty cents. To insure no delay in serving this lunch, please, as soon as possible, make reservations for your group. Time will be precious in this one day Conference meeting, so let us plan to use it, not lose it. These reservations should be made with Mrs. J. W. Conger, of Winona.

Instruct your delegate to bring the Charter Certificate of your local Woman's Society of Christian Service, as this will be her credential. Also, as soon as she is seated in her district section, she shall give to the acting district secretary the number of members in her local group. Each district secretary will need to make a report on the total membership of her district.

As there are no Conference officers at this time, this meeting is called by your Conference Organization Committee, appointed by the Woman's Section of the Joint Committee of Missions and Church Extension.

Signed: Mrs. W. H. Ratliff, Greenville District, Chairman; Mrs. R. P. Neblett, Aber-

deen District; Mrs. Jasper Weber, Columbus District; Miss Mary English, Sardis-Grenada District; Mrs. D. H. Hall, Corinth District; Mrs. A. Y. Sturdivant, Greenwood District.

WE ARE AMBASSADORS!

(Continued from page 6)

stances were personal hobbies or even prejudices about unimportant aspects of the faith.

An ambassador must be able to show his credentials if his authority is questioned, or doubted. Saint Paul's first-hand experience with the risen Christ on the way to Damascus was his commission and he would allow no man to challenge it. The transformation was so vital that his associates inevitably knew that something had happened to him, without his having to tell them. Emerson used to say: "Men of God have always from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer." Christian character and experience authenticate themselves and provide credentials which the world soon recognizes.

First-hand experience of God's redeeming love is better than second-hand religion. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," is Saint Paul's declaration to Timothy. We must try to keep unclouded in dark days our vision of God for therein lies the source of our authority. Its possession is our credential. This necessitates adequate time for meditation and prayer and the adaptation for modern usage of ancient techniques of spiritual experiences. The age cries for seers but seers are the product of long discipline and training.

To be an ambassador needs not only adequate training, but pre-eminently unshaken loyalty to the homeland. The Christian ambassador can never forget that his "citizenship is in heaven." In all his actions he too sees things under the aspect of eternity. Fifteen centuries ago when Augustine witnessed the collapse of contemporary society in Rome he turned to contemplate, "The City of God," and left us his glorious vision of it.

The message which you and I are joyfully to proclaim is that God was in Christ reconciling the world unto Himself and that He will have all men to be saved and to come to the knowledge of the truth. He is seeking to bring an erring, lost humanity to its senses, wooing it with winsome love, calling it back to joy and peace. That is our task today. It is hard to hold fast to love in the presence of blitzkriegs and not be tempted to answer violence with violence and fight fire with fire, but the church has the answer. We have relied in vain on commerce and science and education and many other things to save us. Surely we are convinced now that only God's plan will work, and it is high time for our generation to be persuaded to try it.

—The Presbyterian Tribune.

Self-reliance is a necessary pillar to ideal Democracy: and any policy that tends to destroy self-reliance in like degree destroys democratic ideals.—Leon C. Phillips, Governor of Oklahoma.

It is hard to believe the noble game of baseball is only 100 years old. There are umpires who haven't been right for longer than that.—Portland Oregonian.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 22, 1940

By Rev. W. C. Newman

THE VOICE OF WISDOM

Lesson Text: Proverbs 4:10-27

Golden Text: Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

The Hebrews thought most highly of wisdom. Their literature abounds in wise counsel, especially to the young. The elders, or old men, were revered for their knowledge and experience, and were heard with reverence both in the counsels of the city and nation, and in their advice to individuals who sought them out for that purpose where they sat at the gate of the city.

One Generation to Another

"Old men for counsel, young men for action" is an old saw. But with the unprecedented freedom of the young people of our day there seems to have grown up a contempt for the teachings of their elders. Our generation has been quick to reject the accumulated wisdom of the race, and to throw over moralities that have long been regarded as the basis of all good living.

When the modern, young sophisticate was told by his father that it was time they had a heart-to-heart talk about "the facts of life," he quickly replied, "All right, Dad. What do you want to know?"

The Voice of Experience

But this contempt for the counsel of the elders is not confined to the young. There is a spirit among us today that declares everything in the past to be inferior and out of date. I do not belong to the opposite group who continually hark back to "the good old days," and believe everything new is heresy. But just because a truth is old, and perhaps a little trite from being often quoted, I will not discard it as being worthless. Its age does not lessen its value nor detract from its truthfulness.

The old folk have lived a long time and learned much which would greatly facilitate the business of living for the young if they would "Hearken to the voice of thy father." That is the burden of this selection from the book of Proverbs:

"Hear, O son, and receive my sayings;
And the years of thy life may be many."

Sophistication or Wisdom?

One of the mistakes we moderns make is to suppose that education is synonymous with intelligence. One may be the recipient of many college degrees and of much learning, yet live unwisely. On the other hand one of the wisest men I have ever known had no opportunity for formal education.

It is not learning alone which constitutes wisdom. John Wesley has it "learning with piety." Those who quip at morals and wisecrack about righteousness may be ever so sophisticated in the ways of the world, yet utterly stupid in the things that really matter. One may wear an evening dress with utmost grace and ease, dance with delightful rhythm, be quick at facetious repartee,

and know how to "hold her liquor," yet miss the whole meaning of life. As the poet put it:

"Be sweet, my Dear;
Let him who will be clever."

The Authorities

With the spread of newspapers, books and magazines, giving ample opportunity for any quack to air his opinions, it has become difficult for some people to determine who and what is right. We are much inclined to draw our ideals from newspapers and our standards of conduct from the moving pictures. Hollywood and cynical writers have had altogether too much influence over our living. Many have pretty well abandoned the Bible and the voice of religion as their spiritual and moral guides.



JOLLY B. HARPER, Cedar Grove, District Representative, wins.

This is sheer folly and accounts for a host of broken lives and human misery.

The School of the Christian Home

Nor can we miss the obvious tendency of modern children to disregard the wishes and teachings of their parents, and the tendency of modern parents to hand over too many functions of the Christian home to other institutions.

"When my father and my mother forsake me, the Boy Scouts will take me up," might well be the modern child's version of an old scripture.

Once the home's principle duty was that of instruction. In it the children learned to work and to play constructively. Parents gave that necessary instruction for practical and useful living. Today if a girl wishes to learn to cook and to sew, or a boy wants to know how to plow and to plant, he or she must go to the public schools and college for that knowledge.

But more tragic than this is the fact that if the modern child wishes to learn of morals and religion he must seek it far from the home and hearthside.

God, the Source of the Christian's Wisdom
Unashamedly the ancients sought their knowledge of right and wrong from the

character and will of God. "The fear of God is the beginning of wisdom" they said. And he only is wise who seeks to know and to do the will of God. He is like the man who builds his house on no more firm and lasting foundation than the shifting sands on the seashore. So said Jesus. And Jesus was wise.

THE WEIGHT OF WORDS

By Rev. R. T. Hollingsworth

It is so much better for one to rejoice over the result of kind words he has spoken than to be forced to grieve over the harsh words he has uttered. "A soft answer turneth away wrath"—yes, that and even more. It makes wrath almost impossible. No person ever regrets the harsh words he did not speak.

Of course the meaning and feeling of words depend largely on the condition and manner in which they are spoken. One of the happiest expressions I have ever heard was said to me in irony. We were eating in the prep dormitory dining hall at Millsaps College. Clarence Sledge was eating on the opposite side of the dining hall from me. He finished before I did—a lot of people do—then he came straightway over to me. Stooping, he slapped me on the back of my head and said, "Holly, I don't think much of you." There went a shock through my body, ecstatic and adoring, for I knew that "Hunky" Sledge, as we called him, loved me, and the memory of him through the years has been a treasure house of consecrated joy.

When I think of the blessings of kindly intended words my heart will hardly behave for joy.

Many months ago there appeared in our good Advocate, from the pen of one of our eminent preachers, a brief article on, "The luxury of forgiveness." In his glowing and pertinent words he made the gentle reader feel the luxury.

The use of kind words is a luxury also. Too many of us use them far too sparingly.

May I close with a brief poem written by my mother, who was a school teacher in Chickasaw county, Miss., for more than forty years.

Did you ever think of the weight of a word
Which falls into the heart like the song of a bird,
And gladdens the spring-time of memory and youth,
That garlands with cedar the banner of truth.

Words are strong, they are mighty and brave;
They rescue nations—empires save;
They close the gaps of bleeding hearts
Which sickness and sorrow severed apart.
They twine a wreath whose beauteous flowers,
When placed on memory's urn
Will, in the longest, gloomiest hours,
To golden sunlight turn.

They form a chain whose every link
Is free from base alloy,
A stream where whosoever drink
Will find refreshing joy.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

TRAINING A PROPHET

I have sometimes speculated on what I would do if I had a million dollars. Most everybody who hasn't a million enjoys the inexpensive amusement of



Mr. Jones

this kind. I have fancied that if I had a million I would, among other things, endow the ablest-minded young preacher that I could find, and set him absolutely free from financial worries.

I would require him to spend three months in retirement every year, meditating, musing, studying. I would wish him to go to the woods, the seashore, and the mountains to commune with nature, worship God, and listen to the Divine voice. Then I would expect him to mingle with people, all kinds of people, the prosperous, the poverty stricken, the disinherited and the undone.

I would plan to send this prophet of mine not only into the pulpits of the churches, but also before luncheon clubs, chambers of commerce, and trades assemblies, bidding him to speak as the Spirit gave him utterance. I have pictured such a prophet accomplishing wonders, a veritable voice in the wilderness.

This sounds well and the idea has afforded me entertainment. I am not so sure it would work as well as it sounds. I am not convinced that it is possible to produce a prophet without risk on his part, some magnificent adventuring with everything he possesses at stake. In truth, I very much doubt it.

One thing which gives power and distinction to the ministry is the fact that every Sunday in thousands of pulpits ministers jeopardize their positions and incur the possibility of dissent and withdrawal of support from moneyed members who do not agree with the views expressed in the pulpit. On the other hand, I believe that every real man and woman respects and admires independence of mind on the part of a minister, even when they disagree with his views.

A man of independent means in the Christian ministry may frequently use his independence with splendid results. I hope there may be an increasing number of young men of independent means entering the ministry.

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ALBERT AND AUTHOR

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time there was a boy called Albert. Albert was fourteen and he had a hero. His hero was a certain man who wrote books. Albert read every one of the books he could get. Most of all, Albert longed to meet the author.

Albert often pictured to himself scenes where he was able to be of service to his hero. Burning house. Author trapped. Albert rushing. Rescue. Albert modest, black with smoke, and with a few (not too painful) burns, gently disclaiming virtue. Run-

away horse. Author clinging. Albert (who as a matter of fact knew nothing of horses) flinging himself at horse's head. Holding on. His hand being wrung by shaken author. Invitation to spend week-end at author's house in country. These and other dreams moved across the screen of Albert's glowing mind.

Nothing of the kind ever did happen. But it turned out that Albert met the author at a friend's house; and—as, alas! is so often the case after rich dreams of action—Albert was shy and could think of nothing to say. The author himself was magnificent. His voice rolled out. He was witty, brilliant, full of stories of adventure and life. Albert adored him, and finally plunged boldly and talked to him of admiring his books. Authors, like other people, are often pleased by the feeblest praise. So was this one. He and Albert became friends. Albert went home in rapture.

And so it came to pass in that summer that the author asked Albert to go with him for a week's walking tour (this story, you observe, is not located in America) with rucksacks upon their backs. Out started Albert and author. Everything went well. The author was a hearty companion. He talked freely of splendid things. Good food and beer in inns made him sparkle. Sun made him glow.

Then there came rain—a whole day's rain. It did not clear up. Albert and author got very wet. The inn that night was not good. The food was bad—tough cold beef, a small quantity of bruised lettuce and two exceedingly hard beds.

"This," thought Albert, "is fun. How amusing he will be. I shall hear in his conversation the beginnings of one of his screamingly funny books—perhaps dedicated to me:—To Albert, my good companion on the open road."

But Albert was wrong. The author did not find excessive rain, poor inns, bad food, hard beds, at all amusing. He grew gloomier and gloomier, peevish, and, saddest of all to say, quite dull.

Albert tossed upon his hard bed, miserable and apprehensive, for the author said he would not get a wink of sleep, he knew. Albert dared not speak; but presently he heard the sound of long and regular snoring. That night Albert had no colored dreams.

In the morning the rain had not ceased. The author was up when Albert awoke—up and very cross. He had lost his collar stud. There is, however, an end to the blackest night, for the day grew lighter, the next inn was good, the author was himself again.

The week as a whole was a success, but Albert was not quite the same. He did not, of course, think that all authors are frauds, or life disappointing, or walking tours a mistake, or dreams foolish. Only he did come to the conclusion that the Great are just a little less than great if they fail to see fun when life produces clouds, rain, hard beds; and he suspected that perhaps the Very Great finally rise triumphant in a wrestle with collar studs—those enemies of mankind.

Did I say his name was Albert? I wish to be truthful in every detail of this story. His name was not the manly Albert. His initials were the same as mine.—Reprinted by special permission of the author and The Christian Leader.

CONFERENCE COURSES AND THE CORRESPONDENCE SCHOOL AT EMORY

A few facts about the present relation of those on trial and others doing work in the Conference Courses of Study:

First: At the Uniting Conference and again in the new Discipline (1940) provision is made for a new set-up regarding undergraduates in the Conferences courses. Also provision was made, doing away with the thesis requirement for graduates of recognized theological schools.

Second: At once I began to inquire as to the earliest date at which the new machinery and the new law would become operative and was assured that by no possibility could these changes be made before the conclusion of the 1940 Conferences and to go forward with the old courses and the old requirements until January, 1941. As the new commission on Courses of Study does not receive its appointment until October 8-9, 1940, it is clear that no other option is left us.

Third: I have urged that the Board of Christian Education and the Bishops of the Southeastern Jurisdiction unite in releasing all B. D. graduates from further thesis requirements at once, but my advice—due likely to pressure of reorganization—has not been acted upon; hence we are just where we were before the churches united.

Fourth: Accredited Supply Pastors are not being required to pursue Courses of Study by several of our Bishops until the new courses appear. Each candidate, however, had better consult his Bishop.

Fifth: The school has no relation to the Candler School of Theology at present except as follows: The faculty of the Theological School is my faculty, and the university contributes room, heat, light, janitor service and telephone service gratuitously, and further, pays the Director his salary. In return the faculty receives a small stipend for correcting papers.

Sixth: The school has been "in the red" since 1930 until last year, when by drastic cuts in operation, especially in ceasing to produce printing for new courses incident to the coming change, we have managed to come out of the red to relative security. Of course, the new courses with the great amount of printing (if the present system is continued) will again put us deeply in debt.

Seventh: I have been generous in allowing credits for undergraduates for college work, although every credit has cut our income \$2.00; and further, have accepted Dr. Garber's proposal to substitute one B. D. thesis in lieu of one Area thesis. However, in this case and with the arrangement already agreed upon by him and Dr. Thomas, my predecessor, I have been charging the usual \$5.00 fee.

At the present, no one knows the future of the school, least of all its Director. If the Church wants us to go on, co-ordinated with the School of Theology according to the new law, well and good. That will mean complete revision of our operating plans. If, on the other hand, the Church thinks the ministerial Conference Board can better serve its need, we can "fold up" at any moment, as we have no vested interests. But please make it clear that at present we operate under the old plan of the Board of Christian Education, and all complaints should lodge there or with this office—not with the Candler School of Theology, which bears no more relation to our work and our policies than does Duke.

HUGH H. HARRIS, Director.

DEDICATION OF DUNDEE CHURCH

Please announce in the New Orleans Christian Advocate that Bishop Hoyt M. Dobbs will dedicate the Dundee Methodist Church, Sunday, October 13, at eleven o'clock, a. m.

All former pastors and presiding elders are cordially invited to attend this service.
W. T. PHILLIPS, P. C.

HARRISVILLE CHARGE—EXTRA

Dear Dr. Duren: Just a line about our work. Work on the charge is progressing fine. We have had a good meeting in every church and prospects are for a good close-out for the conference year.

We wish to announce the arrival of a son, William R. Irving III, on August 28. He weighed seven pounds and twelve ounces,, and both he and his mother are doing fine.

REV. AND MRS. W. R. IRVING.

WOMEN OF NORTH MISSISSIPPI CONFERENCE TO MEET AT WINONA SEPTEMBER 23

Women from all of the local churches of the North Mississippi Conference are expected to gather in the Methodist church at Winona, Monday, September 23, at 9:30 a. m. Bishop Hoyt M. Dobbs will be present to convene the meeting and perfect the organization of the Conference Woman's Society of Christian Service. Dr. W. B. Selah, pastor of St. Johns Methodist Church, Memphis, Tenn., will be the featured speaker. The consecration service will be conducted by Mrs. B. M. Lipscomb, of Lexington, Miss. The pastor-host, Rev. R. G. Lord, will conduct the afternoon devotional service.

Lunch will be served at a nominal price to all who come, by the ladies of the local church. Those who expect to attend are requested to notify Mrs. J. W. Conger, Winona, Miss.

REVIVAL AT GREENWOOD, LA.

We have just concluded our eleven-day revival meeting here at Greenwood, with the help of Miss Daisy Davies, of Atlanta, Ga., who did the preaching. Her messages were very heart-searching, thoroughly logical, deeply convicting and full of the power of the Spirit of God. Her delivery was unusually impressive and well received by all. All the services were well attended and the people responded well, listening with intense interest and being moved greatly at times.

I feel that this congregation and community have been greatly uplifted and many have expressed determination to live more consecrated lives. We received twelve by profession of faith and four by certificate.

Miss Davies goes next to give a series of addresses to the preachers of the Missouri Conference, meeting at Cameron, Mo.
FRANK C. COLLINS.

YOUTH CRUSADE WEEK AT FRANKLIN, LA.

The week of August 18th was set aside by the young people of the Franklin Methodist church as Youth Crusade Week. The guest speakers for the evening meetings were pastors from adjoining churches.

On Monday night, Rev. Virgil Morris, of Lafayette, brought the young people a mes-

sage on "Our Personal Relationship with Christ."

On Tuesday evening, Rev. Fred Flurry, of Jeanerette, presented the message of "Sharing Christ with Others."

Rev. W. E. Trice, of Second church, in New Orleans, gave the young people a message on Wednesday evening on "Living Christian Principles in Our Daily Lives and Making Our Christian Purposes Felt by Those about Us."

Rev. Oakley Lee, of Houma Heights church, in Houma, brought a message on the "Crises of Life and the Way in Which Christian Young People Can Meet These Crises," on Thursday evening.

The services were concluded on Friday night with a lovely and inspirational consecration service, which was led by Rev. J. T. Harris, pastor of the Franklin church.

After the services each night an open forum was held in which everyone participated by asking and discussing different problems that were presented. The young people enjoyed entering into the discussions and these open forum sessions proved very beneficial.



REV. VIRGIL D. MORRIS, Lafayette, La. He is a winner both as pastor and district leader.

At the close of the open forum sessions all the young people joined in the singing of folk songs, rounds, action songs and Negro spirituals. Each evening meeting was closed by singing "Taps."

The week was one of great spiritual blessing and fellowship for all the young people and from this week each young person received a clearer idea what it means to live a Christian life. Everyone is looking forward to another Youth Crusade Week next summer.
REPORTER.

VACATION SCHOOL AT START. LOUISIANA

We had one of the best Daily Vacation Bible Schools here we ever had. Our school opened July 22 and closed July 27, with an enrollment of 60 and a general average of 56.

Rev. A. M. Wynne and Mrs. Mitchell had charge of the school. Our theme song was, "More About Jesus." Beginning at 8 o'clock, the program included twenty minutes of worship, thirty minutes of story demonstration by Bro. Wynne, thirty minutes of Bible study, twenty minutes of play, fifteen min-

utes for music and forty-five minutes for handwork.

The teacher of the Cradle Roll department was Mrs. Gladys Robinson, assisted by Mrs. W. S. Mitchell. They had outline pictures of birds, animals, flowers and fruits of the Bible and scripture readings. The handwork consisted of making mats and Indian caps with colored feathers.

The Primary teacher was Mrs. Wynn, assisted by Mrs. Jimmie Robinson. The Bible work was a study of Jesus. The handwork, Indian tents and Japanese fans and lanterns.

Mrs. H. C. Cole, teacher for the Juniors, made use of outline pictures and texts and studies about "The Land Where Jesus Lived." Handcraft consisted of door stops, picture frames, bracelets and neck chains.

The Intermediates, under Mrs. Marie White, studied "Children of Other Lands," their homes, games, etc., and Christ the Father of them all. They had also the book of Mark. They made flowers of crepe paper and purses of cloth.

We learned new songs—"I Would Be True," "The Bible is the Best Book," "I'll Bring the Best My Hands Can Do," and several others. A little crippled lady, Miss Dorothy Letlow, in a wheelchair taught and assisted in making the flowers.

On Wednesday, the 24th, we had a song and prayer in memory of dear Mr. V. O. Stamps. On Friday, a picnic dinner and program, and all voted for another school next year.

MRS. W. S. MITCHELL.

REVIVAL AT HAZLEHURST

We have just closed the second of two revivals held for the people of the Hazlehurst church. Our country-wide young people's revival was held at Gallman in July, with the preaching by Rev. T. E. Nicholson, of Utica. Excessive rains hindered the cause greatly, but the preaching of Bro. Nicholson was of a high order and good was accomplished.

Our annual revival for the church here began on Sunday, September 1st, and closed the following Sunday night. Our district superintendent, Rev. R. H. Clegg, preached on the first Sunday night, and after that Rev. Otto Porter, of Vicksburg, did the preaching, except one sermon by Bro. Dement, who led the song services throughout the revival.

These brethren were at their best in this revival and the membership of the church and community showed their appreciation by their presence and interest. Congregations were large and interest was unusually good. We were greatly favored by visits from our brethren in the ministry, seventeen preachers being present at one or more of the services, fourteen of them at one service. Eighteen persons have been received into the church following the revival, five adults and three children by vows and the other ten by certificate.

J. B. CAIN.

BROOKLYN-BOND CHARGE UNION

The Brooklyn-Bond charge, composed of four churches, has a League Union all its own. At a recent meeting of the Union, more than eighty young people were present. Maxie, Brooklyn, McLaurin and Bond churches were all represented. Doyle Boutwell, of McLaurin church, is president; Inez Atchison, of Bond, vice-president; and Florence Trotter, of Maxie, secretary-treasurer. In addition to the business of the League

itself, the Union is contributing much to a healthy charge spirit. Rev. A. M. Ellison, Jr., is the pastor.

PELICAN CHARGE

Dear Dr. Duren: If you will permit, I shall make a brief report of the Pelican charge.

The first of the year we had a Christian Workers Training Course in the Pelican church, which was taught by our executive secretary, Bro. Dameron. A number of our people took advantage of this course, which has meant a great deal in our church work throughout the year. Later our Harmon people participated in the training school at Coushatta, and that has been a great help to our Harmon church.

Our revivals were well attended and good interest was manifested in each of them. Rev. J. E. Cochran, of Shawnee, Okla., assisted us in the Pelican and Harmon revivals, each of which was a ten-day meeting. The messages were of an excellent type, the fundamental teachings of the Bible on such subjects as Stewardship, Plan of Salvation, Sin, etc., being lifted up. Brother Cochran is a unique evangelist, and any one requiring the services of an evangelist who will do a permanent piece of work would do well to secure his services. He has some open dates for the fall months and may be reached at 923 North Hobson Street, Shawnee, Okla.

In the other two revivals, at Naborton and Benson, the pastor did the preaching, being ably assisted in the song services by Bro. Ed Fultz at Naborton, and by Bro. Dupre at Benson.

All signs point toward being able to show a good report at Conference, substantial increase in membership, Golden Cross and Advocate subscription quotas in full, and regular finances in full. Other encouraging indications are increased salary, complete waterworks installed in the parsonage, and other improvements which we shall not take the space to indicate. We are grateful for a good year, and we hope we may continue to be used in the service of the Master wherever he would have us labor.

G. H. CERRY, Pastor.

INVOCATION OFFERED AT THE INAUGURAL CEREMONY OF THE HONORABLE SAM HOUTON JONES, IN BATON ROUGE, LA., MAY 14, 1940

By Rev. Benjamin F. Rogers

Almighty God, our Heavenly Father, who art the source of all life and wisdom, grace and truth, we would acknowledge Thee as the Supreme Ruler of the universe, our Creator and Preserver. On this glad but solemn occasion we would humbly submit our wills to Thine, earnestly beseeching Thee that Thou wouldst enable us to see

the path of wisdom and give to us the courage to walk therein.

We thank Thee, O Lord, for the innumerable evidences of Thy divine grace and favor; for our great country with all of its vast natural resources and material wealth; for the civil and religious heritages which is ours; for the wisdom and courage which Thou didst give to our forefathers when they sought to establish here a form of government under which men might be free to carve out their own destinies in keeping with the principles of honor, justice, righteousness and truth. Today when a large portion of the world is engaged in a terrible war because of age-old hatreds, recent persecutions and aggressions and to satisfy the insatiable desire for power on the part of wicked and designing men who have turned their backs upon Thee, we are doubly thankful for the land in which we live. Help us, our Heavenly Father, to hold aloft the banner of righteousness, liberty and justice and to keep a proper sense of values in the midst of a confused and confusing world.

We pray for the president of the United States of America. Guard and guide him and his associates who are charged with such heavy responsibilities at this hour, to the end that peace and the ideals of our



REV. W. T. GRAY, Indian Bayou, La.
Difficulty does not daunt him.

great democracy may be preserved.

Most earnestly, our Father, we would invoke Thy blessings upon the Commonwealth of Louisiana and all of her people. Grant that the ideals and principles of the meek and lowly Nazarene and of the prophets of old may be enshrined in the hearts of us all. While we would recognize that it has ever been true that "the way of the transgressor is hard" and that "whatsoever a man soweth that shall he also reap," we pray that we may once more have a united people living together in harmony and peace, each being concerned about the health, happiness and prosperity of the other. May this vast concourse of citizens realize afresh the great and eternal spiritual values of life.

Grant, we beseech Thee, to our friend who today takes the oath of office of Chief Executive of our state, a double portion of Thy Spirit. We thank Thee for his life and character and the noble motives of his heart and soul. May he ever keep his mind and heart open to the promptings of Thy Holy Spirit as he seeks to steer our ship of state through the turbulent waters of political cross current during the ensuing four years. Give him strength and health and an abundant supply of patience and wisdom as he performs the duties which shall be his. And may we who are gathered here today and all of our citizens who are listening in over the radio solemnly pledge ourselves to assist him and all of our public officials

in their task of giving to our people an administration of public affairs that will be most pleasing in Thy sight.

These blessings we ask in the name of the Prince of Peace. AMEN.

A CHALLENGE TO LOUISIANA METHODISM

Dear Dr. Duren: I desire to address this message to the Board of Missions and Church Extension, district superintendents and pastors of the Louisiana Conference.

In east Louisiana, West Carroll parish, on Bouef River, there is an outstanding challenge to Methodism to do some constructive missionary work.

It was my good fortune and great opportunity to assist Rev. J. C. Price, pastor at Pioneer, La., in a meeting in Goodwill community, for ten days. In this community there are some six hundred families who have come from Arkansas, Texas, Louisiana, Mississippi, Georgia, Tennessee and Alabama, all of whom are good people who moved from their native home into this community to begin life anew.

The Baptist church, through its Board of Missions, has a church already established and pastored by Rev. Mr. Cantwell, a consecrated man with college degrees, who is on the field (we held our meeting in his church), and no finer man have I met in many days. He has about one hundred members now.

Five years ago, there was not a field cleared in this whole section. Today there is a home on almost every forty acres, a road on every section line, a public school with 350 pupils last year and a possibility of 450 this year. Electric light facilities are available to everyone.

Rev. J. C. Price, the pastor of our Methodist church, began work in this community early this year, and through his unselfish and untiring efforts we were able to organize a new Methodist church with 25 members, also to secure one acre of land upon which to build a church. He has made an appeal to the E. L. Bruce Lumber Co., Memphis, Tenn., to assist him in the building of the church, also he has sent out a letter to many sections of the state, to men of influence and ability, to consider this wonderful missionary opportunity.

May I make this appeal to the district superintendents and Board of Missions and Church Extension to look into this matter? If we are going to spend money for missionary work, here we have a golden opportunity.

We quarrel and complain about other churches taking the rural sections and, instead of our going into the highways and byways, we fail to place our money where it will accomplish the greatest good. Bro. Price is giving his time, using his car and

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getting only a pittance from the Mission Board. It is a shame and we must answer at the Judgment for our indifference to the need in this and other sections. It is a real Macedonian cry. Sixty per cent of the settlers in this area are Mississippi Methodists, good folks who have gone in there to try and get another start. Will Methodism let our own people cry for help, and not go to their aid? Will they let their children drift into other churches and other communions when we have the money, the men and the ability to establish this work and maintain it?

We need in this community a church building with at least a seating capacity of two hundred and fifty, eight or ten Sunday school rooms, lights and other equipment to serve and accommodate this teeming group of youths and children.

For further details concerning this all-important field, write Rev. W. L. Doss, Jr., superintendent of the Monroe District of the Methodist Church, or Rev. J. C. Price, pastor, Pioneer, La.

May the spirit of the Lord move upon us to aid in this great field, and in so doing establish a church here for these good folk.

Respectfully,

J. F. DRING,

Evangelist.

ESTELLE ZEPPERNICK CONNOR

Whereas, God, in His infinite wisdom, ended our earthly association with our dear friend and faithful missionary member, Estelle Zeppernick Connor, and has left us fond memories of her cheerful and loving disposition, her untiring service to her society, and her sweet devotion and loyalty to her friends; therefore be it resolved,

That the memory of her happy Christian character will always be an inspiration to us, and that her presence in our meetings will be greatly missed; and

That we extend our deepest sympathy to her bereaved family; and

That a copy of these resolutions be sent to the family, our county paper, the Christian Advocate, and recorded in the minutes of the Missionary Society.

MRS. R. L. RHYMES,
MRS. S. W. HARKINS.

MISS JOYEE BURTON

Miss Joyee Burton passed away at the family residence in Montrose last Wednesday, August 28, after a prolonged illness.

Miss Joyee was always one of the most dependable workers with the children of the church until her health made her give up her work. She united with the Methodist Church early in her life and was a most faithful member until her death. She was continually sending flowers or some other gift to those whom she knew to be ill, fully portraying her name, Joyee.

Miss Joyee was a teacher by profession and was well loved by her pupils and the mothers of the little ones whom she taught. She had taught in schools at Homewood, Montrose, Norfield, Collins and other places.

Her father, the late Prof. L. L. Burton, was a teacher in the Conference Training School here at Montrose.

Miss Joyee is survived by her mother, Mrs. L. L. Burton, Montrose; two sisters, Mrs. C. F. Neill, Jr., Montrose, and Mrs. S. N. Boyd, Ripley, Miss.; and one brother, M. L. Burton, Indianola, Miss.

Funeral services were conducted from the Montrose Methodist church, August 29. Rev. J. H. Cameron, pastor, was assisted by the

Revs. W. L. Blackwell, Geo. H. Jones, H. E. Raley and L. E. Lightsey.

J. H. CAMERON.

BOOKS

(Continued from page 5)

history of the great religions of the world is illuminating indeed. This is especially true of what the author calls the "creative" phase. The vividness of his treatment is seen in his study of decadent religions which he describes as "timid," "uncertain," "weak," "inert" and "helpless" with "ecclesiastical flunkies," "parasitic monks," and dispensers of "hocus pocus" for ministers—men who live upon rather than for their people. All of these terms do not appear in any one place and they are used with reference to religion in general.

Among the very striking and suggestive passages, we would mention the description of the present world situation as "evil liquidating itself," the plea for a world-minded religion, and the intimation that the appeals of politicians to religion are really defeatist wails intended to bolster a failing cause rather than expressions of faith and personal commitment. Equally impressive is the suggestion that defection from dying religions begins simultaneously with the intellectuals and the labor groups, the poles of culture, and that such religions lose the support of even their own colleges.

A Faith to Affirm, by James Gordon Gilkey, D. D., LL. D., Litt. D. The Macmillan Company, New York, pp. 170, price \$1.75.

This book is a restatement of the speculative theories of the so-called liberal group of Christians. To ask an orthodox Christian, not a crank, to believe that Jesus was not divine, but human like all the rest of us, that the miracles attributed to Him were mere legends, that His death had no atoning significance, and instead of the Resurrection and immortality to substitute a question mark, we think is nothing less than asking him to become an infidel. The chapter, "Does God Intervene?" cuts away the very foundation from prayer by making it a kind of interior exercise by which we turn ourselves into the groove of God's inflexible purpose. The chapter on "Sin and Sinners" repudiates the scriptural and theological teaching in toto and explains it as a taint remaining from our "animal forbears"—ape, monkey, tiger, or what have you. The author plainly holds that we shall come to perfection by a slow process of evolution in which we largely hold the power as to its direction. Death is described as an "imminent and inevitable adventure," and the future a long evolutionary process. "What will that new world be like? We confess we do not know." Personally, we cannot feel that this book will do much to stabilize faith.

THE RADIANT FACE

By Rev. James M. Lewis

We are told that some psychologists can read a person's character by looking at his face. The face reveals what the person is. That is largely true in reference to Christian people.

There is something about Jesus Christ that puts a glow in the heart of His children which is reflected in their faces. Now, to get that radiant glow in the heart is no easy matter. It comes only when everything has been surrendered unconditionally to our God through Jesus Christ. The heart must

be pure, must be Holy, and perfect love must dominate the heart before this holy glow of Jesus Christ can shine on the face. The one who has it is unconscious of the fact that it is shining in his face. The only thing he knows is that there is a warm, burning, happy feeling in his heart, because Jesus is dominating there.

I think the older a Christian gets the happier he should become. He should be of a grateful and happy disposition. He should praise the Lord every day for what He has done for him. I know that some Christians have a harder time than others, but that should only drive them closer to the Lord. Some preachers have served very hard works and have often been disappointed in their appointments. We are all guilty and we might as well admit it. Some of us, though, have let that disappointment get us down. There has grown up in the hearts of some, a very sour disposition, and it is expressed in their faces. Something has happened to their experience in Christ. What has become of that glowing experience of joy in the Lord they once had? We superannuate preachers, of all Christians, should be the happiest mortals on earth, and this radiance should be shining with a heavenly glow in our faces at all times.

"E'en down to old age, all My people shall prove

My sov'reign, eternal, unchangeable love;
And when hoary hairs, shall their temples adorn,

Like lambs they shall still in My bosom be borne."

McComb, Miss.

LOUISIANA CONFERENCE

New Orleans District—Fourth Round

Lockport, at Lockport, Sept. 22, 3 p.m.
Golden Meadow, Sept. 22, 7 p.m.
Parker Memorial, Sept. 25, 7:30 p.m.
Slidell, Sept. 29, 11 a.m.
Carrollton Ave., Sept. 30, 7:30 p.m.
Munholland Memorial, Oct. 1, 7:30 p.m.
McDonoughville, Oct. 4, 7:30 p.m.
Morgan City, Oct. 6, 11 a.m.
Houma Heights and French Mission, Oct. 6, 4 p.m.
Houma, First Church, Oct. 6, 7:30 p.m.
Covington, at Fitzgerald, Oct. 13, 11 a.m.
Pearl River, at Lacombe, Oct. 13, 4 p.m.
Chalmette, Oct. 14, 7:30 p.m.
First Church, Oct. 16, 7:30 p.m.
Second Church, Oct. 17, 7:30 p.m.
Aldersgate, Oct. 18, 7:30 p.m.
Franklin, Oct. 20, 11 a.m.
Gentilly, Oct. 20, 7:30 p.m.
Canal Street, Oct. 23, 7:30 p.m.
Eighth Street, Oct. 24, 7:30 p.m.
Felicity, Oct. 25, 7:30 p.m.
Donaldsonville, Oct. 27, 11 a.m.
Lutcher, at Lutcher, Oct. 27, 3 p.m.
Napoleon Avenue, Oct. 30, 7:30 p.m.
St. Marks, Nov. 3, 11 a.m.
Church of the Redeemer, Nov. 3, 4 p.m.
Rayne Memorial, Nov. 4, 7:30 p.m.
Port Sulphur—Date not set.
Pointe-a-la-Hache, Nov. 10, 11 a.m.
Algiers, Nov. 10, 7:30 p.m.

There will be a "Check-Up and Planning" meeting at First Church, New Orleans, Monday, October 14, 10 a. m. to 3 p. m. All pastors and at least one layman from each charge are expected to attend. Several new and important phases of our united Methodism program will be discussed and explained. Budgets for next year will be talked over in detail. Please be ready at your fourth Conference to report IN FULL on the Golden Cross acceptance for this year.

ELMER C. GUNN, D. S.

The word "discouragement" is not to be found in the dictionary of the kingdom of Heaven.—Melinda Rankin.

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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."--John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

THE PRAYER-ROOM TODAY

My Father, I would yield myself to Thy holy will. For the sake of needy men and women around me I offer myself to Thee, that they may miss no word that Thou canst speak to them through me, no gift of strength Thou canst give them through my hands. For the sake of this world that has forgotten Thee, I would myself draw nearer to Thee, that somehow my life may help to bring Thee back into the world's life. Wilt Thou think Thy thoughts in my mind, make my heart a channel of Thy love, make me crystal clear that Thy light may shine through me. Amen.

Rev J B Cain
Oct 11

Jesus Christ---Image of God

Jesus Christ is the brightness of God's glory, and the express image of His Person. Men may dispute on this point and on that in the region of our holy faith, and perhaps they will go on disputing to the end of time; but nobody ever argues about the character of Jesus Christ, this character which reflects the character of God as a still pool reflects the sky. We see Him in the Gospels, this Son of Man, so simple that the smallest child can understand and love Him; so great that while His feet are on the earth His head is above the stars, and all the love of this poor world of ours is only a little broken echo of the beating of His heart. We see Him stretching His arms wide to the whole human race, shutting out of His love, His fellowship, His understanding sympathy, nothing that breathes the breath of life or wears the form of man. We see always the strong, kind elder brother of the weakest woman, the most sinful man, the smallest child; always at home with all men, always accessible, always the servant of all; never patronizing anybody, never assuming a condescending air, never conscious of any barrier built by education, class, or birth, never treating even social outcasts with contempt. This is the revelation of the character of God. And it is correspondence with this character which is the test of the reality of our Christian profession both in our social order and in our ideals of state and empire, and in our personal and private life. (From Frederic L. Deane's "Followers of God" in "British Preachers," Third Series, edited by Sir James Marchant.)

—Zions Herald.



WALLET OF THE WEEK



MR. ROGER BABSON, candidate of the Prohibition Party for President, is quoted as saying that of families in America, not on relief, four out of five have no members of the family who drink, and of families on relief four out of five have members of the family who do drink. These words coming from the world's best-known statistician are entitled to serious consideration. Some of our so-called statesmen might profit by a little reflection on the comparison of liquor revenues with mounting public charities and our growing mendicancy.

* * *

SILVER CHLORIDE has been found to be a remarkably effective agent for the purification of water, according to Dr. Alexander Goetz, of California Institute of Technology. Dr. Goetz thinks that it may soon replace chlorine in the treatment of water. He says that from two to four dollars worth of silver would be sufficient to purify a million gallons of water, and although silver is a very poisonous metal, he thinks a person might get enough to turn his skin black, but never enough to kill him.

* * *

GROUPS PRAYING FOR PEACE are reported to have assembled all over the country. In the state of Wisconsin it is said that eighty-three thousand persons were in attendance at four gatherings—fifty thousand in one, twenty thousand in another, seven thousand in a third and six thousand in a fourth meeting. Whatever else these immense gatherings may indicate, they certainly give impressive emphasis to the fact of the will to peace on the part of the American people.

* * *

AN ORGANIZATION OF THE JOBLESS was proposed by the American Security Conference meeting in Chicago in the middle of August, and it is said that President Roosevelt promised his protection to an organization of unemployed and WPA workers. What advantage there may be in an organization to "adequately present" the viewpoint of the unemployed and the people who live on a WPA dole is not clear, but it is clear to any thinking person that it would mean the organization of another political factor in American life.

* * *

It is announced from Rome, according to the Associated Press, that a search for the grave of St. Peter has been instituted upon the order of Pope Pius. Just what value there may be in exhuming remains which tradition says have been twice removed already is not clear to us, nor is it more clear as to what means of identification may be used after these two thousand years. Perhaps the faithful seek in the case of Peter's grave what Jehovah refused in the case of Moses' burial place. It furnishes an opportunity for another story like that of Helena's discovery and identification of the crosses in Jerusalem.

BOULDER DAM is said to create the largest man-made lake in the world, Lake Mead. The lake has a storage capacity of 32,359,274 acre-feet—enough water to irrigate lower Colorado farms and run the enormous generators at the dam for a whole year if the sources of the Colorado River should dry up completely. This same principle and method have been employed in the valley of the Nile to save Egypt from the disastrous famines which resulted when the waters failed.

* * *

TO PREVENT FREE TEXT BOOKS in parochial schools in Mississippi, a suit has been instituted by a group of lawyers composed of Messrs. Forrest Jackson, Luther Smith, Lee D. Hall and H. P. Farish. The matter is due to come up before Chancellor Stricker in Hinds County in September. Of course the general ground of the suit is the constitutional separation of church and state, coupled with the fact that the parochial schools are not public schools and no state supervision or control is exercised in their regulation.

* * *

"SILENT DOG WHISTLE" was a sign which appeared in the shop window of a silversmith near Charing Cross Station in London some years ago. It referred neither to a dumb dog nor a soundless whistle. The secret, however, was that dogs hear noises which are pitched too high for human ears to distinguish. The whistles had the virtue of attracting the attention of the dog without disturbing the people who might be within the range of the ordinary whistle or dog call. Since that day the principle has been retained in a perfected whistle.

* * *

JAPANESE SCRAP IRON PURCHASES are still being made, despite the supposed American embargo, says **Scottish Rite News Bureau**. The statement alleges further that the merchant marine was taxed to find vessels enough to transport the shipments of scrap iron licensed for export to Japan during the last two weeks of August. During last year, it is said that eighty-nine per cent of the more than two million tons of scrap iron imported by Japan was from the United States. In case of war with that country, America may meet a ring of steel of its own forging.

* * *

TOYOHICO KAGAWA is reported to have been arrested on the charge of violating the military code. The arrest of Kagawa and his chief assistant, Rev. Kiyosumi Ogawa, is said to have occurred on August 25, but was kept secret until September 4. It appears that the occasion of his apprehension was found in articles submitted to various American periodicals and that speeches made by him are also being examined by the Japanese authorities. This, it appears to us, was to be expected at the hands of a government that subverts everything to its ruthless rule of iron.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

BISHOP CHITAMBAR'S DEATH

Methodism around the world was saddened by the announcement of the unexpected death of Bishop Jashwant Rao Chitambar of India. His death occurred on September 4, following a brief illness. He was born at Allahabad, India, on September 5, 1879, and was the son of a high-caste Brahman who had been converted to Christianity. He was educated at Lucknow Christian College and Bareilly Theological Seminary, and he held honorary degrees from several American colleges. He was well and favorably known in American Methodist circles. He visited New Orleans shortly before his return to India. At the time of his election to the episcopacy in 1930, he was the president of Lucknow Christian College, which is said to be one of the oldest institutions of its kind in Asia, and he has long been an able and worthy leader of Christian India.

METHODIST ORPHANAGE REMEMBERED

Mississippi Methodists are very happy and grateful for a bequest of \$50,000 made by Mr. Arthur Montgomery, of Atlanta, Georgia, to the Mississippi Methodist Orphans Home at Jackson, Miss. Mr. Montgomery, a native of Madison, Miss., had accumulated quite a substantial fortune as a leading organizer and owner of the Coca-Cola Bottling Co. Several years ago he gave to the Methodists of Madison a beautiful church as a memorial to his mother, and he has made contributions to its support since. He had reached a very advanced age and at his death a few days ago it was found that he had left the sum of \$50,000 to the Methodist Orphanage, and he also left an additional \$20,000 to the Methodist church in Madison. We have not learned the details, but we congratulate the Methodists of Mississippi upon the generosity and the loyalty of such a friend. Mr. Montgomery had no children of his own, only an adopted son, but by his splendid bequest, he makes dependent children of his native state his own. Bro. Montgomery was a member of St. Mark Methodist church, Atlanta, and we knew both him and his excellent wife who died a few years ago.

HARVEST DAY

According to a well-established Methodist custom, the orphanage work in Louisiana is supported mainly by two offerings made, one at Easter and the other in October, each year. This year the Easter collection did not quite reach the figure that had been hoped for. It was about the same amount as was contributed the year before, but not enough to take care of the normal expenses of the Home, and to make possible some necessary repairs and the payment of the quadrennial insurance on the

buildings. As a result of the failure to secure the needed advance, the management will be faced on October 1, with a deficit of something like fifteen hundred dollars.

Letters have been sent to every pastor and Church School in Louisiana calling attention to Harvest Day and urging increased liberality so that this deficit may be met and the institution be saved from even temporary debt. Bro. White, the superintendent, has the problem which confronts every family on account of the gradually increasing prices of all articles of food and clothing, except that his problem is multiplied many times over. We hope that Louisiana Methodists will not disappoint these children and those who carry constantly the burden of their care.

A PLACE OF PRAYER

Wesley's Chapel Magazine for July carries a brief but interesting article on the silent ministry of this historic shrine in City Road, London, in these days of war activity and struggle. In the early months of the year, its lovely flowers made it a kind of oasis of beauty in the waste and drabness created by the necessity and the preoccupations of the war. As such it revived in the soul of the weary passer-by reflections upon the peace and happiness of the yesterday preceding the conflict which now holds the metropolis in its iron grip.

Far more important, however, is the use which is being made of this Methodist chapel as a place of prayer. Day by day it is being used as a rendezvous for devout souls of every class and order who enter its hallowed precincts to plead with their Heavenly Father for themselves and their country in these days of strife and fearful foreboding. Among the pilgrims are many who are unknown to the place in normal times and under ordinary conditions. Over such a ministry, one can imagine that the spirit of the immortal founder broods with ecstatic joy.

A POLITICAL OLIGARCHY

The lamented death of the late Speaker William B. Bankhead furnishes another revealing incident concerning trends in American political life. We note from the press dispatches that Mrs. Bankhead is scheduled to inherit the place occupied by her late distinguished husband. As to Mrs. Bankhead's fitness and ability, we raise no question whatever. Our objection is to the assumption of the right by any group of political or party leaders to discharge the responsibility of the electorate in filling any representative office. That such is the case will be denied, but under the prevailing party system it is nothing less than that. This is no isolated instance, but it is a thing which is becoming so common as to suggest a fam-

ily succession and the setting up of a political oligarchy by public acquiescence. As we view it, it is an unwholesome drift and it means the creation of a centralized control of the people and their destinies. There is no respect of the electorate in filling any place by the decision of political dictators. It deliberately ignores the rights of the rank and file of the citizens.

As we see the practice, it is the principle of purging with a benevolent and an emotional garnishing, and it is no less an insult to the intelligence and the self-respect of the public. By the same process, it is proposed to dictate to the electors as to how they shall vote in elections of other benevolently-styled public servants. We refuse to concede to any person or party the right to conscript our allegiance. To us an oligarchy is an aggravated form of dictatorship. Few people seem to be able to overcome the temptations of power. They hoodwink the public with their zealous attacks upon the machine only to repeat the iniquities of their predecessors. Power-worship is one of the infirmities of the race, and one wonders if it might not be well to limit the tenure of all officers. By so doing, the training ground for political service would not be maintained at public expense and the efficiency of administration might not be hampered by a wretched policy of trial and error, as is now the case. It would also contribute to the practical and the workable aspects of democracy.

KEEP EVERY DOOR AJAR

A number of years ago, a young man just out of college confided to us that he was undecided as to whether he would accept the modest role of pastoral service, or would try to make a great preacher. We told him that we did not believe that it was necessary to make such a choice, but if we had it to do, we would choose the humbler way. Many times since we have met variations of the same problem and, after nearly forty years of personal experience, we know of no valid reason for reversing the judgment which we expressed to our young minister friend.

Only a few days ago, we had a communication from a young minister in which he said with manifest assurance, "I don't make a personal canvass for any cause." We offer no criticism whatever upon his motive, but we feel certain that in such a decision he is closing to himself some very valuable doors of opportunity. One of the best friends we have in the world was made through the presentation of a cause. From the beginning, it has been an unwritten law of our ministry to share in any necessary service, from that of being janitor up. We feel that there is more honor in shining at a menial task than in filling the place of a gilded statue at the most brilliant function. The minister, who starts out by fixing "deadlines" for his service, thereby establishes a rule which will make permanent every failure by muting the voice of experience, the best teacher one ever had. He also blocks the way to the discovery of unsuspected resources.

COLLECTIONS LAGGING

Since our editorial of last week in which we expressed apprehension as to the benevolent collections, we have received a letter from the treasurer of the North Mississippi Conference which abundantly justifies the fears which we expressed. The truth is that amazingly little has been turned in to the treasurer up to the present

time, as compared with collections of the same date last year. When this statement reaches our readers the session of the North Mississippi Conference will be only five weeks away, and unless something heroic is done, the benevolent interests of the church are going to face a serious situation.

To make this appear in a still more deplorable light, it is pointed out that while there has been a steady increase in all salaries there has been a steady recession in the benevolent acceptances. We have in type an article dealing with this very matter, which we were not able to get in this week's issue. We must not let our benevolent causes down in this tragic day of world affairs. We believe that our boards should practice the most rigid economy and that our churches should respond liberally that there may be no recession in our battle line.

Editorial Miscellany

By Dr. H. T. Carley

FALL FISHING

The best time to fish is when the fish will bite. It would be a great convenience to fishermen generally if some spokesman for the finny tribe would arrange to broadcast over some powerful radio station the good news, "We are ready—come and get us." The sportsman would thus be saved many laborious bait-getting expeditions and many fruitless trips to lake and stream.

Lacking this co-operation on the part of the fish, the only thing left to do is to keep trying until a favorable concatenation of conditions brings success—and then keep on fishing till luck changes. And then keep on till they start biting again.

Some fishermen, however, go by signs altogether, wasting no time, as they say, on useless experimentation. If the signs are right, the fish will bite, and if they are not right, you might as well stay at home and attend to business. Thus, some fishermen would as soon plant cotton in September as to try to catch fish during a full moon; and so eminent authority as Izaak Walton ends the introductory discourse to "The Compleat Angler" with the fervent wish that the east wind may never blow when an honest angler goes a-fishing. Other experts consult the barometer and the thermometer, while still others look up the almanac to get the zodiacal layout.

Me, I go fishing whenever I can. The spring is a good time; so is summer; so is the fall; so also is winter. In other words, I consult my own convenience—not that of the fish. Even under the most unfavorable conditions, there are likely to be a few simple-minded fish that haven't kept up with the signs—and they furnish as good sport and are as good eating as the wisest of them.

So I tried my luck the other afternoon. The moon wasn't right, the wind wasn't right, and the water wasn't right—but I went anyhow. The first few casts were fruitless; and then, bang!—I had a two-pounder! A few more casts and I had another, and another, and another, and another. And so on till I had eight.

I think I could have caught some more; but I had been fishing 50 minutes, it was getting late, I had to drive about eight miles to get home, I had had some fine sport, and I had plenty of fish. So I quit.

The best way to succeed in anything is to forget "signs" and "luck," and go to work.

WORLD-WIDE COMMUNION, SUNDAY, OCTOBER 6, 1940

Written by John S. Chadwick
For the General Commission on Evangelism

In this day of world bewilderment and well nigh despair, the Church of Jesus Christ alone has a message of "Peace on Earth." And for those who are of the company of the followers of the Prince of Peace, it is a time of searching of soul as we face the issue whether we have been faithful in teaching and in living the message the Head of the Church has given us to declare to men. We cannot put aside the indictment that the Church has failed of its duty, of its high privilege, through the year gone. Had we been faithful always in proclaiming His truth, in living His ideal of human brotherhood, would world humanity today carry the heavy burdens war has brought?

As the message to all the churches of our land and of the world declares: "In our badly shattered world, wounded by war, and frightened by force, it is our high privilege to emphasize the unity of all followers of Christ at His Table, and to point out the only sure hope of our humanity, the power of redemptive love of which the Holy Communion is a reminder."

The call to the churches is that on Sunday, October 6, there be a world-wide observance of the Holy Communion. It is our answer to the forces of organized hate that threaten not only the peace and security of all nations, but challenge our Christian ideals and principles. What better time for the answer than this day of human need. And what better expression of our loyalty to the Christ than the coming together about the Lord's Table on the same day of all Christians who thus witness their unbroken fellowship in Christ.

One of the objectives is that each local congregation of every evangelical denomination throughout the world will seek to have every member present at its own Communion Table on this day. Those members not able to attend because of illness or old age, should have the Holy Communion taken to them. No one should be overlooked. Each minister and local congregation should so plan that every member may participate in this sacred service, and thus have fellowship with all followers of Christ about "His Table of Remembrance." In order to secure the presence and participation of the entire local church membership on October 6, it is suggested there be sent out two-by-two a group of workers on Sunday afternoon, September 29, to visit every member of the congregation and request his presence on the following Sunday. This observance is being sponsored by the Federal Council of the Churches of Christ in America, New York City, and the World Council of Churches, headquarters in Geneva, Switzerland. Our General Conference of 1940 gave its pledge of cooperation in this program, and called on Methodists of every land to use the opportunity World-Wide Communion Sunday brings to all the followers of our Lord.

The General Commission on Evangelism of our Church, headquarters, Doctor's Building, Nashville, Tenn., urges each church to observe this World-Wide Communion Sunday. If any pastor desires special literature for this Sunday please write to the Department of Evangelism, Federal Council of the Churches of Christ, 297 Fourth Avenue, New York City.

This is more than a call to Methodist people to have part in a service of one day. We enter upon the Fall campaign in all our churches; this offers opportunity to every pastor to launch the program of the next

several months with increased numbers in attendance, and our people having part in an impressive service that will bring to them the challenge of their Lord to a re-dedication of their lives to His service. Some of the emphases of World-Wide Communion Sunday are:

A Day of Fellowship With All Believers. Methodism is not alone in declaring the unity of believers in Christ; none of our name and faith would make such claim. But if faithful to our commission, if willing to go "Back to Wesley," we are in the world today to preach and to live the gospel of human brotherhood. And the world moved by racial and national hatreds needs to hear the message, "All ye are brethren." At His Table we have communion with One who is alive forevermore, and communion with all who bear His name.

A Call to Repentance. With confusion of our sins, our failure to have some larger share in the work of our Lord, we come to



E. W. DAY, Morgan City, leader in the New Orleans District Advocate campaign. After he had secured the quota assigned him, he secured twelve subscriptions in three hours—ten of them new.

His Table. United Methodism has resources that give occasion for boasting of our numbers and our wealth. This is no day for boasting, rather a day for confession of our failures to use what God has given to each of us for service in His name. The greater day for Methodism is ahead—if only we are "willing in the day of His power." Confession of our failures, of our sins, must go before the day of greater achievements. As we kneel at the altar, what better prayer than the petition of one of old: "Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy way; and sinners shall be converted unto Thee."

Prayer for a Spiritual Awakening in the Church. May World-Wide Communion Sunday be a day of united prayer on the part of God's people for the coming of the revival. Many have prayed for its coming even while the day of a great spiritual awakening has been delayed. We have failed to give first place to the things of first importance. As Methodists our right to claim some large share in the building of the Kingdom here is in our loyalty to the program and the principles that gave Methodism to the world. When we cease to feel "a passion for the souls of men," we have denied our original faith. There are signs the day of awakening is near at hand; we

are beginning to see that "evangelism is the first task of the living Church."

As we come to His Table, our prayers joined with the petition of other millions, we will face this testing of our souls—are we willing to pay the price of a great spiritual awakening? One of our Methodist historians has said: "A conforming Methodism is just one among many denominations. . . . But whenever the moment comes that Methodism is ready to break the trammels of convention, to forget the trodden paths, to mount again for a new circuit through some new wilderness, or along some new border, then Methodism becomes aflame once more, and there burns again before the eyes of men that pillar of fire which John Wesley dreamed that the movement which he founded should ever be."

MAY WORLD-WIDE COMMUNION SUNDAY SEE THE BEGINNING OF THE WORLD-WIDE REVIVAL!

CASH FOR CHARITIES AVAILABLE TO CHURCHES UNDER NEW PLAN

As turning leaves warn of the approach of winter, churches of any denomination or sect all over the country are being offered a plan whereby their members can help to raise money to lighten the burden of charities and other activities which always grow heavier as the end of the year draws near. A large national advertiser is offering cash to churches in return for box-tops, labels, and wrappers from some of its most widely-used products.

From September 16 to December 2, 1940, Procter & Gamble will redeem Camay Soap wrappers, Ivory Flakes box-tops and one-pound Crisco labels at one-half cent each, and three-pound Crisco labels at two cents each, when they are submitted by recognized churches in combined total quantities of 200 or more. A slight change will be made in the offer for the Southern states of Arkansas, Tennessee, Georgia, North Carolina, Virginia, Louisiana, Mississippi, Alabama, and Florida, to include Oxydol instead of Ivory Flakes. In these states, Oxydol box-tops will be redeemable at one cent each. Checks made out to churches directly will be mailed about four weeks after receipt.

The sponsor suggests that churches wishing to cooperate in the plan, which has received the support of many religious leaders, make sure that all members are familiar with its provisions, and appoint a committee to handle the details of collections.

Procter & Gamble has chosen this way in which to contribute to the important work which churches are doing, especially as the winter season approaches. It is pointed out by the sponsor that funds collected under this plan can be turned over to the Red Cross or any similar organization engaged in war relief work, but that application for such funds must be made by a church, under the terms of the offer.

REVIVAL MEETING AT DURANT

The 5th Sunday morning in September will be the opening day of our annual revival meeting here. Our congregations throughout the summer have held up better than usual and the interest is fine. Bro. E. C. Driskell, of Vaiden, is coming to do the preaching during the revival. He is good help in a meeting and our people are looking forward to his coming with great pleasure. He is in great demand as a helper in these revival campaigns. He is very much liked by his people at Vaiden and West, and our people will hear him gladly.

E. S. LEWIS.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ON BEING FORTY

By Dr. F. W. Boreham

Life moves along so smoothly with most of us that there seems to be very little difference between one birthday and another; but to this rule there is one brilliant and outstanding exception. There is one birthday on which a man should certainly take a holiday, go for a quiet stroll, and indulge in a little serious stock-taking. That birthday is, of course, his fortieth. A man's fortieth birthday is one of the really great days in life's little story, and he must make the most of it.

If I were asked to preach a special sermon to men and women of forty I should have no difficulty as to a text. For, at forty, a man enters upon middle life. What could be more helpful to him, then, than a short, inspiring homily on such a text as Habakkuk's prayer: O Lord, revive Thy work in the midst of the years make Thyself known!

* * *

Middle-age is an isolated and distinctive phase of human experience. It is out of touch both with youth and with old age. It has a temper of its own; a mood of its own; a method of its own; and, therefore, a peril of its own. Forty is a particularly dangerous age. I have been recalling this morning some painful memories. In my time I have several times known that peculiarly poignant species of anguish that comes to us when we discover a cherished idol in ruins. Men, some of them ministers, upon whose integrity I would cheerfully have staked everything I possessed, suddenly whelmed themselves in shame and staggered out into the dark. It is an experience that makes a man feel that the very earth is rocking beneath him; nothing seems secure. But the thing that has profoundly impressed me as I have sadly counted such names upon my fingers is the fact that, without an exception these men were all in the forties, most of them in the early forties. Youth, of course, often sins, and sins grievously; but youth recovers itself and frequently emerges chastened and ennobled by the bitter experience; but I can recall no instance of a man who fell in the forties who ever regained his former standing. Men of forty tend to become self-reliant: they regard themselves as being beyond the danger-zone: they throw caution to the winds. Wherefore let him that thinketh he standeth take heed lest he fall!

The Age of Prose

The outstanding tendency of middle-age

is towards prosiness. Young people write poetry and get sentimental; so do old people. But middle-aged people seldom betray such frailties. A middle-aged man would as soon be suspected of picking his neighbor's pocket as of writing an ode or a sonnet. He would rather be seen walking down the street without collar or neck-tie than be seen shedding tears. The romance of youth has worn off; the romance of age has not yet arrived. He is between the poetry of the dawn and the poetry of the twilight.

* * *

And, midway between sunrise and sunset, comes the panting perspiration of noon. Youth is wildly romantic; middle-age is severely practical. Youth is impulsive; middle-age is cautious. Youth is capable of passionate enthusiasms and counts the cost too little; middle-age is stolid, cannot be swept off its feet, and counts the cost too long. Schiller argued from all this that man becomes less spiritual in the central span of life. The animal nature, he maintained, dominates the more generous qualities, and the least excellent ingredients of our humanity prevail. Newman held nearly the same view. In early life, he pointed out, a man finds it easy to be unselfish and will, under the spell of some vehement excitement, fling the whole world away and count that world well lost. But in middle life, he said, "material interests inevitably submerge a man's entire nature into selfish indifference towards all with which self is not concerned unless those interests are subdued by high religious and moral principle." Here, then, according to an army of authorities, are the stern and unalluring facts. What is the explanation of them? Why should the texture of a man's being harden and grow coarse in middle life?

What Shall We Drop?

The reason is not far to seek. When a man gets into the forties he feels that he must drop something. Having been all his life accumulating, he has become seriously overloaded. He has maintained his interest in all the things that occupied his attention in youth; while, all the way along the road, fresh claims have been made upon him. His position in the world is a much more responsible one; it makes a greater drain upon his thought and energy. He has married, too, and children have come into his home. There has been struggle and sickness and anxiety. Interests have multiplied and life has increased in seriousness. And the inevitable danger is that, becoming more serious, it will consequently become more sordid.

* * *

A man's life is like a garden. There is a limit to the things that it will grow. You cannot pack plants in a garden as you pack sardines in a tin. That is why the farmer thins out the turnips, and orchardist prunes his trees, and the husbandman pinches the grapebuds off the trailing vines. Life has to be treated similarly. By the time a man enters middle life he realizes that his garden is getting overcrowded. It contains all the flowers that he planted in his sentimental youth and all the vegetables that he set there in his prosaic manhood. It is too much. There must be a thinning out. And, unless he is extremely careful, he will find that the thinning-out process will automati-

cally consist of the sacrifice of all the pansies and the retention of all the potatoes.

Potatoes or Pansies?

Now when I address my congregation of people who are celebrating their fortieth birthday, I shall make a most fervent appeal on behalf of the pansies. Potatoes are excellent things, and the garden becomes distinctly wealthier when, in the twenties and thirties, a man begins to moderate his passion for pansies and to plant a few potatoes. But a time comes when he must make a stand on behalf of the pansies or he will have no soul for anything beyond potatoes. Round his potato beds let him jealously retain a border of his finest pansies; and, depend upon it, when he gets into the fifties and the sixties, he will be glad that, all through life, he remained true to the first fondnesses of youth.

* * *

A great divorce judge once declared that more tragedies occur in the eighth year than in any other. And Sir Philip Gibbs has written a novel entitled "The Eighth Year," in which he makes the heroine declare that, in marriage, the eighth year is the fatal year. "It's a psychological fact," says Madge. "I word it out in this way. In the first and second years a wife is absorbed in the experiment of marriage and in the sentimental phase of love. In the third and fourth years she begins to study her husband and to find him out. In the fifth and sixth years, having found him out completely, she makes a working compromise with life and tries to make the best of it. In the seventh and eighth years she begins to find herself. Life has become prosaic. Her home has become a cage to her. In the eighth year she must find a way of escape—anyhow, anywhere. And in the eighth year the one great question is in what direction to go. There are many ways of escape." And so comes the disaster.

* * *

All this seems to show that the eighth year of marriage is like the fortieth year of life. It is the year in which husband and wife are called to make their supreme stand on behalf of the pansies. And supposing they do it! Suppose that they make up their minds that everything shall not be sacrificed to potatoes, what follows? In his "Angel in the House"—the classic of all young husbands and young wives—Coventry Patmore says that the years that follow the eighth are the sweetest and the fullest of all. What, he asks,

What

For sweetness like the ten years' wife,
Whose customary love is not
Her passion, or her play, but life?
With beauties so maturely fair,
Affecting mild and manifold,
May girlish charms no more compare
Than apples green with apples gold.
Ah, still unpraised, Honoria, Heaven,
When you into my arms it gave,
Left nought hereafter to be given
But grace to feel the good I have!

Here then, is the crisis reached: the stand successfully made on behalf of the pansies; and all life fuller and richer for ever afterwards in consequence. Every man and woman at forty is called upon for a similar chivalrous effort. At forty we become the knights of the pansies, and, if we let them go, we shall find that, at fifty, it will be difficult to find even a sprig of heartsease anywhere.

(Continued on page 10)

CONFERENCE NEWS AND PERSONALS

Mrs. Ed. B. Stubbs places us in her debt both as a reader of our paper and for her generous expression of appreciation.

Mr. E. L. Tomlinson, of Starkville, Miss., writes that his family enjoys reading the Advocate and he wishes to keep it coming.

George S. Boase, M. S. degree, Purdue University, is the new dean of Wood Junior College, Mathiston, Miss. Formerly he was head of the Science Department of Wood.

Friends of Rev. W. C. Newman will welcome his Sunday school notes again and will be glad to know that he is on the road to recovery.

Mrs. Frances Bradshaw, Benton, Miss., is one of the loyal readers of the Advocate and she says that she always enjoys reading it.

Rev. J. B. Shearer says that Mrs. C. B. McArthur is the charge lay leader at Silver Creek, and that she is a leader in her loyalty as well as by her official position.

Rev. C. C. Clark, whose work as a pastor is a model of systematic planning, is already winding up the year's work and planning for next year at Columbia, Miss.

Rev. and Mrs. J. H. Felts, Fulton, Ky., will spend some time in the Delta section of Mississippi prior to the meeting of the North Mississippi Conference, which they plan to attend.

Rev. J. H. Jolly writes that he is expecting successful conclusion of his year's work at Magnolia, Miss., and from reports reaching us we feel sure that he will make a creditable report.

A card from Rev. A. M. Ellison reports the death on August 21, of Mr. J. E. Stanford, of Maxie, Miss. Bro. Stanford was eighty years old and had been a steward for thirty years. He is survived by his wife.

Rev. R. L. Weldon, pastor at Welsh, La., was a welcome caller at the Advocate office a few days ago. We appreciate Bro. Welsh's visit and also his interest in the Advocate.

President Pierce Cline, of Centenary College, says that the prospects for the enrollment this year are very encouraging. He promises us a statement concerning the registration a little later.

The daughters of Mrs. L. W. McLaurin, of Lafayette, La., have taken the place of their splendid mother as subscribers to the New Orleans Christian Advocate. Their mother passed away last August a year ago.

Mrs. G. W. Wyatt, of Escatawpa, Miss., says that the Advocate has been in her home so long that it seems like a member of the family. We wish that it might be so regarded in every home of the Conference.

Bro. T. L. Owen, of Aberdeen, Miss., says that he has been sick all the year and is still in bad shape. We regret to have this report and hope that he may soon be greatly improved.

Rev. H. P. Lewis says that he is on the "homestretch" at Byhalia, where he has had good revivals, has received twenty-two members by vows, and expects to make a full report.

Rev. H. J. Roberts, retired member of the Mississippi Conference, has purchased

a little home six miles from Brandon, and close by the Greenfield church which he served thirty-one years ago. Bro. Roberts' address will be Brandon, Route 2.

Rev. Albert A. Collins, who has been serving a charge at Wylie, Texas, in connection with his work at Southern Methodist University, expects to return to the Louisiana Conference at the approaching session.

Rev. O. S. Lewis continues his activity at Philadelphia, where he plans a Bible conference October 6-9, under the leadership of Prof. H. M. Bullock, Millsaps College, and a Youths' Crusade revival October 20-25, with preaching by Rev. Eual A. Samples.



E. L. LEDBETTER, Grace Church, Jackson.
A triumphant campaigner.

Mrs. Lee Rush, of Lake, Miss., an old-time Methodist, says that she longs for the privilege of attending a revival such as was reported by Bro. A. W. Bailey, at Holcomb, Miss., a feeling which no doubt a great number of people throughout the country will share.

Rev. Hal S. Spragins, Whitehaven, Tenn., formerly of the North Mississippi Conference, writes that he has just returned from a visit to his brother Charles, in Sherman, Texas. His brother is confined to his room and to the bed, but seems to be on the upturn.

Rev. Andrew J. Boyles is rounding out a great program on church improvement at Bay St. Louis, Miss. In the four years of his pastorate he has reworked every piece of church property from roof to foundation and inside and out at a cost of \$2,150. This is certainly a worthy achievement for that charge and a great credit to the pastor.

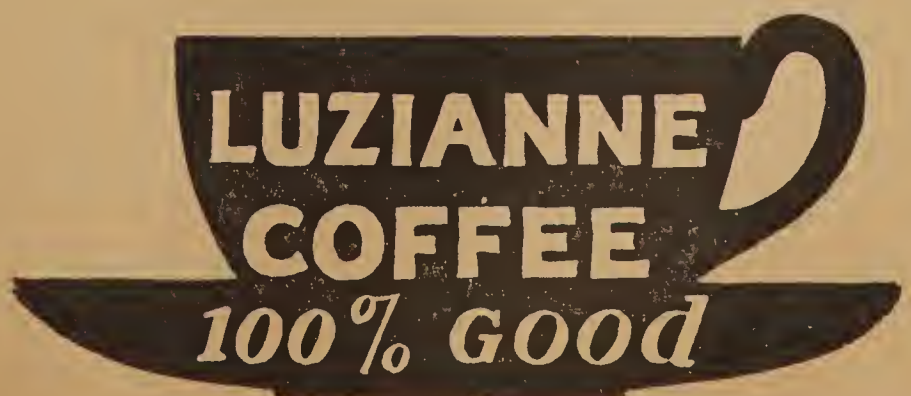
Rev. W. M. Sullivan, pastor at Benton, Miss., writes that he is closing up his fifty-second year in the itinerant ministry and that he has notified his people and his district superintendent that he will retire at the approaching session of the Mississippi Conference. In that decision the Mississippi Conference will lose from its active rolls a real leader and a man whose loyalty to his church and its every interest has always been above reproach.

A new \$20,000 gymnasium was completed on the campus of Wood Junior College, Mathiston, Miss., during the summer months. The building is 132 feet long and 71 feet wide. It is of brick and steel construction, and is modern in every sense of the word. The college was also the recent recipient of a new Vitaphone Moving Picture Projector and a new Hammond Electric Organ for its auditorium. The student enrollment at Wood this year is 25 per cent higher than it has ever been in previous years.

A letter from Rev. Ashley T. Law says that Mrs. J. R. Abels, a member of the church at Ponchatoula, is building a house which will be completed by the Annual Conference, and this house she designs to be a home for superannuate preachers and their wives, tax and rent free. This magnificent gift of a worthy woman will be appreciated both by those who enjoy the home and by the church in which these veterans have served. The property is to be deeded to the trustees of Ponchatoula church and they will have a voice in deciding its tenancy.

NEWTON CHURCH TO CELEBRATE DIAMOND JUBILEE

Newton Methodist church will celebrate its "Diamond Jubilee" during the week of October 13-20. October 16, when Bishop Hoyt M. Dobbs is scheduled to be present, is expected to be a high day in the celebration. The church recently concluded the payment of a large paving debt which has embarrassed its work since 1928. All former pastors and presiding elders are invited to have part in the celebration some time during the week.



FIRST METHODIST CHURCH, GREENWOOD, MISS.

There was a Methodist organization in Greenwood before the Civil War. Richard T. Jones, Sr., rode a circuit from old Richland, seventy miles around.

The first church building in Greenwood was a union church between Methodists and Presbyterians, U. S. A., with a Masonic lodge upstairs. This lasted until 1887, when the Methodists sold out to the Presbyterians and built a one-room building during the pastorate of Rev. T. W. Lewis. This first building was dedicated by Bishop Charles B. Galloway. Bishop Hendrix conducted one district conference in it.

In 1897 the congregation had grown so extensively that a larger building was needed. The next year, under the leadership of Rev. J. H. Mitchell, the congregation built an up-to-date brick building with a large auditorium, pastor's study, ladies parlor, and a number of class rooms to take care of the fast growing Sunday school. A Sunday school auditorium was also a part of this building, designed to seat three hundred and fifty, with folding doors making it possible to increase the size of the main church auditorium for special services. A splendid pipe organ was installed shortly after the church was finished, also a hot air heating plant. The building was dedicated by Bishop Charles B. Galloway.

In 1923 the church needed still more Sunday school rooms, so in 1924, under the administration of Dr. V. C. Curtis a commodious three-story educational building, with ample room for all of the departments of the Sunday school, was built. The Men's Bible Class room in the educational building is equipped with 250 opera chairs, insuring comfort for those who attend. The Men's Bible Class has been very active through the years.

Greenwood first appears in the minutes in 1849, with William Hines as pastor; 1850-51, Richard T. Jones; 1852, Lorenzo Ercanbrack; 1853, James Carlisle; 1854-55, Edwin Mortimer; 1856, Wiley P. Dickinson; 1857, Burrell B. Whittington; 1858-59, No pastor named; 1860-61, Lewis Kendall; 1862, Parmenus Howard; 1864, Lewis Kendall; 1865, Edwin A. Garrison; 1866, P. Howard; 1867-68, no pastor named; 1869-70, Humphrey Williamson; 1871, Jacob D. Briggs (supply); 1872, no pastor named; 1873, L. D. Worsham; 1874, J. H. Mitchell; 1875-76, Q. A. Oats; 1877-78, T. C. Parrish; 1879, E. Johnson; 1880, J. D. Newsom; 1881-82, No pastor named; 1883, Q. A. Oats; 1884, W. W. Hoskins; 1885-88, T. W. Lewis; 1889-91, T. B. Hargrove; 1892-94, W. S. Shipman; 1895-96, J. W. Price; 1897-98, J. H. Mitchell; 1899-1900, R. A. Burroughs (W. L. Duren); 1901-02, J. E. Thomas; 1903, J. H. Mitchell; 1904-07, J. C. Park; 1908-11, H. S. Spragins; 1912-14, J. E. Cunningham; 1915-18, J. A. Hall; 1919, R. A. Tucker; 1920-23, V. C. Curtis; 1924-27, J. H. Felts; 1928-31, A. T. McIlwain; 1932-33, E. H. Cunningham; 1934-35, J. M. Bradley (W. L. Robinson); 1936, S. H. Caffey. (Dates are the years in which Conferences were held.)

According to Mr. R. T. Jones, a local layman, R. A. Jones, G. W. Gordon, and J. S. Carlton were pastors of the church, but for some reason their names do not appear in the General Minutes.

The church has had some strong leaders among its laymen through the years. Some of those who have now passed on to their reward were W. T. Johnson, Rowan Thayer, J. R. Bew, S. T. East, W. A. Gillespie and many others whose names and memories are honored by the people of the church

and community. Among those whose love, loyalty, fine cooperation and zealous support to be found today are R. T. Jones, who was a member of the church when it became a station in 1886; R. V. Pollard, who served the church twenty years as chairman of the board of stewards; H. T. Odom, the present chairman; P. L. Deloach, who has served as chairman of the Finance Committee for over twenty years; Mrs. C. L. Lomax, Choir Director; Mrs. J. H. Petty, organist; M. F. Pierce, District Lay Leader; Mrs. M. F. Pierce, who has served as president of the Missionary Society; Nelson E. Taylor, who has been superintendent of the Church School for sixteen years; and

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

many others who are making a definite contribution to the program and activities of the church. No church has a more loyal group of faithful men and women than the First Methodist Church of Greenwood.



REV. SHEDD HILL CAFFEY, Pastor.

The present membership of the church is 1,325.

The total budget of the church is \$12,500, and the church will raise for all purposes this year approximately \$18,000. During the current year extensive repairs have been made upon the buildings representing expenditures of nearly \$2,500, which have been paid for on a cash basis.

The church property is valued at \$100,000.

During the present conference year sixty have been received into the church, twenty of these on profession of faith.

The church has never failed to take care of all financial obligations for pastor, presiding elder, district and conference work since it became a station in 1886. Methodism has an excellent future in Greenwood.

One of the meanest things in the world is to despise a man for his poverty; and the next meanest thing is to despise him because he is rich!—The Voice.

The friend of Harmodius bit off her tongue and spat it into the faces of her torturers rather than betray him; fierce resolution is the only safeguard of liberty.

—The Voice.

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THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: There are a few charges that have not yet reported a Laymen's Day service, but we trust that each pastor will provide for such service and that the Charge Lay Leader will report it to the District Lay Leader. The subject for discussion this year being CHRISTIAN STEWARDSHIP, it would seem to be a most appropriate topic on which pastor and lay officials could unite in bringing to the congregation an inspiring message on leadership, loyalty and liberality. At the organization session of the General Board of Lay Activities held at Chicago in July, it was decided to fix the last Sunday of February as Laymen's Day.

I am giving herewith the report of payments on Benevolences to September 1st, and if any pastor observes that the figures for his charge do not agree with his record, he is urged to communicate at once with the Conference Treasurer, Mr. F. Y. Whitfield, Meridian, Miss. You will note that sixty charges have no report on benevolences.

Brookhaven District—Total, \$2,053.25.—Adams, \$120.75; Bogue Chitto, \$60.56; Crystal Springs, \$100; Gallman, \$53.30; Hazlehurst, \$500; Magnolia, \$200; McComb, Centenary, \$180; McComb, LaBranch Street, \$16; McComb, Pearl River Avenue, \$134.14; Meadville and Bude, \$149.91; Monticello, \$37.25; Nebo, \$46.50; Osyka and Fernwood, \$5; Prentiss, \$205.69; Scotland, \$20; Silver Creek, \$52.15; Summit and Topisaw, \$75; Utica, \$22; Wesson, \$75.

Hattiesburg District—Total, \$2,417.59.—Bonhomie, \$27; Bucatunna, \$38; Clara Circuit, \$46.75; Collins, \$50; Ellisville, \$171.75; Hattiesburg, Broad Street, \$225; Hattiesburg Circuit, \$54.11; Hattiesburg, Court Street, \$300; Hattiesburg, Main Street, \$216.40; Heidelberg, \$26.65; Laurel, First Church, \$400; Laurel, Kingston, \$75; West Laurel, \$61.43; Magee, \$165; Moselle, \$21.65; Mount Olive, \$50; New Augusta, \$80.76; Ovette Circuit, \$32.92; Richton, \$50; Sumrall, \$37.72; Taylorsville, \$8.50; Waynesboro, \$200; Waynesboro Circuit, \$52.10; Williamsburg, \$26.85.

Jackson District—Total, \$3,301.93.—Benton, \$300; Bolton and Raymond, \$175; Brandon, \$115; Canton, First Church, \$200; Carthage Station, \$40; Carthage Circuit, \$2.45; Clinton and Ridgeland, \$3; Fannin, \$34; Florence, \$63.50; Forest, \$150; Greenfield and Richland, \$81.41; Jackson, Galloway Memorial, \$1,250; Glendale, \$58; Jackson, Grace, \$350; Madison and Pocahontas, \$135; Mendenhall, \$105; Morton, \$90; Shiloh, \$54; Vaughan, \$40; Walnut Grove, \$55.57.

Meridian District—Total, \$2,010.86.—Binusville, \$6.35; Chunky, \$51.10; DeSoto, \$76; Hope, \$39.75; Marion, \$8; Matherville, \$2; Meridian, Central, \$200; Meridian, East End, \$400; Meridian, Fifth Street, \$205; Meridian, Hawkins Memorial, \$75; Poplar Springs, \$30; Pachuta, \$65.45; Philadelphia, \$225; Philadelphia Circuit, \$20; Porterville, \$22.10; Quitman, \$230; Rose Hill, \$26; Scooba and Electric Mills, \$77.50; Shubuta, \$130; Union, \$87.85; Vimville, \$33.76.

Seashore District—Total, \$1,026.07.—Americus, \$47.30; Bay St. Louis, \$20; Epworth-Wesley, \$50; Brooklyn and Bond, \$44; Columbia, \$250; Escatawpa, \$52.44;

Handsboro, \$66.93; Kreole, \$101.26; Leakesville, \$39.30; Long Beach, \$51.07; Lucedale, \$10; Moss Point, \$100; Picayune, \$70.47; Saucier, \$68.30; Vancleave, \$55.

Vicksburg District—Total, \$1,775.16.—Anguilla, \$87; Centerville and Liberty, \$110; Edwards, \$113.52; Fayette, \$25; Hermanville, \$11.50; Louise and Holly Bluff, \$106.95; Natchez, \$325; Port Gibson, \$156; Rolling Fork and Cary, \$22.59; Roxie, \$31.50; Satartia, \$103.10; Silver City, \$18; Vicksburg, Crawford Street, \$450; Vicksburg, Gibson Memorial, \$100; Woodville, \$15; Yazoo City, \$100.

Grand Total—\$12,584.86.

J. M. SULLIVAN.

ON BEING FORTY

(Continued from page 6)

The trouble is that prosiness may develop into pessimism. And when prosiness curdles into pessimism, the case of the patient is



D. T. RIDGEWAY, Kingston, Laurel. Made a perfect score.

very grave. I heard a young fellow in his teens telling a much older man of his implicit faith in the Providence of God. "Yes," said the senior with a sardonic smile, "I used to talk like that when I was your age!" I heard a young girl telling a woman, old enough to be her mother, of the rapture of her soul's experience. "Ah!" replied the elder lady, "you won't talk like that when you have seen as much of the world as I have!" Here lies the supreme tragedy that threatens us in the forties.

Growing Cold

There is another question. Are middle-aged men unsympathetic? The charge has been definitely laid.

Ah, pause and weigh this bitter truth:

That middle-age grown cold

No comprehension has of youth,

No pity for the old.

* * *

The question revives George Eliot's story of Dr. Kenn and Maggie Tulliver in "The Mill on the Floss." Maggie was young and the perplexities of life were too much for her. Dr. Kenn was arrested by the expres-

sion of anguish in her beautiful eyes. Dr. Kenn himself was middle-aged, and Maggie felt a child-like, instinctive relief when she saw that it was Dr. Kenn's face that was looking into hers. "That plain middle-aged face, with a grave, penetrating kindness in it, seeming to tell of a human being who had reached a firm, safe strand, but was looking with helpful pity towards the strugglers still tossed by the waves, had an effect on Maggie that was afterwards remembered by her as if it had been a promise." And then George Eliot makes an arresting and significant remark. "The middle-aged," she says, "should surely be a sort of natural priesthood, whom life has disciplined and consecrated to be the refuge and rescue of early stumblers and victims of self-despair. Most of us, at some moment in our young lives, would have welcomed a priest of that natural order, in any sort of canonicals, or uncanonicals, but alas, we had to scramble upwards into all the difficulties of nineteen entirely without such aid."

* * *

The man of forty rests, therefore, under at least three imperative obligations. He must make up his mind that the arrival of middle-age has not closed against him the door of enterprise; he must resolve that, in the maturer years of his life, he will cherish some of the more amiable sentiments that inspired his impressionable youth; and he must regard himself as the natural protector of those who are battling fiercely and bravely with the forces through which, not without scars, he has himself passed. In spite of everything, middle-age may then be made sublime.

* * *

I began by saying that, if I had to preach to a congregation of men of forty, I should take as my text Habakkuk's prayer for a revival in the midst of the years. If, towards the close of my address, I felt that I had failed to reach the hearts of my hearers, I should have another text—a text from the New Testament—up my sleeve. Concerning the very first apostolic miracle, we are expressly and significantly told that the man was above forty years old upon whom this miracle of healing was showed.

* * *

Above forty years old! I cannot imagine why that particular is added unless it is to assure all men and women of forty that they are not beyond the ambit of the sensational. They have not outlived the romance of the miraculous. Men are not too old at forty to experience all the sweetness and the wonder of the heavenly grace.

—The Christian World.

THE CHURCH

The church may well, as one of its activities, promote discussion of current problems, but no church justifies itself simply by becoming a forum. Indeed, I should go further. While I have a great respect for what has sometimes been called "humanism" in its nobler form, I do not think that the church, at any rate the Christian church, has any particular significance for society except as it has something fundamental to say about the universe and man's relation to it. That is to say about metaphysics, or more concretely, theology. For the minister a social conscience and some humanitarian enthusiasm are no substitutes for a living message about a God in whose love and power he has found not only his own peace, or his own escape out of the world, but also his ground of hope for the victory of the Kingdom of God and peace for all mankind.—Norman Thomas.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The organizational meeting of the Conference Society of Christian Service will be held in First Church, Alexandria, October 2nd and 3rd. The Conference Provisional Committee, made up of women from the former Methodist Episcopal, Methodist Protestant and Southern Methodist Churches is in charge and making the arrangements for this eventful occasion.

The Conference will open on Wednesday the second at two p. m., and close at the luncheon hour on the third. Bishop A. Frank Smith will be the convener and guest speaker. A charter dinner will be held in the dining hall of the church at six o'clock on the evening of the second. The Entertainment Committee, headed by Mrs. Mark Szyman, is providing homes for the night and breakfast for the delegated body. Only the presidents of the new Society of Christian Service or their alternates are delegates to this organizational meeting, and the sessions will be strictly business ones. The officers of the new Conference Society will be elected at this time. Bishop Smith will speak at the evening service. "Lest we forget," each president must bring with her the charter certificate of her society signed by her pastor, or if not able to attend mail it to the Conference Secretary, in order that her society may be counted as a charter society of the Louisiana Conference.

* * *

A conference team, composed of Mrs. G. W. Dameron, Mrs. D. C. Metcalf, Mrs. Guy Hicks and Mrs. J. B. Pollard, held a Day of Study and Cultivation for the Woman's Society of Christian Service in each district of the Conference. The team started its work in Alexandria, then proceeded to Lake Charles, Baton Rouge and New Orleans the first week. After a refreshing week-end the work was resumed and meetings were held in Shreveport, Ruston and Monroe. The morning sessions were opened with devotions by the district secretaries and general talks along special lines of service were given. At the afternoon sessions the following group meetings were held: "Organizational Plans for the Woman's Society of Christian Service," led by Mrs. Pollard. Mission Study "Uprooted Americans," led by Mrs. Dameron. "Christian Social Relations and Local Church Activities," led by Mrs. Metcalf. "Spiritual Life and Bible Study," led by Mrs. Hicks. The closing devotionals each day were led by Mrs. Hicks.

* * *

Charter Meetings!—Charter Meetings!—Charter Meetings!—Word has been received from many of these throughout the state. How we wish space permitted to tell of these inspiring historical occasions. All have used the beautiful ritual service written especially for this occasion. Cannot you envision long lines of Christian women waiting their turn to sign the roster of charter members? Not only of this Conference, but all over this great country of ours.

Hats off to our faithful pastors for the magnificent job they have done in carrying forward the plans and holding the charter meetings!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Pelahatchie—With the pastor, Rev. G. P. McKeown, presiding, the Woman's Society of Christian Service was organized in the Pelahatchie church. Miss Mary Thornton Lindsey was in charge of the music and Mrs. Ola S. McLaurin of the register. The Charter Meeting program was followed in detail and 46 women enrolled. Mrs. J. S. Munsterman was elected president, with a full corps of officers to assist her, and Mrs. H. H. Spann was elected alternate delegate to the conference organizational meeting. A beautiful incident of this meeting was the presentation of a Life Membership to little Jo Frances Edwards by her grandmother, Mrs. T. A. Rives. A social hour followed.

* * *

Vaughan—Mrs. H. E. Frizell arranged a unique program for closing the final chapter of the Woman's Missionary Society and ushering in the new day of the Woman's Society of Christian Service. The church was attractive with cut flowers, and seated at a table within the chancel were six of the charter members of the first organization in 1902: Mesdames J. T. Brister, Clara Cagle, Bettie Deason, Ethel Ewing, J. S. Henderson, of Vaughan, and Mrs. O. F. Daniels, now of Jackson. Mrs. Mannie Exum was unable to be present. Mrs. Henderson, a former secretary, read excerpts from minutes of the past and informal reminiscing showed how the work has gone forward during the past 38 years.

As the book of yesteryear closed, the new day was ushered in with the Charter Meeting program, followed in detail. The first women to sign the roll being the six charter members of the former organization. Thirty-one women enrolled and Mrs. H. E. Frizell was elected president.

* * *

Meridian—The Charter Meeting of the Woman's Society of Christian Service was held at Central Church, with Dr. Roy H. Kleiser presiding. The auditorium was beautiful with late summer flowers and pews were marked for the circles of the former Woman's Missionary Society. One hundred and thirty-six women took the vows, placed their offering upon the altar and signed the register, while the vested choir sang. The secretary for the meeting, Mrs. Herman Shields, is a niece of Mrs. Sallie Smylie Ferguson, one of the charter members of the 1879 organization. One of the charter members of this organization, Mrs. S. E. Wilson, was present. Mrs. Jesse H. Graham was elected president and Mrs. W. G. Edwards alternate to the conference meeting.

* * *

Ridgeland—Zone 3, Jackson District, held its third quarterly meeting at Ridgeland, with every church in the zone represented. Miss Louise Tucker presided and the program, "The Old Order Changeth," as outlined by the conference secretary, was presented. Mrs. Charles Birdsong, the district secretary, was present and gave helpful information from the Lake Junaluska School of Missions.

* * *

Tylertown—At the eleven o'clock hour on Sunday morning, the Charter Meeting of the Tylertown Methodist women was held, with Rev. C. A. Schultz presiding. The auditorium

was bright with lovely flowers and the center pews were reserved for the 52 women. Mrs. Van Miller was named temporary secretary. The ritualistic service was followed, and each group, after taking the vow, knelt at the altar for a few moments of silent prayer. Mrs. W. C. Wharton was elected president of the new Woman's Society of Christian Service, and Mrs. C. A. Schultz alternate delegate to the conference meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Society for Christian Service

Approximately seventy-five ladies attended the organization of the Woman's Society of Christian Service of the Louisville Methodist Church.

Mrs. T. J. Lee, president of the Woman's Missionary Society, presented Rev. V. C. Curtis, who explained the purpose of the meeting, stating that in the work of the united church women take a very decided part in its functioning. He urged that all of us inform ourselves concerning the church and be conscientious in its service.

Mrs. L. H. Reed was unanimously elected temporary secretary of the meeting.

Mrs. Fred Mitchell gave "The New Day." After singing the doxology the assembly said a beautiful prayer in unison.

At this time the signing of the Pledge by the members was in order. Rev. Mr. Curtis read this beautiful pledge and the charter members of the old Missionary Society registered for the new Society.

Mrs. S. M. Jordan was asked to be leader during the enrollment ceremony. There were seven groups accepting the pledge and as each group came forward to sign Mrs. Jordan gave excerpts from the ritual. During this time beautiful music was given by Mrs. W. C. Galceran, Mrs. J. M. Pearson and Mrs. F. L. Reich. Mrs. L. H. Reed read from the guide the statement of the purpose and plan of the organization.

At the conclusion of this impressive ceremony refreshments were served. After this intermission a business session was held and the following officers were elected: President, Mrs. T. J. Lee; Vice-President, Mrs. H. D. McKay; Recording Secretary, Mrs. L. H. Reed; Corresponding Secretary, Mrs. G. S. Skidmore; Treasurer, Mrs. T. M. Yarbrough; Secretary of Missionary Education and Service, Mrs. Shelby Woodward; Secretary of Christian Social Relations, Mrs. Charley Townsend; Secretary of Local Work, Mrs. Jamie Clark; Secretary of Young Women and Girls, Mrs. W. H. Hindman; Secretary of Children's Work, Mrs. Earl Ferguson.

Mrs. Lee then named her several committees to serve throughout the year.

Mrs. W. C. Galceran was elected alternate delegate to attend Conference in September, at Winona, Miss.

Mrs. Lee gave a beautiful charge to the charter members of the Woman's Society of Christian Service, after which Mrs. Alice Bennet dismissed the meeting with prayer.

Much credit was due the Decorating Committee for their most effective use of fall flowers in preparing a fitting setting for this historic meeting.

MRS. SHIRRL FOX,
Publicity Chairman.

* * *

Malvina

Sunday at eleven o'clock Miss Mavis Shinn, the rural worker, held her first re-

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 29, 1940

By Rev. W. C. Newman

THE USE AND ABUSE OF WEALTH

Lesson Text: Prov. 11:24-31; Luke 16:11-13

Golden Text: Lay up for yourselves treasures in heaven.—Matt. 6:20.

Communism is a theory about how to acquire and use the money of other people. Christianity is a principle to guide us in the use of such riches as we, ourselves, may come to possess. Christianity asserts the truth that money is nothing in itself, but is potential good or potential evil according to the way in which it is used.

Jesus had no grudge against the rich. He did not look upon men as either rich or poor. Wealth simply made no difference in His attitude toward any man. But with that clear perception which He showed in all spiritual matters, He saw the "deceitfulness of riches," and the grave danger with which it threatened men of wealth.

You Can't "Pay Your Way"

One of the fallacies about wealth is the idea that money is the power to secure anything a man could want. There is no doubt but that many good things are denied to people who are poor. Educational advantages, proper medical attention, nutritious foods for growing children, inspiring books, travel, all these and more can be had mostly by those who are financially successful.

But there are things of infinitely more value that no amount of money can secure. Happiness, a good conscience, the joy of sacrificial service, companionship with God both now and forever—these are things that can be acquired only with the "exchange of the Kingdom of God."

You Can't Put Money Above Men

The trouble with many rich men is that they demand powers all out of proportion to their own worth to humankind. A rich man invests his money in a factory and rightly expects to receive profit from his investment. Poor men, laborers, invest their lives in the same factory. But the rich man demands the right to take all the profits for himself, while keeping the worker's wages at the lowest level within his power. But which is the larger investment, money or human life? The eternal class struggle between employer and employe can never be resolved until men's lives are given at least an equal value with invested capital.

In the same chapter from which these verses from Luke are taken, Jesus told the famous story of the rich man and Lazarus. The thing for which the rich man was condemned to hell was not his possession of money, but his disregard for Lazarus, the beggar. He put his money ahead of a man, and for that he was consigned to everlasting punishment.

You Can't Use Genius for Yourself Alone

The ability to make money is really no different from the ability to write poetry, to compose music, to sing, to invent and discover, or to preach greatly. All of these unusual capacities are gifts of God. The poet cannot tell how he writes poetry. No one can explain why one man has the genius of music, or why another becomes wonderfully skilled in surgery. It is as mysterious as life and death.

But the genius for making money is the only one of all man's unusual abilities, which the world allows a man to use for his own benefit alone. If a great surgeon were to claim that right, and refuse to



J. B. CAIN, Hazlehurst, consistent and faithful.

operate upon anyone in the world except his own family, men would be quick to condemn him. That would be unChristian, even criminal. Even so it is unChristian and criminal for a man who has been blessed with that rare gift of financial genius to use it only for himself. Like the poet and the preacher, God expects him to consecrate that ability completely.

You Can't Love God and Money

I believe it to be absolutely impossible for a man to be both Christian and wealthy in a world like ours. With so much human need and suffering among millions of people; with so great a scarcity of hospitals, schools, churches, even food and clothing in tremendous areas of the world; with unlimited opportunities for using money to enable young men and women to secure an education, to open up new and wonderful agencies for good among men, to make possible the discovery of remedies for diseases, and to save human life and relieve human misery, that man who does not respond to the limit of his ability is not a Christian.

You cannot be a Christian unless you love men, your neighbor, as yourself. You cannot love men without being moved with compassion at all the agony existing in the world today. And if you are really moved

with Christian compassion you will use your money in the name of God to rescue human souls from destruction.

There is no escaping the truth of these statements. Jesus Himself said it—"you cannot love God and mammon."

"You Can't Take It With You"

"Shrouds have no pockets." That old adage has all the weakness of any glib, overly simple pronouncement in generalities. But that does not lessen its truth. Men are so utterly foolish as to spend their lives getting riches upon earth, and fret themselves continually to keep from losing their riches by bank failures, financial depression, fraud and robbery, or by the scheming of covetous people, sometimes within the very family circle of the rich man himself, only to come at last to death and eternity where dollars have absolutely no value whatsoever.

Against such folly Jesus urged men to lay up treasures in heaven which cannot be taken away by any means.

REVIVAL AT MINERAL SPRINGS CHURCH

Have just returned from a ten days gospel campaign beginning September 4th and running through the 13th, at Mineral Springs church on the Summerfield circuit, and I am glad to report a successful revival meeting.

Rev. G. C. Bailey, of Wilmar, Arkansas, and a member of the Little Rock Conference, came down and he and the pastor did the preaching. We believe the church is now on the upward march, as we had a wonderful manifestation of the Holy Spirit among the people. We are rejoicing over the victory won. As a result there were eight that accepted Christ and joined the church, took the vows of the church, and were renewed.

We are very thankful that God can and will save them that diligently seek Him.

Brethren, pray for us.

B. H. SIMMS, Pastor.

WESTERN UNION

The ten churches along the Spanish Trail, including Lockport, Donaldsonville, Point-au-Chien, Dulac, Houma Heights, Houma, First Church; Morgan City, Berwick and Franklin, united in April to form a union. The name of it is "Western Union." The officers are: President, Bea Picou; Vice-President, Gene Gorman; Secretary, Oneida Hunter; Treasurer, Grace Brasset; Publicity Superintendent, Vera Duplantis. The council meets every two months at an informal dinner and the business meeting is held the following month. Watch for the Western Union. PUBLICITY SUPT., WESTERN UNION.

CHURCH PEWS FOR SALE

We are building a new church. We have solid oak circular seats enough to take care of a congregation of 250. We will sell these seats for one-third original price. Fairly good repair. Have also two large second-hand round stoves. Sell them for one-fourth original price.

REV. E. G. MOHLER, Eupora, Miss.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

ROADSIDE CHURCH

On vacation and come Sunday I decided to attend services at a country church, on the roadside, some five miles distant. I had motored by it many times and it looked inviting.

The congregation, numbering just under a hundred, interested me greatly. Farmers and small businessmen from nearby villages, their women and children predominated. They were wholesome-looking people and for the most part, attired in their Sunday best.

The singing attracted me, since the communion represented by this country church does not use organ or piano, benevolence to be unscriptural. The result of this attitude means that every member is expected to sing, and sing they did, the half dozen visitors, myself included, joining joyously.

The sermon especially impressed me, because it was preached by a layman—a farmer, I judged. He spoke from the pulpit, was prepared, earnest and helpful. Let me outline that sermon here.

The subject was "Satisfied," and it was divided three ways, to wit: 1. Satisfied; 2. Dissatisfied; 3. Unsatisfied. The speaker held that the way of faith in God and obedience to Him as set forth in the Bible was the only satisfying way of life, but that no one could expect to be completely satisfied in this world.

The farmer-preacher further held that dissatisfaction with life, complaining and murmuring against one's lot, is a sin, and that being unsatisfied with one's spiritual attainments, a constant endeavor to improve it, our bounden duty.

The sermon points were buttressed with Biblical passages well chosen and appropriate. I have heard in my time sermons from ordained ministers which fell short of this one by a plain, earnest and intelligent layman.

Lingering long enough to give the speaker a grasp of the hand and a word of appreciation, I came away builded up in the great Hope and mindful of the many who keep the faith in sequestered and obscure places.

I am of the opinion that what the New England Town Meeting was to our political institutions, so such services as here described are to the religious life of America.

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ON A LITTLE HILL

By Rev. Vivian T. Pomeroy, D. D.

Just off the road between our Town and Cape Cod, there stands a little hill. Once there grew upon its slopes some small trees, which for one reason or another were cut down; and in the spring new shoots sprang up, and two specially strong ones shot up their smooth spikes towards the sun. The spikes looked almost the same; they sprang indeed from the same roots; the tree from which they came was one tree. But they were very different, the one from the other.



Mr. Jones

The first shoot was happy, gay and eager—perhaps even a little reckless. The second was cautious, more silent and very suspicious of things around. The first shoot would tremble with delight when birds swung on his slender stem; he would praise their color, their song, their clever ways. The second would say: "I don't believe in being too enthusiastic about birds till you know them. You never can tell. They might turn round and eat your young leaves." The first shoot would laugh in the rain and cry out: "Welcome!" The second would say: "I don't believe in being too welcoming. Rain is a queer fellow. He may have a storm in his pocket and break one in pieces."

And it was always like that all the sum-



SAM E. ASHMORE, Kosciusko, maintains a good record.

mer long, as they grew together on the little hill.

When the warm sun came in the early days, the first shoot cried: "Oh! How good! How lovely! I am happy. I love being alive." The second would grunt: "Don't be too sure. The sun will go down and leave a painful frost."

But through the long, happy, hot summer the branches shot up, the same sap running high within them.

And September came. One morning the first shoot cried out: "I am so joyful! What a happy time I have had! I suppose we shall die soon. I would like to do something to show what a marvelous life I have had. I think I shall turn red, as red as the sunset, to show everybody what a lovely thing life can be."

"You fool!" said the second shoot. "You'll only draw attention to yourself. There isn't any red around. You'll be conspicuous, and everybody will laugh at you."

"I don't mind," answered the first shoot. "I've had lots of laughter. Why shouldn't I give a little?" And he put all his strength into turning red.

Soon after, two people walked that way. They were heavy-hearted and sad, for they had lost almost all they had ever owned, and life was hard. But as they came near the root of the old tree, the woman's face lit

up, and she cried: "Look! That scarlet branch. It is a sign. It is there alone to tell us that life is still beautiful and good. Let us take it to our almost empty house, and it will glow."

So the man gathered the scarlet branch; and, as the two people walked away, there came back laughter.

"There now!" said the second branch. "What did I tell you? He has gone off to die—foolish fellow! It all comes of being too eager. Why couldn't he be quiet and decent and respectable and keep himself to himself?"

Then the hill spoke. "I am proud of that branch," the hill said. "He did what he could. He gave himself freely, and he was a blessing to those poor people."

"Yes, but I remain here," said the second branch. "I shall stay with you, and I shall slowly turn brown. I am still alive."

"Oh, are you?" said the hill. "Well, while we are on the subject, I may say that I suspect you are only half alive. I am not in the least proud of you. The truth is—I have always found you exceedingly dull."

"But I have always been decent and upright and cautious and minded my own business," said the second branch, piously.

"Yes, I know it," replied the hill. "But there is more than that to life." Reprinted by special permission of the author and the Christian Register.

CAMP BREWER YOUNG PEOPLE'S ASSEMBLY

Another wonderful week of Christian training, cultural development, meditation and recreation has been spent at the 1940 State Assembly at Camp Brewer. On August 10th through August 17th, 219 of the Louisiana Methodist young people participated in a well planned program of study, worship and fun. Such a week of fellowship inspires every one to go out in the world with a better understanding of how to live, "in times like these."

New conference officers were elected, and plans for the approaching year were made, both in groups and individually. Old friends were reunited and new friends were made.

Camp Brewer stands as a living monument for the training of Methodist leadership. Twenty-five acres were donated by Mr. Hull Brewer, and sixteen additional acres were bought by the 1940 assembly. The Louisiana young people are doing all in their power to further the development. The Louisiana adults have not let us down either.

Thanks to everyone who has helped it grow. Camp Brewer is a wonderful place. Its large combination dining room and dormitory, the tower with the lighted cross, the twenty little white cabins, the swimming pool (unfinished), "vesper point"—all serve to characterize a place that will soon be known as one of the best "refueling stations" for Louisiana Methodism.

To the young people of the state: "You haven't lived until you've been to Camp Brewer."

PUBLICITY SUPT.,
YOUNG PEOPLE.

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CHANGE OF ADDRESS

To let you know that after September 18, 1940, my address will be changed from 1818 Chestnut Street, New Orleans, La., to 925 Independence Street, New Orleans, La., telephone Franklin 1970. All who have business with the Conference Director of the Golden Cross and New Orleans Methodist Hospital Chaplain can find we at the above address.

J. A. ALFORD.

S. E. EMANUEL PASSES

Mr. S. E. Emanuel, of Lorman, Miss., died on September 9, following a long period of illness. His health failed about seven years ago and he gradually declined until release by death brought him to the gates of the morning where neither pain nor death are known. Many pastors with whom he labored will be saddened at the news of his going.

REVIVAL AT CEDAR GROVE, SHREVEPORT

Dear Dr. Duren: When you have an opportunity, I would appreciate your noting our revival report. This was an unusual meeting and I think it worth mentioning.

I had Bro. C. K. Smith as the minister. Bro. Smith was my pastor when I was sixteen years old, and it was under his leadership I decided for the ministry a few years later. He has done many fine things in relation to my family, such as bury Dad, and I have always remembered him with the greatest appreciation. Those things in the past made the week most delightful. But in addition to that, the people of my church were anxious for just such preaching as he would do, and their response was splendid. I have twenty-one stewards, and there was an average of seventeen each night; and the last night of the series we had to place chairs in the aisles, which means a large congregation, because our new church has a rather large seating capacity.

We received fourteen into the church, six on profession of faith and the others by certificate, and there will be many latent members brought to life through the influence it had on our church. The series made many friends for the church, and I believe we will draw from the power generated this week for a long time to come.

JOLLY B. HARPER, Pastor.

REPORT FLOOD CONTRIBUTIONS

I am submitting herewith a list of the contributors to the flood relief fund we are undertaking to raise for the flood stricken churches of this district. The list does not include the contributions made from the Baton Rouge District, since they have assumed a very generous portion of the relief and are directing to a special case. Any other church or contributor whose name does not appear, will please notify me so that proper credit may be given in a subsequent acknowledgement.

Rev. J. B. Williams, Many, La., \$5; Rev. J. B. McCann, \$5; Anonymous, Keatchie, La., \$6; Rev. J. A. Alford, \$3; Dr. M. F. Wilson, New Orleans, La., \$5; Dr. W. L. Duren, \$5; Mrs. Lizzie Ditch, Morgan City, \$2; Many Church, \$37; Miss Leta Warner, Ponchatoula, La., \$25; Colfax Church, \$5.17; Rev. R. S. Walton, \$1; Miss Mamie Guinn, New Augusta, Miss., \$3; Mr. and Mrs. W. H. Fursman, Lafayette, \$10; Donaldsonville Church, \$2.50; Mrs. J. W. Tanner, Baton Rouge, \$3; Miss Camilla Withers, Tunica, Miss., \$25; First Church, Monroe, \$101.40;

Elizabeth Church, \$13; Mer Rouge Church, \$16.49; Vivian Church, \$14.75; Jonesboro Church, \$8; Dr. D. B. Raulins, Ruston, La., \$10; Dr. A. M. Serex, Shreveport, La., \$10; Berwick Church, \$8.70; Jena Church, \$51; West Monroe Church, \$23.30; Hornbeck Church, \$4; Noel Memorial Church, \$37; Bastrop Church, \$15; Coushatta Church, \$7; Second Church, New Orleans, \$5; Lake Providence Church, \$8.50; Logansport Church, \$12.62; DeQuincey Church, \$50; Kinder and Oberlin, \$8.25; Simpson Church, Lake Charles, \$14; Delhi Church, \$12.32.

Total to September 13, 1940: \$572.

On behalf of the distressed churches, I wish to thank all who have so generously responded to our call and to those whose contributions have not yet reached us. Much more aid may be wisely extended to this faithful people.

B. H. ANDREWS,
District Superintendent,
Lake Charles District.



J. W. FAULK, Plain Dealing. True and dependable ever.

ORPHANAGE HARVEST DAY

Dear Brother: It is again necessary for me to appeal to you for your help. Sunday, October 13, is "Harvest Day" for the Orphanage. I hardly know how to state my appeal in order to make clear to you our needs at this time. I am sure you already realize that our entire support depends upon the offering on "Harvest Day" and that received on Easter Sunday. We have no other means of support, and should our churches and church schools fail on either of these days we could not possibly carry on. We will soon be facing a hard winter; our treasury is already exhausted, in fact we will have a \$1,500 deficit by October 1.

Realizing that the pastor is the "key man" for the Orphanage cause, I trust you will do your best in securing the offering at this time. The usual supply of envelopes will be mailed to you, also to your church school superintendent. Please place them in the hands of your people at least one Sunday in advance.

We have had a good year; our children have enjoyed excellent health. We had a splendid school year, with five graduating from high school and three from college. We will begin a new school year next week. The Home is crowded at present—with room for three boys, but no girls. The enrollment remains around 172.

No one doubts the seriousness of the times. The day in which we live is a tragic one. Unless special efforts are put forth the Orphanage will suffer. Our crops are under normal, and yet the cost of living is mounting daily.

The Easter offering was not as large as we had expected. We had the regular quadrennial insurance premiums of \$1,800 to pay this year; we also did a number of repairs and purchased some new furniture. This leaves our treasury completely depleted.

Thanking you for your help, and asking God to bless you in your work, and with best wishes, I am

C. B. WHITE,
Superintendent, Louisiana Meth. Orphanage.

DEDICATION SERVICES—RODESSA, LA.

On Sunday, Sept. 29, 1940, there is to be a dedication of the new Methodist church at Rodessa, La.

Bishop Hoyt M. Dobbs, of Mississippi, will be present and will conduct the services.

Presentation will be made by the chairman of the Board of Trustees.

All donors, members, former pastors and friends of the church are urged to attend, and are invited to enjoy lunch, which is being served by the church body.

The lunch will be served in the Masonic Hall of Rodessa, which is near the church. Prepare to be there.

TRANSYLVANIA, LA.

Dear Dr. Duren: Some of the brethren will be interested in Transylvania. The Transylvania project of the Agricultural Department was given me as a part of my charge as an afternoon appointment at the last Conference. Miss Shiela Nuttall had been on the project as a Rural Deaconess a few months previously. Miss Nuttall has been a tireless worker and has made surveys of the clients on the project, and has located and contacted all the Methodist contingent there. The Rosenwald school has been given us for use in our church work. We cannot buy it outright. We have had Sunday school and a missionary society there Sunday afternoons, and cottage prayer meetings in different sections of the project. These are all under Miss Nuttall's supervision, with such small help as I can give.

September 1st to 8th.—We conducted a Vacation Church School from 6:30 to 7:45 p. m. each day. This was well attended, well managed and well taught. At 8 p. m. each evening we conducted a series of evangelistic meetings, and a church of 37 charter members was organized. Several more Methodist families are on the project, and will probably join the new congregation. We have put seats and electricity in the building, and we have good prospects for a growing congregation in this locality.

Earlier in the year a Standard Training Class was conducted, with Rev. G. W. Dameron as teacher.

On Sunday, September 15th, the Woman's Society of Christian Service was formed out of the members of the Missionary Society. The officers will be installed on Sunday, September 22nd.

Transylvania is about ten miles south of Lake Providence.

This work was started last year by Rev. S. A. Seegers.

H. N. BROWN, P. C.

ROSE HILL CHARGE

Dear Dr. Duren: Midsummer has past and autumn brings to our minds the many opportunities of development for Christian workers as we come into the final quarter of our year's work on the Rose Hill charge.

Has our work as laymen and lay women been just what it should have been in every way? Have we expressed our best efforts, or fallen short of them? We have a chance yet in these last weeks to redeem ourselves, or maybe surpass our best efforts as a whole.

Rev. Hilary S. Westbrook, with the efficient help of the visiting preachers, conducted four revivals on the charge during the summer, and all these revivals met with high success and great good was accomplished, with additions to the churches being made.

The people at Paulding have installed a nice piano in their church, and the Home-wood people have put a new roof on their church, and all of this is paid for.

The Rev. Irl H. Sells, Executive Secretary of the Conference Board of Education, was with us in a Christian Workers' Training School (short course) at Rose Hill church, September 1-4, 1940. We had a good school, and several took credits for work done.

The last charge-wide stewards meeting was held at the parsonage, Thursday morning at 10 o'clock, September 5, 1940. Bro. Westbrook read from the first epistle of John, chapter one, and delivered a helpful address thereon, after which Bro. C. Marvin Davis, our efficient charge lay leader, took charge of the meeting. The roll was called and twenty were noted as being present. Several good talks were made by some of the officials. The stewards looked carefully after all the business matters that came before them. Some of the reports would indicate that we have made some progress over that of last year at this same time in our work for the Kingdom. They hope to finish the year's work in good shape.

The ladies of the Rose Hill Woman's Missionary Society, with the help of Mrs. Westbrook, served a bountiful, appetizing dinner to officials and visitors in the spacious dining room of the parsonage at the mid-day hour, which was appreciated and enjoyed by all who were present at this sumptuous repast.

The third quarterly conference for Rose Hill charge was held at Hopewell church, Sunday, September 8. Rev. W. B. Jones, district superintendent, was present and preached a good sermon at the 11 o'clock hour, and he held the business session immediately following the morning worship service. We had a good conference, and all reports rendered were encouraging.

The Rev. Hilary S. Westbrook has made us a most successful pastor this year. His Christian character is an inspiration and blessing to all who know and come in contact with him.

We are now entering upon the "home stretch" with a full program before us, and we confidently expect to carry a full report to the Annual Conference in November.

Sincerely yours,

MRS. T. F. GRAHAM,
Secretary for Board.

The Philippine Islands are on the other side of the world, but in one respect they have been thoroughly Americanized. You can buy anything from a fountain pen to a piano, a dollar down and a dollar every Monday thereafter.—Selected.



REV. AND MRS. LEONARD WESLEY CAIN, who recently celebrated their golden wedding anniversary with a reception at their home in Denham Springs, Louisiana.

Rev. Mr. Cain has served forty years in the ministry. Mrs. Cain has the distinction of having had no other pastors than her father, her husband or her son.

MY DAD

By Rubine Coleman

When I was but a little lad
I saw so many faces sad.
Some would come to our door
Who had been there oft before.
They knew my dad would give them bread
And a clean place to lay their head.
One day a lad so fine and strong,
Who had never done anything wrong,
After eating of our meager fare,
Pulled from his pocket a book so rare;
"Nine houses have I stopped for bread,
None gave to me, but gruffly said:
'Go on you beggar, you deserve no bread.'
As I entered your front gate
I vowed my mother's Bible to hate
If from a door I was turned once more.
Not only my hunger have you appeased,
My soul as well you have given ease.
I am no beggar by trade—
Just out of luck; by you I was saved
From unbelief and shame
And disgracing my mother's name."

Cordova, Alabama.

How forcible are right words!—Job.

NORTH MISSISSIPPI W. M. S.

(Continued from page 11)

ligious services at the Malvina Community House. Sixty-two interested persons responded to this first invitation. Among them were nearly twenty-nine junior age children. Miss Shinn, for this first service, talked with this junior group as they were assembled on the side porch. In the church auditorium Mrs. Scholar taught the adults and young people. When the assembly hour came Miss Shinn led in a short devotional and announcements were made concerning the program of the Center. The night service was largely attended by the teen-age group who came to sing.

The first social is a Silver Tea, to which all church groups nearby have been invited and all persons who have made this Center possible. Mrs. Ratliff, Rev. Mr. Ward, the district superintendent, the Rose-dale pastors, and many business men are among those asked to attend this first formal opening. Short addresses and a musical program will feature the hours between two and four.

The prospects are as bright as the promises of God.—Adoniram Judson.

MISSISSIPPI CONFERENCE

Seashore District—Fourth Round

Coalville and Saucier (Joint session at Palmer Creek), Sept. 29, 3 p.m.
 Purvis, Oct. 6, 11 a.m.
 Lumberton, Oct. 6, 3 p.m.
 Poplarville, Oct. 6, 7:30 p.m.
 Biloxi, Oct. 8, 7:30 p.m.
 Americus, at Salem, Oct. 12, 3 p.m.

Escatawpa, at Escatawpa, Oct. 13, 11 a.m.
 Moss Point, Oct. 13, 3 p.m.
 Kreole, at Orange Grove, Oct. 13, 7:30 p.m.
 Bay St. Louis, Oct. 16, 7:30 p.m.
 Vancleave, at New Prospect, Oct. 18, 3 p.m.
 Gulfport, Oct. 20, 11 a.m., preaching; Q. C. Nov. 4, 7:30 p.m.
 Lucedale, Oct. 20, 7:30 p.m.
 Wiggins, Oct. 23, 7:30 p.m.
 Leakesville, at Pine Grove, Oct. 27, 11 a.m.
 Ocean Springs, at Antioch, Oct. 27, 3 p.m.

Epworth-Wesley, at Wesley, Oct. 27, 7:30 p.m.
 Long Beach, Oct. 30, 7:30 p.m.
 Oloh, at Oloh, Nov. 3, 11 a.m.
 Columbia, Nov. 3, 3 p.m.
 Brooklyn and Bond, at Brooklyn, Nov. 3, 7:30 p.m.
 Pascagoula, Nov. 5, 7:30 p.m.
 Handsboro, Nov. 6, 7:30 p.m.
 Carriere, at Wesley, Nov. 10, 11 a.m.
 Picayune, Nov. 10, 3 p.m.
 Logtown, Nov. 10, 7:30 p.m.

J. F. CAMPBELL, D. S.



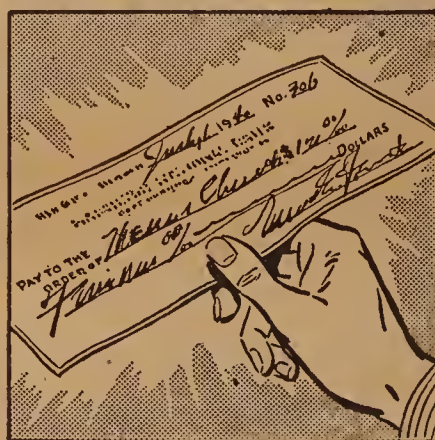
READ HOW TO GET CASH FOR YOUR CHURCH!



Save your Camay wrappers, Oxydol box tops and Crisco labels. Get other members of your church to do the same. Procter and Gamble will pay cash for them. Start now to make money for your church.



Get everyone in your church collecting these wrappers, box tops and labels. Get the collections of all your church members together. Send them in bundles of 200 or more before Dec. 2, 1940.



Your church will receive a check from Procter and Gamble as described below. This generous offer is open to churches of all religious denominations. Start saving wrappers, labels and box tops now.

HERE'S ALL YOU DO! Right now there's a wonderful opportunity for you to assist your church in raising money for its charities. Procter & Gamble is ready to give away thousands of dollars. How much will your church get? It depends on you!

Procter & Gamble will give cash to any church sending in a bundle containing a combined total of 200 or more Camay wrappers, Oxydol box tops or Crisco labels before Dec. 2, 1940. These famous brands have long been favorites in countless American homes. And now Procter & Gamble will give 1¢ each for Oxydol box tops, 1/2¢ each for Camay wrappers and labels from 1 lb. cans of Crisco, and 2¢ each for labels from 3 lb. cans of Crisco.

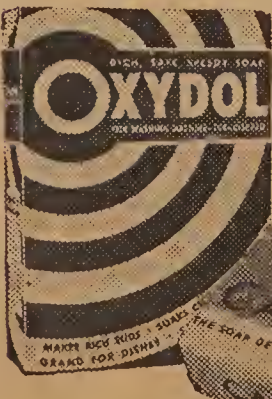
Help your church by putting this generous plan into execution. You can by doing these two things:

1. Bring this advertisement to the attention of your church leaders or church committees.
2. See that this plan is described to all members of the congregation and that they are urged to bring in their Camay wrappers, Oxydol box tops and Crisco labels before Dec. 2, 1940. (They must be sent in by your church. Checks will not be made payable to individuals.)

You will find complete details of this plan at your dealer's. Or, if he doesn't have them yet write Church Plan, Box 599, Cincinnati. But act now! Get your fellow church members busy to roll up a grand record of cash for your church.



**SAVE THESE
LABELS AND
BOX TOPS!**



**LOOK
FOR THIS
SIGN
AT YOUR
DEALER'S**

THIS OFFER GOOD ONLY in Arkansas, Tennessee, Georgia, N. Carolina, S. Carolina, Virginia, Louisiana, Mississippi, Alabama and Florida. In other states the offer varies slightly. Ask your dealer for complete details or write Church Plan, Box 599, Cincinnati, O. Offer limited to U. S. A.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

O Lord Almighty, Thou whose hands
Despair and victory give;
In whom, though tyrants tread their lands,
The souls of nations live;
Thou wilt not turn Thy face away
From those who work Thy will,
But send Thy peace on hearts that pray,
And guard Thy people still.
—Sir Henry Newbolt.

THE PRAYER-ROOM TODAY

My God, I am ashamed when I think
how little of Thy light can have reached
others through me, and how little they
have seen in me of Thy transforming power.
Forgive me for times when I have
tried to do Thy work without first waiting
upon Thee for strength and direction; forgive
me for the times when I have even
presumed to speak for Thee without having
first looked into Thy face and listened
for Thy voice. Forgive me for the neglect
of secret prayer, through which I have so
often been defeated when I might have
been victorious, and so often have failed
to do for others what I might have been
enabled to do. Forgive me, and make me
even yet to be numbered among those
whose hearts are at home in the secret of
Thy presence. Amen.

—Methodist Recorder.

Oct 41

Rev J B Cain

Life's Lesson

By Clyde Edwin Tuck

My Soul, expanding with advancing years,
Sighs not for its lost springtime long ago,
But journeys toward the sunset's fading glow,
Forgetful of its yesterdays of tears,
Forgetful, too, of all its foolish fears,
Well knowing that life's aim is but to grow,
That nothing matters but Christ's love to know,
The love that evermore sustains and cheers.
My soul has learned life's lesson, and is calm;
It seeks the needs of others to supply,
A word of hope it gives to those who fall,
For others' wounds it tries to find a balm,
And urges those who fail again to try—
God's boundless goodness is for each and all.



WALLET OF THE WEEK



REFUGEE CAMPS AT SHANGHAI have been filled with Chinese who have fled from the war-devastated areas. They are said to number "hundreds of thousands" who were made destitute by war, and their situation was greatly aggravated by floods, insect plagues and valueless money. Relief organizations have provided food, clothing and medical care for this vast army for the past three years. The inmates of one big camp were recently sent away to begin life anew—perhaps to starve.

* * *

THE HART MOUNTAIN ANTELOPE REFUGE, in the southeastern part of the state of Oregon, is a sanctuary which contains two hundred and fifteen thousand acres—approximately three hundred and thirty-six square miles of land. It was established four years ago as a preserve for the pronghorned antelope, but at least thirty-six other animals have taken advantage of the protection which it offers, and in addition one hundred and twenty kinds of birds have found a refuge there.

* * *

OLD SWEDES CHURCH and the adjoining property in Philadelphia is to be purchased for a national shrine if a bill now before Congress becomes a law. This historic church was built by Swedish Lutherans in 1700. In the proposed shrine will be included the church, the Sunday school and parish hall, the sexton's home, the museum, and the eighteenth century rectory. It is rather remarkable that a church plant of that period in American history should have survived so long, especially that it should have escaped the march of progress.

* * *

MR. PRESTON BARR, an Episcopal layman, is carrying the church services in sign language to deaf church members in a number of California cities. At San Bernardino he speaks in both oral and sign language at the same time, as some are totally deaf and others are only slightly hard of hearing. Mr. Barr says that the partially deaf are learning the sign language, and that "the services are building up a friendly feeling between the two groups." For many years a service for the deaf was conducted at St. Mark Church, Atlanta, Ga.

* * *

THE CATHOLIC CHURCH IN QUEBEC, Dominion of Canada, is reported to have a dominant influence over the entire Province. Its membership numbers 2,500,000; according to *The New Republic* it has holdings between five and six hundred million dollars in value and a yearly income of \$50,000,000. In 1876 the Supreme Court of Canada censured the clergy for their political activities. Infant mortality is nearly double that in the Province of Ontario, a Protestant Province. The expenditures for education are little more than half of that spent in Ontario, the percentage of illiterates twice as great, and the comparison of library facilities and use shows up no better, according to figures given by *Scottish Rite News Bureau*.

SIR KINGSLEY WOOD, Chancellor of the Exchequer in the British government, is a Methodist layman. His father was a Wesleyan minister. For eight years during his boyhood, Mr. Wood lived in Wesley's House, 47 City Road, he was a cabinet steward of Wesley's Chapel for many years, he was the senior treasurer of the renovation fund which raised \$100,000 for the restoration of the historic chapel, and both he and his wife have their membership in this famous shrine of Methodism.

* * *

THE CATHOLIC ORDER OF JESUITS, says the *Supreme Council Bulletin*, took over the publishing activities of the Vatican early in September, and the *L'Osservatore Romano* will be replaced by *Corriere Vaticano*. The publication which has been replaced had been in existence ninety-one years, and its suppression is said to have followed attacks by the Fascist Italian Government. The Jesuit publication seems to be more acceptable to Premier Mussolini. It is another evidence of the growing tendency to subordinate religion to the state.

* * *

A NEW CIRCULATORY SYSTEM has been discovered by Dr. Oscar V. Batson of the University of Pennsylvania Medical School, according to a report in the *Journal of the American Medical Association*. It is said to be a system of veins in the spinal column region which completely by-passes the heart and lungs. The discovery wrecks the theory of a unitary system for the circulation of the blood which has been held since the days of William Harvey. The particular effect or use of this independent system does not seem to be determined as yet.

* * *

EGYPT'S FAMOUS CAMEL CORPS is said to be no loosely knit band, as was once the case with such desert troopers, but is a highly trained military body, uniformed and drilled in such manner as to make it spectacular in appearance and effective as a desert patrol. In meeting an enemy the men dismount and run across the sands to firing positions. In addition to the equipment of the individual soldier, the patrol army has huge search lights mounted on small caterpillar carriages. The movement of the corps is silent and swift—valuable factors in its operations.

* * *

THE ALASKAN PRESS is making bitter complaint against the wanton dissipation of records which are the priceless heritage of that territory. It appears that merchants in manuscripts and historic material are getting possession of things which belong properly to the archives of Alaska. The records of the Greek Orthodox Church, the established Church of Russia, and many other priceless items of historic material are being carried away to public libraries and private collections throughout the States and only "Sourdough stories and poolroom chatter" are being left for the students of history in Alaska.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THEY ARE NOT THE ONLY SINNERS

Some weeks ago we wrote an editorial in which we referred to the statement of a Baptist layman who said of some ministers that they "have nothing to say." An article, reprinted in the October *Reader's Digest*, carries the charge a step further. The author, Channing Pollock, charges that "the overwhelming majority (of ministers) have nothing to say and must say it twice every Sunday." He uses other descriptives which are not more complimentary, and he then says that in their dilemma they have taken refuge in "dangerous radicalism, suicidal pacifism, and the vision of an adolescent settlement-house worker."

Mr. Pollock, whose education and career do not seem to qualify him to speak authoritatively on church matters, says some things which we think are all too true, but he dramatizes his theme to such an extent as to distort the picture. He does not undertake to account for the facts which he names, and we think that such pulpit deficiencies cannot be understood apart from certain backgrounds. Some religious books being published today are doing much to destroy the influence of the pulpit by an insidious undermining of the faith of the people. Some of the so-called "study books" are often little more than timidly phrased denials of Christian belief. It is no wonder that the average congregation is a religious question mark. Many self-respecting ministers, realizing their difficulty, have turned to current social activities in the vain hope of recovering their lost prestige. Others turn to ritualistic ceremonies and thereby lose the very substance of religion. The whole situation is further complicated by the action of those responsible for the arrangement and direction of the various types of educational and promotional work. They often name superficial thinkers, radically-minded and spiritually unleavened people to be heads of this responsible task—those who know more about slogans and projects than they do about God. We need to place an order of strong men upon the walls of Zion to proclaim with confidence the practical and workable reality of religion, the stabilizing effect of a holy partnership, and a passionate belief in God as the one great creative force in the making of a life.

CITIZEN EINSTEIN'S PRESUMPTION

It is passing strange that a man, who has found in this country sanctuary and protection against the vengeance of his native land, should abuse its democratic spirit by stoning the faith of its people. It would seem that Mr. Einstein became a citizen of the United States, not because he accepted the doctrine of a "personal God," but because he had some apprehension as to the fact of a "personal" Devil. His appeal for the abandonment of the

"concept of a personal God" appears to us to be somewhat inconsistent to say the least. The stage setting in Germany was apparently more favorable to atheism than he will find it here, and in Russia he might have reveled to his heart's content with blood purges for a diversion.

Stranger even than his obtuseness in the failure to observe the common courtesy due, is his attack upon the religion and the history of the race to which he belongs. The very origin and the history of the Jews are indissolubly bound up with the "concept of a personal God," and the literature which secured for his people a place in the thought-life of the world is literally saturated with the idea of a personal God. So, in addition to his refugee status prior to his becoming a citizen of this country, he appears to have been a man without a religion and, in the best sense, a man without a race. It was certainly his race which caused him to be homeless in his old age. We cannot see how he expects to increase the number of his friends, or add to his fame by the course which he has chosen, resting as it does upon the mere opinion and dictum of a man whose inerrancy, even in science, no one would undertake to establish. Even if his statement were supported by citations of fact, it would be indelicate and unwise and, as a gratuitous assumption, it may be benevolently ignored. We are sorry that he permitted his atheistical obsession to betray him into a wanton attack upon the fundamental "concept" of Christian America. When he, a scientist, presumes to invade the realm of religion as an authority he brings discredit upon himself even as a scientist.

A GREAT GATHERING OF WOMEN

The charter meeting of the Woman's Society for Christian Service, North Mississippi Conference, was held at Winona, on Monday of last week. It was in every way a remarkable gathering. There were probably five hundred women present representing every section and circuit of the Conference. All the chairs of the other churches were borrowed, as were the chairs from the undertaking establishments, and still there were not enough seats to accommodate the great throng. Outside the church were at least fifty preachers who could not even get inside.

A Negro passing that way saw every street in the neighborhood filled with parked cars, and he asked a man whom he knew: "Is anybody dead?" It fulfilled his idea of an occasion for an overflow crowd. He was told that instead of its being a funeral occasion it was due to the fact that there were those who are very much alive. It was no accidental interest. The women of the Methodist Church have spared no effort to make sure that their nation-wide organization for Christian service

should be set going with the greatest enrollment of charter members of any woman's organization in the world. And every indication is that the measure of success will exceed their fondest dreams.

If now this mighty organization of Christian women may be filled with the Spirit, who will dare to prophesy what it may accomplish for the uplift and the regeneration of the world. Surely this magnificent manifestation of interest augurs well for the Methodist Church and for American Christianity in the years ahead. It was one of the most heartening sights which we have witnessed in many a day. Their faces were filled with eagerness and expectancy and in such an atmosphere doubt and distrust could not survive. If the men of the Church will now join with their wives and sisters in this united conquest of the world for Christ another generation may well wonder that such an upsurge could have had its rise in a time of such strife and international desolation.

THE EMBARGO ON SCRAP IRON

For months past the Protestant churches of the United States have made protest after protest against shipments of scrap iron to Japan. The occasion for the protests was, of course, that it was being used by Japan to crush China in an undeclared and inhuman war. Most informed people, however, sensed the very situation which has now developed. In the editorial columns of this paper, we have said more than once that we were helping to make a situation with which we must ultimately reckon, forging ramparts of steel for our own soldiers to take.

After so long a time, an embargo was placed on No. 1 scrap. With reference to the effect of that embargo, we quote from an article by Eliot Janeway in the October issue of *Asia*, "Trade Currents":

"The prime dud of the month so far as Asia's trade is concerned has been the decision of the United States government to employ the embargo against Japan in such a way that, instead of declining, exports to Japan have risen.

"There are two reasons for this increase. The first is the fact that Japan placed as much business as the market would take during the short period of grace allowed before the new rules went into effect. The second is the way chosen to achieve the ends definitely indicated by the government's move."

The article goes on to say that the embargo was made practically ineffective by the facts that No. 1 scrap iron is almost undistinguishable from No. 2, particularly when mixed with No. 2. No. 1 is rarely traded as such, and No. 1 is not used for war work. The steel industries which make large use of domestic scrap complain that the export of scrap has had the effect of intensifying the shortage which always occurs when manufacturing operations are around capacity production, and at the very moment when the needs of the government are greatest. Japan further voided the embargo by buying semi-finished and finished steel which was scrap reworked in our own steel plants.

It is not our purpose to be severe, but we feel that the embargo invoked under the circumstances now existing, is rather late to have the force and effect that it might have had even a year ago. In view of the totalitarian consolidation in Europe and Asia during the past year, it seems to us that the taxing of the merchant marine

to its very capacity with shipments of scrap iron ultimately to be used against ourselves is hardly consistent with the defense program now being pressed. In the light of all the facts, the belated embargo is not very impressive to say the least of it.

CONFERENCE AROUND THE CORNER

There is a tang of autumn in the air and this should remind every pastor and every church that the Conference session is at hand. Many things are dependent upon the reports which will be turned in. Let us get busy, and bring a creditable report.

Editorial Miscellany

By Dr. H. T. Carley

MISTAKEN IDENTITY

An elder is growing just outside my window. The elder is an interesting shrub—more interesting than might appear at first mention. For example, it belongs to the honeysuckle family—who would have thought it? It has pinnate (look it up, as I did) leaves, clusters of white or pink flowers, and black or red drupes. The drupes are commonly called berries. To save the reader the trouble of consulting the dictionary again, I will explain that a drupe is "a fruit consisting of a pulpy, leather-like, or fibrous outer covering and a woody or bony inner shell or stone, inclosing a single seed, as in the plum, cherry and peach." (Ain't knowledge wonderful!)

My earliest recollection of the elder is connected with popguns. The stalk, or trunk, or stem of the shrub is jointed, somewhat like sugar cane, with a center of pith, characteristic of dicotyledonous (see the dictionary) plants. This pith can be pushed out, leaving a hole almost as smooth as a rifle barrel.

What popguns these hollowed-out elder joints make! Whittle a plunger of a convenient piece of wood, not quite as long as the joint, leaving a shoulder on it to keep it from going entirely through the hole. Then take a green china-berry and push it through the elder-joint until it lodges just inside the far end. Then insert another berry and begin pushing with the plunger. The compressed air will expel the berry in the far end with a resounding pop! An expert with this interesting device can aim it so that the expelled berry will hit a target within reasonable distance. Many an unsuspecting victim has heard the report and felt the impact of the pellet on the back of his neck with the instant conclusion that he has been fatally wounded by a .22 rifle!

(If green china-berries are hard to find, as they are at this season of the year, a resourceful urchin is likely to discover that properly masticated wads of paper will do very well for a substitute.)

What I started out to say, though, is that that elder growing just outside my window is the result of mistaken identity. Last spring a neighbor gave me a rooting of what we both thought was a sweet-shrub. I set it out, tended it carefully, and waited for the fragrant blooms. Look what I got!

With its pinnated leaves, though, its flowers, its drupes—and its popguns—the elder is a very nice bush.

If you don't get what you want, you can try to like what you have.

AN APPEAL

General Statement

Our United Methodism in its first General Conference not only declared its belief in a called ministry but it made definite demands of the young men who are to enter the itinerant ranks. "We urge our ministerial candidates to complete not only their A. B. degrees, but their Bachelor of Divinity degrees." (Paragraph 333.) Again, "The Board of Ministerial Training shall urge all conference undergraduates to attend a school of theology approved by the University Senate and shall encourage and assist them in every practical way to complete the course leading to the Bachelor of Divinity degree." (Paragraph 344.) This legislation placed a larger responsibility on the Schools of Theology.

The Church has nine seminaries, six of which are east of the Mississippi River. The school at Dallas is the only special ministerial training center located within the bounds of the South Central Jurisdictional Conference. The service it has rendered is evidenced by some 1,000 ex-students ministering in the pulpits of Methodism. Of the five bishops of the Jurisdiction, two are ex-students of the seminary, one was a faculty member, another served for some fifteen years as administrative head of the University. The enrollment of the School of Theology for the past year was 222.

Financial Support of the Seminary

No tuition is or can be charged in the School of Theology. Ministerial students come to us after four years of college work. They are usually without funds and must receive assistance through loans or scholarships. The School is under the necessity of looking for its financial resources to the Church, to returns from a small endowment, and to gifts from friends. In the past the support has come chiefly from the General Benevolences. The Southern Church allocated in its budget \$140,000 annually to its two officially-established seminaries—Candler and Southern Methodist University. In the budget of the new Church nine schools are to share in \$200,000. Any amount less than 82 per cent on the General Benevolences during the present quadrennium will mean a reduction in the funds of the School of Theology. According to the records of recent years it appears we shall face a loss of perhaps twenty per cent in our receipts. This threatens to affect seriously the work of the seminary.

A General Endowment Campaign

By reason of conditions at the University and in the various colleges within the Jurisdiction, there has not been a time in recent years when we could carry on a church-wide campaign for Theological Endowment. We do not contemplate such an effort at this time. However, we must keep in mind that at no distant date we must raise at least two million dollars for general endowment. The field is constantly being cultivated and individuals are being approached for contributions and especially for endowed scholarships. An annuity of \$50,000 was announced at the last meeting of the Board of Trustees.

Service Scholarships Authorized by the Jurisdictional Conference

A few of the church leaders knew what would likely come to some of the seminaries in the union of Methodism. Regardless of all theories and arguments, any educational institution must in a large measure function locally and draw its support from

the area which it serves. Some eighty per cent of the students attending the average American college come from within a radius of 100 miles of the institution. The General Conference placed the **final responsibility** for the seminaries on the "Jurisdictional Conferences in which they are located and the Annual Conferences comprising the Jurisdiction."

The Jurisdictional Conference at Oklahoma City took the following action: "In our new Discipline, Methodism has definitely placed a large responsibility for a trained ministry upon the schools of theology. The seminary at Southern Methodist University is the only institution of its kind within the bounds of the South Central Jurisdictional Conference. It is owned and controlled by this Conference. Its success or failure will depend largely upon the loyalty and support of the Jurisdiction. . . . It would not be wise to undertake a campaign for endowment at this time, in that a number of the colleges within the Jurisdiction are



DR. A. M. SEREX, Shreveport. He never lets the Advocate down.

seeking to liquidate indebtednesses and increase their resources. We recommend that each Annual Conference of the South Central Jurisdiction provide annually at least one Service Scholarship to the amount of \$400.00, for the Theological School at Southern Methodist University. The Annual Conference Board of Ministerial Training is asked to cooperate with the institution in the selection of students from within the bounds of the Annual Conference for these Scholarships. Students granted this assistance shall be at the service of the Conference for the summer months.

Plan Before the Annual Conference of the Jurisdiction

Each Annual Conference is urged to cooperate in the Jurisdictional program by making an asking that will assure at least one Service Scholarship for each year of the present quadrennium. Some of the stronger Conferences will provide for a larger number. If the Annual Conferences of Missouri, Nebraska, Kansas, Arkansas, Oklahoma, New Mexico, Louisiana and Texas will each take care of one of their young men whose services during the summer months within the Conference should be worthy of the investment the Conferences will make, then our situation at the School of Theology will be greatly relieved.

The Shreveport District of the Louisiana Conference has taken a scholarship for the

year 1940-1941, and will use a young man in the district program during the summer months. First Church, Fort Worth, is asking for its own student-worker. There are other districts and churches which will not only share in the Annual Conference program but will desire to have their own representative in the student body of the School of Theology. Also there are some consecrated laymen who will provide these scholarships. The money raised is to be sent to the School of Theology and given to the students according to the regulations of the institution.

That our Bishops are giving their wholehearted support may be judged from the following: "I assure you that every possible effort will be made on my part to secure the proper presentation of the needs of the School of Theology. I think you know how interested I am in seeing that ample provision is made for this part of our work." "I am highly in accord with the plan to have each Annual Conference provide at least one Service Scholarship or its equivalent to aid ministerial students at the School of Theology of Southern Methodist University. The School at Southern Methodist University is making a fine contribution to the strengthening of the ministerial ranks of the South Central Jurisdiction. In these days of increasing educational advance in the pew, we must keep pace in the pulpit." "Until we succeed in securing adequate endowment for the School of Theology of Southern Methodist University we are dependent upon the generosity of interested churches and laymen to provide scholarships for ministerial students. It is my earnest hope that each of my Annual Conferences will do its best to help the School of Theology and our young preachers. To that end I am anxious to have the district superintendents give cooperation in every way possible." Again, "At your convenience please give me your suggestions as to how I may cooperate in the matter of Service Scholarships. It seems to me to be a wise plan you have developed."

This is the first appeal made by the School of Theology to the Annual Conferences, but the financial provisions of our reorganized Methodism make it necessary. We sincerely hope that your Conference will cooperate with the other Conferences of the South Central Jurisdiction in this plan for the training of the ministry of the Church.

UMPHREY LEE,
Pres., Southern Meth. University.
EUGENE B. HAWK,
Dean, School of Theology.

September 6, 1940.

LET THE CULPRIT ANSWER

Dear Editor:

In re: Your Associate.

Have I understood Dr. Carley?

In his recent "Fall Fishing" thesis I observe these statements: "I had a two-pounder! A few more casts and I had another, and another, and another, and another. And so on till I had eight."

Does he mean that each one was a two-pounder, **sixteen pounds of fish** in 50 minutes? Or is the name of the variety of fish he caught, two-pounder, having no reference to the official weight? Or is it all to be credited to Dr. Carley's **ef-fish-ien**cy in the piscatorial art or his **skill** in the description thereof?

Interestedly and excitedly,

D. B. RAULINS.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

CHANGE

(A Children's Sermon)

Text: Psalm lv. 19. "Because they have no changes, therefore they fear not God."

I think that most of us, when we are young, like changes. That is one of the joys of going away for a holiday. We live in a different place, we do different things, and because so much is new it is interesting. On the first morning of a seaside holiday in a place to which we have never been before we like to go wandering off to see what is round the headland, to climb among the rocks and find all sorts of interesting pools and crannies. All the while we are making new discoveries. Of course, if we have a long holiday, we get used to it and perhaps do not find it quite so exciting and interesting. We begin to take it for granted.

Now that is one of the great dangers of getting used to things. We do not value them or appreciate them so much. And so we are not as grateful for them as we should be. Sometimes it is not until we have lost a thing that we realize how much it is worth. Things that come to us regularly, even though we could not possibly live without them, we often take as a matter of course, and sometimes even forget to say thank you. The air we breathe, the light by which we see, the water we drink, all these are gifts of God. And yet, just because we have them regularly we take them for granted and are not grateful to God as we should be.

And you can get used to bad things as well as good ones. Things that seemed wrong to you, that you were ashamed to do, the very thought of which horrified you, you can get used to, if once you start to do wrong. Doing the same thing over and over again forms a habit which may be very hard to break.

When I was about eighteen years old, I worked for a while in the office of a big joinery works. Only a glass partition separated us from the rest of the works, and all day long there was a tremendous noise going on. The roar of machinery, of hammers and planes never ceased. Just outside the door a huge circular saw screamed its way through great logs, lorries were delivering or taking away loads of timber, and when I first went there I thought that I would never manage to work in such a din. But after a week or two I got used to it and hardly noticed the noise at all. If the noise stopped I should notice that at once.

Now that is one of the reasons why God sends us changes. Some of them are pleas-

ant to us, and some of them we may not like at all. But when they come they make us think and often they make us think of God. Many a man has turned to God in time of trouble and change. "In my distress I cried unto the Lord and He heard me." So if changes come to us, and we have to face new things and new conditions, let us always remember that our lives are in God's hands, and that if we trust and love Him He will guide us and guard us all the while, giving us new blessings, teaching us new lessons, and showing us more and more of His great love to us.

—Methodist Recorder.

A CHURCH HOMESTEAD PLAN

By Eugene Smathers

Our county is a part of the largest disadvantaged area in rural America, the southern mountains. The majority of our families have annual incomes of less than \$400. Our soil needs lime and phosphate. No farmer has adequate tools. We need more and better livestock. Many families whose roots have grown deep into the soil are being driven from the land. Those who are able to remain find it tremendously difficult to maintain their equity in the land. Our rural foundations are being shaken.

A living democracy must have its roots deep in the soil. Its rural population must have security of tenure and a reasonable opportunity for a good life, for it is these folk who will replenish the population of the future in increasing proportion. Ownership and care of the earth and its growing things creates an independence of spirit sadly needed in a day of dictatorships. There is a close relationship between life on the land and the deep insights of our prophetic-Christian faith. Can Christianity in the cities and industrial centers live without new life-blood flowing from the people of the soil? This new life-blood cannot be supplied by a rural folk who are insecure, economically and socially. This situation should be a major concern of the Protestant church.

We are not over-crowded as are some sections of the mountains. In fact we need more farms and farm families to build up our producing and marketing abilities and to strengthen our social institutions. Paradoxically, many of our best youth migrate to nearby mill towns and to the truck farms of Ohio. Our area is relatively new and there are large tracts of unsettled land suitable for farming. While the land is originally poor it responds remarkably to good farm practices. We are passing from a timber economy to one of agriculture and will probably remain an area of subsistent homesteads.

Seeing the disintegration of character in the thwarted youth and realizing that the future of the community depends upon keeping some of the best young people on the land and improving their opportunities, we searched for a practical solution. Inspired by the federal resettlement homesteads and by some of the efforts of the National Catholic Rural Life Conference, we decided to attempt a church homestead plan.

The general purpose is "to make avail-

able to young people the means of earning a living from the land in a manner whereby they may maintain their self-respect and at the same time pursue those natural, healthy and pleasant occupations of hand and mind and heart which may be called the more abundant Christian life." To accomplish this purpose a fund, set up in the Board of National Missions by an interested friend, will be used to purchase tracts of land to be subdivided into self-sustaining farms and made available to approved persons under contracts which will enable them to improve their holdings and eventually to become owners. The yearly payments amount to no more than the usual rent for similar farms. The homesteader is given every possible protection in the contract whereas the usual practice is to give such advantage to the land-bank or other selling or lending agency. The homesteader will be assisted to make the best use of his new farm in line with approved practices for our section.

Our homestead plan is in its infancy. We have three families on their farms and have re-financed two others. The enthusiasm and energy with which these young families have taken over the management and care of their homesteads has been most encouraging. We have seen our belief justified that something happens to a family which has a plot of land to call its own. We have enough land for four additional homesteads. Our original fund is large enough to make only this small beginning, but we hope that the success of the plan will enable us to secure larger funds to do the full task.

Inspired by the accomplishments of folk in Nova Scotia, in much the same circumstances as our own people, we decided to try their study club technique. The heart of the study and cooperative idea is a faith in the common man's ability to find a way out of his economic difficulties through united action. The study club has enabled us to make some valuable beginnings toward a more adequate income. We have mixed fertilizer cooperatively at considerable savings. Out of our study has grown a Farmers Association which owns several items of farm machinery which no individual farmer could secure. We are building a community stock dipping vat. We are operating a community sawmill, a small planing mill and a hammer mill. Our second-hand tractor supplies power for the mills and enables us to do some farm work. We are buying a tractor disc. The tractor and mills were made possible by the gift of an interested friend. An interested men's Bible class in the east has contributed some pure bred livestock for breeding purposes.

The initial inspiration for these projects came from the church. Their continued functioning demands a spiritual undergirding which the church alone can supply. The rural church should build itself into the life of the community by concerning itself with every problem of that community, and if no other agency is at work on these particular problems, it is the task of the rural church to initiate that organization or activity by which a solution may be approached. The rural church and the rural pastor need not be ashamed—their task is of fundamental significance to the kingdom and to our democracy.—The Presbyterian Tribune.

"A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade."

—Theodore Roosevelt.

CONFERENCE NEWS AND PERSONALS

Mr. Irvin Oakes, a subscriber to the Advocate in West, Miss., reports a very poor crop condition in that section. In some localities it is almost a complete failure.

Rev. John L. Kilpatrick, Boling, Texas, is assisting Rev. J. E. Reaves in a meeting at Chalmette. The meeting began on September 25, and is to run until October 4.

At the fourth quarterly conference for the Blue Mountain charge, Rev. J. N. Hinson, pastor, reported that sixty-five members had been received into the church, with still another revival to be held.

Rev. Heaton B. Crammer, appointed to serve Point-a-la-Hache some months ago, says that he is much pleased with the Advocate and that its news columns have an especially informative value for him.

Bishop U. V. W. Darlington will begin a meeting at Greenville, Miss., Oct. 13, to run through the following Sunday. Bro. McIlwain, the pastor, has already received a total of 123 members this year, 55 of them by baptism and vows.

Rev. W. C. McCay, pastor at Nettleton, Miss., says that the people in that section have been hard hit both this year and last by crop failures, but notwithstanding these difficulties he is still optimistic as to the outlook for the year.

Elaine Knight, oldest daughter of Rev. and Mrs. J. A. Knight, of Kinder, La., underwent an operation for appendicitis in a sanatorium at Ville Platte on September 12. She is making a rapid recovery and is now able to be back at home.

Mrs. Ida M. Robertson, of Ellisville, Miss., who is now seventy-seven years of age, says that she and her deceased husband, C. R. Robertson, became readers of the Advocate fifty years ago and that it now seems a necessity to her.

Rev. W. W. Brunner, who serves Macon circuit, in the North Mississippi Conference, says that while crop conditions are distressing the people are faithful and he hopes to close out a good year in every respect.

Rev. H. H. Wallace, now in his fourth year at Shelby, Miss., reports that he is closing up the best of his four years service and that everything will be in full as usual when the Annual Conference meets on November 7.

A letter from the office of Dr. Samuel C. Dobbs, of Atlanta, Ga., brings the glad news that he is now making rapid progress toward recovery. He was expecting to leave the hospital on Friday of last week. There is probably no more valuable layman in Georgia than is he.

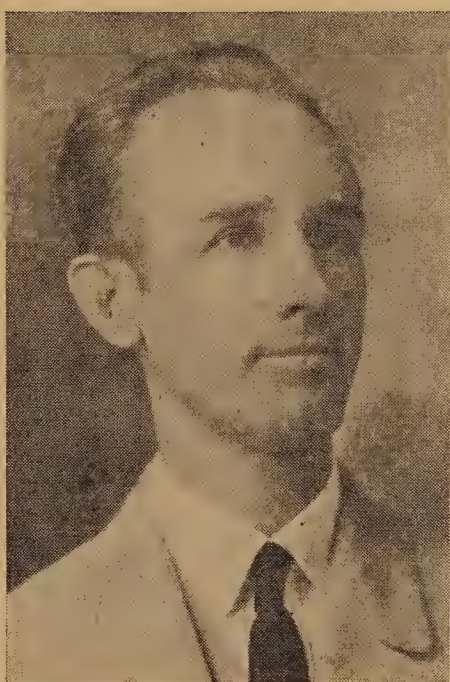
Herbert P. Coates, a leading business man and Christian of South America, died at his home in Montevideo, Uruguay, on August 8. He was an outstanding figure in the foreign colony and was largely connected with the missionary and educational interests of that field.

Mrs. J. A. Randolph and her daughter, Mrs. V. R. McDonald, who are affectionately remembered by a wide circle of friends in the North Mississippi Conference, are now back at their home, 2607 Oakland Avenue, Nashville, Tenn., after a delightful summer at Lake Junaluska.

The death of Rev. Melvin E. Trotter at his home near Holland, Mich., on September 11, removes one of the best known leaders of city mission work and evangelism in this country. He is said to have organized more than sixty-seven city missions in the United States.

Dr. George Buttrick, president of the Federal Council of Churches, and a leading Presbyterian minister of New York City, met with an automobile accident in Pennsylvania recently. He was returning from his vacation spent in Michigan and his condition was reported as serious.

The dedication of the educational building of the Winona Methodist church was indeed



A. T. LAW, Ponchatoula, La. A consistent winner.

a happy occasion. Bishop Hoyt M. Dobbs led in the dedicatory service and preached the sermon following the dedication. The editor of this paper was the preacher for the evening hour.

Rev. W. R. Lott, district superintendent, urges the fourth quarterly conferences, the Victor Rally, and the fifth quarterly conferences for circuits as dates for reporting the completion of salary and benevolence payments preparatory to the meeting of the Annual Conference on November 6.

Bro. J. H. Rogers, of Hazlehurst, whose illness was mentioned in these columns recently, passed away on Friday night, September 20, and was buried the following day from the Methodist church, in Hazlehurst,

of which he had been a member for fifty-six years and an official for nearly fifty years.

Bro. R. J. Fairchild, a faithful member of the Bethesda Methodist church on the Gallman charge, and a delegate to the forthcoming Annual Conference, died in the Baptist Hospital, at Jackson, on September 26. In his going the church has lost a good man and one who was loyal to its program of work.

The Executive Committee of the Board of Missions and Church Extension of the Methodist Church, in session in New York City, elected Miss Dorothy McConnell, daughter of Bishop and Mrs. Francis J. McConnell, of New York, woman editor of the World Outlook, to succeed the late Miss Sarah Estelle Haskin.

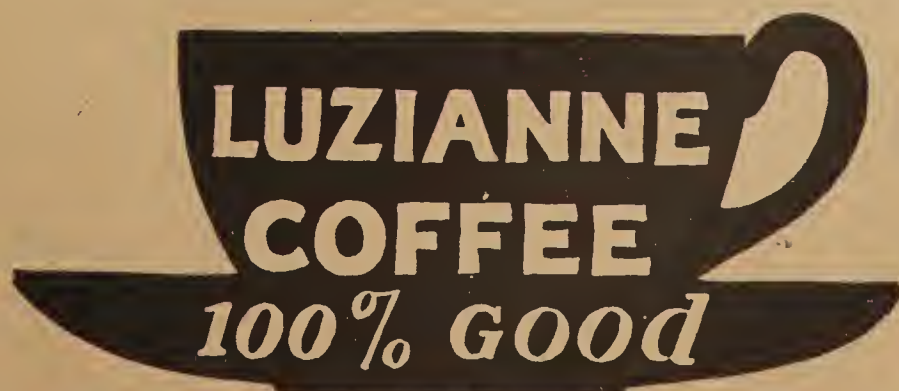
The Methodist Church at Rienzi, Miss., will be dedicated on Sunday, Oct. 20, at 11 a. m., at which time Rev. W. R. Lott, district superintendent, will preach the dedicatory sermon. Rev. W. R. Goudelock, pastor, and his people deserve very great credit for the erection of this beautiful brick church which was paid for as it was being constructed.

Bro. R. E. McInturff, retired railroad conductor, a Methodist, and a staunch friend of the Advocate, paid an appreciated call at the Advocate office on Thursday of last week. We are glad to note that Bro. McInturff is seemingly in good health and that he maintains the fine Christian spirit which has characterized him through the years.

Rev. Jesse F. Watson, well known in the North Mississippi Conference, and now pastor at Eunice, N. Mexico, continues to read the Advocate, and he writes interestingly of the outlook of the Church and the world in these difficult days. Bro. Watson is a good friend of the editor, and his wife is a native of Carroll county, Miss., our own home county.

Rev. C. D. Atkinson, pastor at Opelousas, was the preacher for the Homecoming Day on the Clay circuit, Sept. 29. The service was held at Prospect church, and it was from that charge that Bro. Atkinson received his local preacher's license fifty years ago, which was signed by Rev. Robert Randle, presiding elder, and J. M. T. Hancock, secretary.

Rev. H. B. Varner says that he has received into the churches of the St. Francisville charge, Louisiana Conference, thirty-three persons this year, most of them on profession of faith, and it is expected that the benevolent giving of his charge will



be increased sixty per cent over that of last year. This has been accomplished through the enlistment of his church membership for personal solicitation.

Friends of Mrs. P. B. McCullin, who has been making her home at Springhill, La., will be interested to learn that she has now moved to Athens, La., which will be her address for the future.

Rev. Carl Lueg, pastor at Hammond, La., is in a meeting assisted by Mr. James V. Reed, of Fort Worth. At the end of the first week Bro. Lueg reports a fine attendance, appealing messages, and three services daily. Bro. Reed goes from Hammond to begin a meeting at Ponchatoula at the end of this week.

A city-wide standard training school for New Orleans will be held at First Church beginning next Sunday afternoon. Eight courses will be offered and the teachers are to be: Drs. Foster Gamble, A. P. Hamilton, H. P. Pritchett, Joseph Lee, Aubry Walton, Miss Myrtle Charles, Mrs. W. A. Jenkins and Mrs. C. W. Kent.

A note from Rev. J. W. Leggett, Jr., pastor at Laurel, Miss., brings us the news of the death of Rev. J. T. Nicholson, a retired member of the Mississippi Conference. He died at his home in Laurel on Monday night, September 23, and was buried from the First Methodist church on Wednesday, the 25th. Services were conducted by Rev. J. W. Leggett, Jr., Rev. W. B. Alsworth, Rev. J. T. Leggett and Rev. W. J. Ferguson.

A note from Mrs. J. W. Raper says that they have moved from Paris, and are now located at 301 N. W. Court Street, Water Valley, Miss. Bro. Raper is much improved and is able to walk with a helper on each side to the table for his meals. Sister Raper desires to express to her friends her deep gratitude for their prayers and other manifestations of interest during Bro. Raper's illness. She mentions especially Bros. Nabors, Neblett and Moore.

Resolutions are being prepared, according to Dr. C. O. Ransford, of the Nashville Christian Advocate, to secure Conference action urging the President, the Secretaries of War and the Navy, and the Division of Aviation to "Immediately take measures if and when the young manhood of the nation should be assembled in training for either preparedness or war, that no alcoholic beverages shall be permitted on or near any fort, reservation, field or training camp where any military forces are assembled.

Rev. H. P. Wall, a local preacher, and vice-chairman of the Board of Stewards, Carrollton Avenue church, in New Orleans, has been elected by the class, which was organized and taught for so many years by the late W. H. Black, to be its new teacher. The class has designated Oct. 6, the first Sunday of the new Church School year, as Rally Day. Effort is being made to reach all of the 350 members and to have the largest attendance on that day that the class has enjoyed for many years.

Rev. E. D. Simpson, pastor at DeKalb, Miss., reports a year of activity on his charge in which he has been supported ably by Mrs. L. D. Calvert, district director of children's work; Mrs. J. M. McWilliams, Mrs. Guy Campbell, Misses Dorothy Simpson, Elizabeth Skipper, Deloris Shepherd, as well as a large number of helpers from his own church, in the holding of five vacation church schools. Bro. Simpson himself has taught five classes in worship, and Mrs. J. C. Burrough, Mississippi Conference direc-

tor of children's work, taught a class in the church at Dekalb.

Dr. J. B. Hutton, who died in Jackson, Miss., on Sunday, Sept. 22, was probably the best known and one of the ablest ministers of his denomination in the state. He was seventy-five years of age and had served as pastor of the First Presbyterian Church, Jackson, for more than forty years. He was stricken with an attack of ptomaine poisoning in Memphis and was brought home at his request, although he was gravely ill, and when a heart involvement developed every chance of recovery faded. Many outside Dr. Hutton's communion share the sorrow occasioned by his going from us.

An interesting letter from Dr. Walter McCullough, of Essex County Hospital, Cedar Grove, N. J., says that his mother, the widow of Rev. W. D. McCullough, late of the North Mississippi Conference, is now in her seventy-ninth year and retains all her mental faculties and an active interest in all current events, but that she is quite hard of hearing and her sight is seriously impaired on account of cataract which affects both eyes. She still reads the Advocate with the assistance of a reading glass and finds in it a revival of happy memories of days when she served in the North Mississippi Conference with her sainted husband.

A MESSAGE FROM BISHOP SMITH

No institution of Louisiana Methodism is nearer to the hearts of our people than is the Orphanage at Ruston, and none is doing a more Christ-like work. The Church takes great pride in the long and constructive ministry of Dr. and Mrs. R. W. Vaughan at the Orphanage, and in the splendid fashion in which Bro. and Mrs. C. B. White are carrying on in the same tradition. With the fearful destruction in manhood and physical property now going on in so large a part of the world, we are reminded anew of the responsibility resting upon America to rebuild the world in the days ahead, and especially of the fact that this responsibility will rest upon those who are children and youth today. Never has work among this group had greater possibilities than it has today, and never in its history has the Orphanage been more deserving of support than today. This has been a good average year at the Orphanage, but there have been extraordinary expenses in the form of repairs, quadrennial insurance payments, etc. Louisiana Methodism does not want to see a deficit at Ruston in any year, and certainly not in this first year of United Methodism. Let Harvest Day, October 13th, be observed in every church and church school in the Conference, and every need of the Orphanage will be abundantly met. That Louisiana Methodism will respond, no informed person can in the least doubt.

Faithfully,

A. FRANK SMITH.

CONCERNING MISSIONARY SUNDAY

At the request of the group meeting at Gallman, I wrote Dr. Cram concerning the offering to be taken on Missionary Sunday, October 20th. In reply he states that this offering will be for the general benevolent work of the church, will be sent to our Conference Treasurer, and will count on our apportionment for General and Conference Work.

J. B. CAIN.

NOTICE! LOUISIANA PREACHERS

Pastors' Annual Conference Statistical Report blanks will be mailed to each preacher in charge within a few days, without charge. You will be required to make your Statistical reports on these new blanks. No reports will be accepted on the old forms.

Please make a careful study of these new forms, and make your report as accurate as possible, and send direct to me your tables 1 and 2 a week, or sooner, before the Conference convenes. Be sure to have your table 3 ready to hand in the first day of the Conference, so you will not hold up the important work of the Statistical secretaries.

ROBT. W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

Ruston, La.

CORINTH DISTRICT VICTORY RALLY

All the pastors, stewards and charge lay leaders of the Corinth district are urged to attend the VICTORY RALLY at Guntown church, October 8. The program will begin at 10:30 a. m. This rally is designed to stimulate the local churches to make a complete report at Annual Conference, November 6, at Columbus, Miss.

W. R. LOTT, D. S.

OXFORD-HOLLY SPRINGS UNION MEETING

The Oxford-Holly Springs Young Peoples' Union meeting was held in Holly Springs, September 12. There were forty-four present including four visitors from the North-East Union. The program on "What Makes Life Abundant?" was led by Miss Elizabeth Cochran, of Holly Springs. Others taking part on the program were Misses Frances Moore, Mabel McClatchey, Rubye Sigman and Mr. John Maxey, all of Holly Springs. Lives of famous men in history were discussed, showing what they meant to their fellowman. The challenge was for all to live the abundant life, for that is the most valuable thing we can possess. The young people enjoyed a special number played by four members of the Holly Springs school band. Those who composed the quartet were Miss France Newsom, Miss Jean McClatchey, Mr. Billie Ragsdale and Mr. Keener Ragsdale. Games and contests were enjoyed under the able direction of Misses Elizabeth Kizer and Miss Mamie Vick. Mrs. Keener Ragsdale and Mrs. Jesse Helms served delicious sandwiches, cakes, mints and hot chocolate.

A DISTRESS CALL

Dear Dr. Duren: I wish you would make a call in your next issue of the Advocate for clothes, shoes and anything that men, women and children can use.

The flood has left this country in a very serious condition. Some of the people have lost all of their crops. They have nothing left to buy winter clothing. Some of the teachers in our school tell me that many of their children will have to stop school when cold weather comes because they have no shoes or winter clothing.

Bro. B. H. Andrews, of Lake Charles, left several boxes of clothing with us the other day. They went like hot cakes. Send all boxes to me at Indian Bayou, La., by Parcel

Post, and I will see that the people who need it most will get it.

This is a DISTRESS CALL.

W. T. GRAY.

BOOKS

Not Alone, by Joseph R. Sizoo, D. D., minister of the Collegiate Church of St. Nicholas, New York City. The Macmillan Co., New York, pp. 99, price \$1.25.

This latest volume from the graceful pen of Dr. Sizoo is in the easy and delightful style for which he is justly famous. But in its thirteen chapters will be found much more than a pleasing and effective literary style. He gives an effective delineation of the facts regarding a church which has gone "cosmetic" and as having made formalism a substitute for religion. He says that we go hymn-singing on Sunday and rent-gouging and short-changing on Monday, and that the Church has lost the sense of reality and has become the exponent of "doctrines without love" and of "traditions wrapped in dry ice." Over against the Church in an attitude of debate he pictures totalitarianism as creating interest through its doing something. In a day when civilization is dedicated to a life of ease, he proposes a religion filled with meaning and purpose. "It is this conception of religion which finds place and makes room for all of us. Those who can do most for the kingdom of God are not the intellectually clever, but the spiritually humble; not those who have thought themselves through to an opinion, but those upon whom the heavens have opened and granted a great experience. In this the humblest of the humble can have a part. That revelation can come through a tent-maker like Paul; through a shoe clerk like George Fox, or through a soldier like St. Francis. It is a significant fact that the Christian faith has always grown through the ranks of the obscure." In the words of this paragraph is the real spirit and message of the book.

Evangelism as a Modern Problem, by John H. Paul, evangelist, etc. The Herald Press, Louisville, Ky., pp. 62, paper, price 25 cents.

This little booklet undertakes to evaluate in condensed form the problems and possibilities of evangelism with a view of promoting a forward movement in soul-winning. It is sane, conservative without being reactionary, gives a splendid analysis of the present state of evangelism, and furnishes a valuable estimate of evangelistic method. It is in no sense a manual of methods, but is a study of evangelistic principles for the use of which one must fashion his own tools. Dr. Paul exhibits, without saying so, an effective use of Scripture in evangelistic method and work. Its insistence upon the element of divine qualification, and the presentation of the question as to the message and attitude of the evangelist is quite convincing. Any minister who would have knowledge of effective evangelism will not go wrong in purchasing this booklet.

Protestant Beliefs, by Paul Simpson McElroy. The Abingdon Press, New York, pp. 110, paper, price 50 cents.

This is one of the many "study books" which have come from the press in recent years. Practically one-half of it is devoted to a study of historical matters relating to the Scriptures and Church history. The remainder is devoted to what might be styled brief outline studies of Protestant beliefs. On the whole the book does not

impress us as being either strong or convincing. It appears to be a rather superficial study of great themes, perhaps necessarily so because of the end it is designed to serve. It is written in popular style and avoids all technical terms. Its treatment of such questions as prayer, sin and salvation seems to us to be somewhat indefinite and not calculated to clarify the thinking of one who has any uncertainty touching such questions.

SPORT For the Fun of It, a handbook of information on twenty sports, including the official rules, by John R. Tunis, illustrated by Johan Bull. A. S. Barnes and Company, New York, pp. 340, price \$2.50.

The twenty sports covered in this volume include: Archery, Badminton, Bowling, Deck Tennis, Fencing, Golf, Handball, Horse-shoes, Lawn Bowls, Paddle Tennis, Roque, Shuffleboard, Skating, Skiing, Softball, Squash Raquets, Squash Tennis, Table Tennis, Tennis and Volley Ball. The study of each game is complete with rules, officials, scoring, drawings of courts, etc., and a list of the necessary equipment. At the end of each sport study will be found a splendid bibliography dealing with the game, and a general bibliography of sports is included at the end of the work. The book will be of interest and will be helpful to one interested in any of the sports studied, and it should be an invaluable asset to directors of playgrounds and recreation halls. We do not know any other volume which covers so fully or so effectively all the popular sports.



Let's Celebrate Christmas, Parties, Plays, Carols, Legends, Poetry, Stories, by Horace G. Gardner, illustrated by Enda Potter. A. S. Barnes and Company, New York, pp. 212, price \$2.50.

This remarkable book of Christmas entertainment and suggestion seems to cover every necessity for making interesting, instructive and joyous the Christmas season. The home, the school, the club, the church—any place where Christmas parties are planned—come within the scope of its appeal. It is all that the title indicates plus suggestions for Christmas decoration, Christmas menus and recipes for Christmas dishes.

It begins with the Christmas story as given in Luke ii. 1-20, then follow: Legends, symbols and customs of Christmas; Christmas today in Europe and South American countries; Christmas parties and games, including three age-group entertainments; fifteen Christmas carols; two Christmas plays; and seventeen selections of Christmas stories and poetry. It is a veritable treasure-chest of information concerning Christmas, a library of Christmas literature, with menus for Christmas cakes, cookies, pudding, salads, candies and beverages. It would make a valuable addition to any family library and it would be an appropriate gift book.



Can Religious Education Be Christian? by Harrison S. Elliott. The Macmillan Company, New York, pp. 338, price \$2.50.

In this book, Dr. Elliott, professor and head of the Department of Religious Education and Psychology at Union Theological Seminary, shows a remarkable independence of his own field and of the common approach in religious education. In his view Christian education is not simply a process for indoctrinating youth with any particular type of theology or denominational belief, but it is rather the adjustment of historic faith to the ever widening horizon of religious experience. It is the reinterpretation of faith in the light of personal experience so that it may become usable and one's own, not just worship forms which are answers in themselves, nor fixing in the mind a particular denominational bias. It is a process of charging experience with a sense of reality, no less as respects moral implications and social responsibilities than the relation to God. Whatever the age of the convert or the suddenness of change, Dr. Elliott holds that Christian education, beginning at that point, is a growth toward moral and social maturity. He opposes the emphasis of Barth and Brunner, who hold that sin is rebellion against the sovereign authority and reign of God, and who teach a salvation which relates wholly to eternal destiny without necessarily affecting present relationships. He then shows that Wesley, under the influence of the Moravians and with the background of corruption in eighteenth century England, aimed his message at real and practical targets, as well as at the heavenly destiny. Whether one agrees with all that Dr. Elliott says or not, he will find in the pages of this book informing and helpful interpretations of one of the most difficult fields of Christian endeavor.

SUCCESS

By Alonzo Newton Benn

Success is something many think
A thing that can't be done,
Yet someone comes along with grit
And does it on the run;
For he with confidence in self
To critics pays no heed,
But pushes past the doubting throng
And quickly does the deed.

5000 East End Avenue.
Chicago, Illinois.

LOUISIANA CONFERENCE
Alexandria District—Fourth Round
Alexandria, Nov. 6, p.m.; preaching, Nov. 3, a.m.
Ball Circuit, at Ball, Oct. 20, 3 p.m.
Boyce, Oct. 30, p.m.
Bunkie, Oct. 9, p.m.
Campti-Provencal, at Provencal, Oct. 16, p.m.
Clear Creek, at Dry Prong, Oct. 17, p.m.
Colfax, Oct. 18, p.m.
Ferriday, Oct. 6, p.m.
Flora, Oct. 10, p.m.
Glenmora, Oct. 20, a.m.
Jena-Olla, at Jena, Oct. 3, p.m.
Jonesville, Oct. 6, 5 p.m.
Lecompte, Nov. 4, p.m.
Marksville, at White's Chapel, Oct. 27, a.m.
Melder, at Fellowship, Oct. 27, p.m.
Melville, at Palmetto, Oct. 13, p.m.
Montgomery, Oct. 15, p.m.
Montrose, Oct. 28, 6 p.m.
Mt. Zion, at Mt. Zion, Nov. 9, p.m.
Natchitoches, Oct. 28, 7:30 p.m.
Oakdale, Nov. 10, p.m.
Opelousas, Oct. 13, a.m.
Palestine Court, at Palestine, Nov. 8, p.m.
Pineville, Nov. 5, p.m.
Pleasant Hill, at Pleasant Hill, Nov. 10, a.m.
Pollock, Oct. 8, p.m.
Rochelle-Tullos, at Tullos, Sept. 22, p.m.
Sicily Island, at Harrisonburg, Oct. 6, a.m.
Trout-Good Pine, Oct. 20, p.m.
Ward's Chapel, Oct. 31, p.m.
Winnfield, Nov. 3, 3 p.m.
Winnfield Ct., at South Winnfield, Nov. 3, 7:30 p.m.
R. H. HARPER, D. S.

THE CHURCH PEW

LAY LEADERSHIP IN THE METHODIST CHURCH

By B. F. Wentworth

A NEGLECTED SOURCE OF POWER

Methodism had its beginning through lay leadership. With the exception of John Wesley and his brother, Charles, lay leaders were the most important factor in the early growth of the church. Mr. Wesley called his first workers "assistants" and "helpers." With the exception of a few ministers from the Church of England, these "assistants" were laymen who were moved by the spirit to spread the good news. Thomas Maxfield, one of the young converts, offered himself to Mr. Wesley to help spread the gospel, and Mr. Wesley accepted him with some misgivings, for all his ecclesiastical background forbade allowing laymen to perform the offices of a minister. Maxfield was given a general leave to "exhort," but he couldn't keep from preaching. Wesley tells how others came, Thomas Richards and Thomas Westall. In this case it was a John that was the doubter, while the Thomas' walked in faith, so says Dr. Du Bose in his "Francis Asbury." Then came John Nelson, the Yorkshire stone-mason, whose testimony was accepted as gospel by his friends and neighbors. Wesley visited him and was obliged to confess that it was the leading of the Lord. So lay preaching began in Methodism, until three hundred lay preachers were doing work in the English conferences, all within the lifetime of Wesley.

The next chapter, in America, had similar beginnings. No one sent Robert Strawbridge and Philip Embury, two local preachers from Ireland, except the spirit of colonization and the spirit of God. These men and other laymen preached the gospel and began a Methodist following so that the English conferences had to send help. Francis Asbury, a sadler's apprentice, began his work as a local preacher around his home town. After about ten years he offered himself for service in the New World. He was not long on the field before he employed lay preachers as in England. St. George's Church, Philadelphia, became the center church of his parish. A number of preaching places were attached to the charge, again using the English system. So Methodism grew in the New World, guided by the full-time preacher with much help from the ordained layman.

In the town of Poland, Maine, Methodists came from New Gloucester, about 1750, and local preachers, Moses Emery and William Davis, started services. These services went on until Jesse Lee came to the community to preach, when a church was organized and a settled minister was employed. The local preachers then labored in other parts. William Davis went to Auburn and Lewiston, where he began class meetings which resulted in Methodist churches being organized there.

As Methodism grew away from the frontiers it let the laymen's end of the task slip. Had the laymen been represented in the Annual Conferences much earlier, would this have happened? For many years after the days of Francis Asbury, however, Methodism continued to grow on the foundations laid by the laymen. With the new settlers came the local preachers who started meetings in the homes,

So goes the story of the great service that laymen have rendered to the kingdom and the church. At present we have little use for the lay preacher and a charge that has one preaching point is the ideal kind of charge. Those ministers who have more than one church are thought of as inferior. The new legislation in the United Church shows that the leaders of the United Church are not acquainted with the two-point, or larger, charge. They call for a united quarterly conference, which can be only an ideal for some years to come, since we have kept the quarterly conference separate for many years. Let me suggest here that we are back to the days of the old frontiers again in rural America. Laymen must once more lead the way for Methodism and Protestantism if we are to see a rural America that remembers its heritage of religion.



F. J. McCoy, Lecompte, La. A staunch leader.

Where those local preachers of the early settlements labored came the fires of denominationalism that burned over the land and left skeletons of a religious life here and there. Churches have been abandoned or torn down, although many good people still live about them. Many of these people are descendants of the old pioneer families that gave to the church, ministers and local preachers in an astonishing number. The countryside has been left to indifference by the great denominations that pioneered it, or to be burned over by small sects that have no message for the intelligent and aggressive Americans that live in many of these areas. The denominations, including our own, have left because we have fallen back upon the full-time ministry as our only plan to service the churches. When Francis Asbury came to New York from England, he found Richard Boardman, the General Superintendent, and his men in the cities. Asbury could not stand this inertia and began to go out to the people, a policy which Boardman later adopted with enthusiasm.

The Methodist Church is now in that period of stagnation in which Asbury found it, staying in the cities and towns. The new challenge has been sounded for years, by our Board of Home Missions through its Rural Department, on somewhat deaf ears,

but now is made new again by one brief paragraph in Mott's book, "Methodists United for Action," when he says, "Our Methodist Church . . . is destined to play a large part in this needy field (the rural) in the years right before us. To this end, it should address itself to the working out of a really masterly policy. . . and, in conjunction with other denominations, to the development of larger model parishes." The writer of the study manual on the book apparently is unacquainted with the meaning of these lines and so gives no mention of the work that we are doing in larger parishes in the Methodist Church, in many states. Many of our leaders do not know what a larger parish is, although Methodists have been among the leaders in the movement for years.

It is time that we adopted a "really masterly policy" toward rural America. If we cannot send full-time men into the countryside, we can send lay preachers out from the centers under the guidance of ordained men at the centers, just as they did from St. George's Church, in Asbury's day. So we can give to rural people a reasonable, strong faith that can match the social and economic programs that they get through the Grange and Farm Bureau. We must also bring ourselves to cooperate with other denominations in bringing the services of the church to these rural areas.

The opportunities are all around us. I can think of a village of a hundred people that has a Sunday school, but no church service. The Sunday school is not denominational and has no help from any church. The youth that should come to the Christian-life decision have no church to join, so no decisions are made. Within six miles are eight large Protestant churches, but it is no one's business to serve them. One of the points in our larger parish had a Sunday school for forty years with no church to join. The children grew up and sent their children, and in all those years there are no records to show that any of these people committed themselves to the Christian way and joined a church. Consequently they weren't even able to raise up enough leaders to carry on that small Sunday school by themselves. Both of these villages sent their leaders, in the olden days, to build the churches at the centers. How poorly those churches have paid for that service. Let us use our laymen and get once again that dynamic spirit that spoke the will of God to the peoples of our frontiers.

—Zions Herald.

BEHOLD—

By Jessie Selser Sheppard

Across my kitchen window grew a vine,
Its tiny tendrils caught inside the screen—
And coral flowers bloomed there, wholly
mine—

A vivid show of pink and olive green.
And early in the mornings I would sit
Beside the window sipping coffee, when—
A humming bird would fly close up to it.
And thrust his bill into the flowers, then!

Bright hued racemes, gray bird and silver
dew,

A picture and a message meant for me,
A special joy and sanctity I knew,
For those I loved I breathed an earnest
plea!

O youth, why search for God in heaven
high,

When He reveals Himself in things so nigh!
Wisner, La.

The medical missionary is a missionary
and a half.—Robert Moffat.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

IMPORTANT—The name of the delegate from each newly elected Woman's Society of Christian Service (who is the newly elected president or her duly elected alternate) who is to attend the organizational meeting of the conference Woman's Society of Christian Service, to be held in Natchez, October 9, 10, 1940, is to be sent to Mrs. Leslie Kaiser, Box 351, Natchez, Miss.

Please state whether the delegate is going in a car, and whether she will have the use of the car while in Natchez.

* * *

Natchez—The Jefferson Street church, which has been the scene of so many historical events in Mississippi Methodism, was the scene of another such event when the women of the church met for the charter meeting of the Woman's Society of Christian Service. Beautiful flowers added an attractive touch to the dignified and hallowed atmosphere of the auditorium, a large vase of yellow chrysanthemums and purple asters being sent by the Board of Stewards as a token of their cooperation.

The record of the charter meeting of the first Woman's Missionary Society, organized 56 years ago, was read by Mrs. Chas. Head, from the original minutes kept by her mother.

With the pastor, Rev. J. L. Neill, presiding, the ritualistic service was followed. The 83 names were enrolled in a beautiful book, originally belonging to Miss Janet Head, and used by her while she served as a deaconess under the Woman's Missionary Council. It was presented to the Society by her brother, Mr. Charles Head. Descendants of the charter members of the 1884 organization signed the roll first.

Mrs. T. H. Fore was elected to serve as president.

A social hour followed the meeting, when the members of the Washington church were special guests.

* * *

Fayette—The Woman's Society of Christian Service completed the study of "Up-rooted Americans" in four lessons, one each afternoon of the same week. Mrs. Ruth Daniels, of Jackson, led the study which closed with a "Migrant Luncheon," at which a gift was presented to Mrs. Daniels.

* * *

Flora—With Rev. Wiley J. Ferguson, the pastor, presiding, the women of the Flora and the Bentonia churches met in joint session to organize the Woman's Society of Christian Service. The impressive service prepared for the charter meeting was used, and this was followed immediately by the installation of the officers. Pictures were made of the group to be preserved with the records. A social hour was enjoyed.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

New Albany Charter Meeting

Following a call by the pastor, the Rev. R. R. Scott, the organization of the new Woman's Society of Christian Service as the successor of the W. M. S., was held at the Methodist church here Monday afternoon,

with ninety-three charter members.

Officers of the new Society elected Monday were Mrs. Jamie G. Houston, President; Mrs. Lanier Nesbit, Vice-President; Mrs. Luther Robbins, Recording Secretary; Mrs. D. H. Hall, Corresponding Secretary; Mrs. Gaston Hill, Treasurer; Mrs. Gazelle Rhea, Assistant Treasurer; Mrs. W. C. Smallwood, Secretary of Missionary Education and Service; Mrs. E. B. Hamer, Advisory Secretary; Mrs. W. C. Harrison, Secretary of Supplies; Mrs. Charley Johnson, Secretary of Student Work; Mrs. L. S. Rogers and Mrs. Annie Mae Rogers, Secretaries of Literature and Publications; Mrs. J. K. Robbins, Secretary of Baby Specials.

Chairmen of Standing Committees were: Mrs. George A. Busby and Mrs. Sam Bell, Spiritual Life Groups; Mrs. Lanier Nesbit, Program; Mrs. Cliff Davis, Finance; Mrs. Walter Rogers, Fellowship; Mrs. Laverne Rogers, Membership; Mrs. A. L. Rogers, Status of Women; and Mrs. O. A. Mattox, Publicity and Printing.

The meeting, called to order by Rev. Mr. Scott, opened with his explanation of the reasons for the reorganization of the woman's organization. After Mrs. Luther Robbins, who was named temporary chairman, led a period of worship and praise, she made a statement of the purpose and plan of the W. S. C. S.

Enrollment was led by Mrs. Robbins, who used the special ceremony planned for the occasion. Those enrolled were ushered forward in six groups, with each group being asked to sign the enrollment book after having heard the pledge of service for which enrollment in the new organization stands. Hymns to the accompaniment of Mrs. Jamie Houston at the piano were sung during the ceremony.

Present among those becoming charter members of the W. S. C. S., in the historic action of the life of the New Albany Methodist Church, was Mrs. Silas Williams, a charter member of the first Ladies Aid Society of the New Albany Methodist Church, South, and subsequently of the Woman's Missionary Society. Now she is a charter member of the W. S. C. S.

MRS. O. A. MATTOX.

* * *

Water Valley

The W. S. C. S., of the First Methodist Church, was delightfully entertained Monday with an evening program given by Mrs. Olivia Matthews and the members of her circle. Hymns played softly by Mrs. T. O. Gore brought a feeling of devotion. "The Oriental in American Life" was the topic discussion by Miss Ruth Hunter, Mrs. I. J. Marrs, Mrs. C. T. Robinson and Mrs. J. A. Fair. The meditation was by Mrs. L. M. Faith. Mrs. J. G. Carpenter gave a reading, "My Hours of Memory in Song," which was illustrated by Mrs. J. M. Colson in song, accompanied by soft strains of organ music by Mrs. J. B. Cowan. Each song was pantomimed: "Mighty Like A Rose," by Fay Cox; "School Days," by Mim Carpenter and Bill West; "Love's Old Sweet Song," by Dorothy Colson and I. J. Marrs, Jr.; "Keep the Home Fires Burning," by I. J. Marrs, Jr.; "I Love You Truly," by Frances Groves; "Mother" and "Old Rugged Cross," by Mrs. K. R. Sissell; "Silver Threads Among the Gold," by Mrs. Matthews, concluding with "My Task." After a short busi-

ness session delicious spiced tea and sandwiches were served during the social half-hour.

MRS. J. B. COWAN,
Supt. of Publicity.

Water Valley, Miss.

IS THERE MISSIONARY TERRITORY ADJACENT TO YOUR CHARGE?

Dear Dr. Duren: I am indebted to you for publishing Rev. J. F. Dring's article explaining the missionary need on my work (Pioneer charge). Thank you Bro. Dring. All Bro. Dring has said is true and more can be said, as to the appalling need of this community. These people are folks that have come from many different sections of the country, as earnest home seekers, and settled here in Boeuf River bottom, a very fine section of the country. This section has made marvelous advances in the last four or five years. In fact all that is here has come about in that time.

We have suffered from torrential rains which have destroyed eighty per cent of the crops. The government is trying to provide food and clothes for these people, our school system is taking care of their education, their moral and religious care is left to the church, and we have laid down on our job. We hear the time worn question asked over and over again at district conference, "Is there any missionary territory adjacent to your charge?"

Yes is often the answer. This provokes oratory. Speeches and talks are made, with seeming enthusiasm, conference closes and nothing done about it until a year hence, and the question comes up again, and the flow of oratory is poured out again, and it is gone again. Let's put up or shut up. The Methodist people have the money and the men to do this work, and God will bless them who will kick in. Thank the Lord some are kicking in. I was in Oak Grove yesterday, and a man came across the street to where I was, and gave me five dollars to be applied on the building of this church, and today after a strenuous morning I was getting a little rest when someone knocked at the door. Mrs. Price answered the call, and Mrs. J. W. Waller, from Forest, had gotten out and gathered up chickens which were sold for six dollars and fifty cents cash. She gave this to Mrs. Price and said this is to help build Boeuf River Methodist church. I overheard her say one of our men said I am going to give them five dollars. I feel that this is money riding in on the wings of prayer. Ladies of our W. S. C. S., take a hint from the above and do likewise. I am not asking for myself. I have received for my services one dollar this year from this community. I am not complaining. I will gladly give my service and the use of my car to build this church. By the help of the good Lord, and the cooperation of the good people it shall be done.

Many letters have gone out (at my expense) asking for just a plate offering in your church, to be sent in to help in building the church. Brethren, don't throw my letter down and forget it. God's cause will suffer if you do. My faith clings to God that it will be done. "If God be for us, who can be against us?"

Sincerely yours,

J. C. PRICE.

We are the children of the converts of foreign missionaries; and fairness means that I must do unto others as men once did to me,—Maltbie D. Babcock.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 3, 1940

By Rev. W. C. Newman

THE GOSPEL OF LUKE

Lesson Text: Luke 1: 1-4; 2 Timothy 4:10;
Col. 4:14

The Gospel of Luke has been rightly called the most beautiful book in the world. Luke alone tells us the matchless stories of the Prodigal Son, The Lost Sheep, The Good Samaritan, The Rich Man and Lazarus, The Pharisee and the Publican. And he gives us the loveliest account of the Nativity of Jesus to be found anywhere in any language. Luke alone recorded those unsurpassable hymns, The Magnificat, Gloria In Excelsis, and Nunc Dimittis.

An Old-Time Doctor

But more than all this Luke carries us into the homes and hearts of the common people. Luke was a doctor. Who but a family physician knows the sufferings and sorrows, the hopes and desires, the needs and privations, the loneliness and hunger, the weaknesses and failures of us all? And who but a conscientious doctor has such compassion and pity, such eagerness to heal and minister?

Paul called Luke "The Beloved Physician," which leaves no doubt of his tenderness and concern for all who have need.

Friend of the Poor

You cannot read Luke's books without seeing that his greatest concern is for the underprivileged. While Matthew was primarily interested in theology, giving us the clearest report of the Sermon on the Mount, and other teachings of Jesus, Luke was interested in the poor, the lost, the widows, the lepers. And the burden of his message is the love of God and of Christ toward them. His pen portrait of Jesus might well be called "Friend of All Mankind."

A Gentleman and a Scholar

A discriminating reader cannot miss the fact that the writings of Luke are superior in literary style. Not that he wrote only for the scholars, but that he went deeper into the study of the life of Jesus than any other writer. His Gospel is unique in its historical accuracy.

As a physician and a Greek Luke had all the benefit of the highest culture in the world of his day, and the very best education that could be obtained. And to add to the value of his Gospel he tells us that he had read many books about Jesus, and had sought out eye witnesses in order to get the facts. He also tells us that his purpose in writing at all was to give a full and true account of "all that Jesus began both to do and to teach." Thus as a faithful biographer always does, Luke spent years in research and investigation that he might paint a true

picture of the Man about whom he wrote.

Loyal Friend

There is moving pathos in the last two lines contained in our lesson text today. In succinct words and with emphatic brevity is told the story of the tragic unfaithfulness of Demas, who deserted Paul when the going got hard. In equally simple language Paul tells of the loyalty and abiding friendship which Luke gave to him. He stood by Paul in all his troubles from the time Paul crossed the Aegean sea into Europe until the day of his death. In prison, in sickness, in persecution, in weariness of body and mind, Paul could always count on Luke, "the beloved physician," to bring comfort and encouragement as well as healing.

Zealous Evangelist

But it was not in either of the foregoing



J. B. GRAMBLING, Bogalusa, La. A good soldier.

fields that Luke really reached his greatest height. It is significant that in both his books Luke gives expression to the most eager desire of his life, to persuade men of the "certainty" of the religion of Jesus. Every chapter of his Gospel breathes an earnest appeal for men to love and follow Jesus. He calls upon them to return from the far country and live in the Father's home. He holds out the glorious promise of forgiveness and new life to sinful men and wicked women who will turn to the Saviour. He pleads the beauty and goodness of Jesus, and the wonderful works that He did for all kinds of people. He passionately tries to win Theophilus and all who read his books to love his lovely Christ.

NEW ORLEANS TRAINING SCHOOL, Oct. 6-11, 1940

The Methodist Church and Its Work: Dr. Foster K. Gamble, Editor, The Alabama Christian Advocate. Course for: Members of Boards of Stewards and all laymen interested in the work of the Church.

The Church Working With Young Adults;

Dr. A. P. Hamilton, professor at Millsaps College. Excellent in this field. All young adults.

Recreational Leadership: Miss Myrtle Charles, professor at Hendrix College. Course for: Leaders of recreation for both youth and adults, and recreational leaders in local churches.

Understanding Adolescent Youth: Dr. H. P. Pritchett, head of the Department of Psychology at Southern Methodist University and specialist in the field of psychology. Course for: All workers with youth, 12-24 years. Also for parents. Church School teachers and counselors especially invited.

Course on the Bible, The Acts: Dr. John D. Lee, assistant professor of Church History, Emory University. Course for: All adults who have no position in the Church for which training could be secured in other courses.

Personal Religion: Dr. Walton, pastor, Texarkana, Ark. An outstanding leader of youth has been secured for this course. Young people only, ages 16-23.

A Study of Younger Children: Mrs. W. A. Jenkins, Birmingham, Ala. An instructor at Lake Junaluska and Mt. Sequoyah Training Schools. Course for: All teachers and workers with nursery and beginner children. Parents will also find this a valuable course.

The Use of the Bible With Children: Mrs. C. W. Kent, Waxahachie, Texas. Contributor to *The Elementary Teacher*, teaches regularly for General Board, and is instructor at Lake Junaluska and Mt. Sequoyah. Course for: All teachers and workers in the Children's Division.

There is a course for every one! Come! Prospects for an attendance of 175 are already indicated.

CEASE FIRING

For once in my life I have to advise the preachers and laymen of the Baton Rouge District that I do not need any more money for the fund which we were raising to care for Rev. J. P. Bonnacarrere's salary. The response has been so fine that I must decline any more gifts for this purpose. If there is any money which you want to give for the general relief of Southwest Louisiana, you may send it to me and I will forward it to the proper authorities. I wish to take this opportunity of thanking every charge which helped so generously in this cause. Bro. Bonnacarrere adds his words of appreciation also.

Amite, \$17; Bogalusa, \$12; Blackwater, \$10; Baker, \$15.60; Baton Rouge, First Church, \$344; Baton Rouge, Istrouma, \$16.45; Clinton, \$14; Denham Springs, \$23.25; Gonzales, \$11.27; Greensburg, \$5; Hammond, \$20; Lottie, \$6.31; Natalbany, \$25.50; Plaquemine, \$4; Springfield, \$7; St. Francisville, \$18.43; Walker, \$9.25; Zachary, \$15.

Total, \$579.06.

If there is a mistake in listing your gift, please call it to my attention for I have some money in the bank which is not credited to any charge.

J. HENRY BOWDON,

D. S., Baton Rouge Dist.

**WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.**

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

A COLUMNIST'S TRIBUTE TO THE CHURCH

"There is no place in a vast city where the lonely are so pleasantly and sincerely welcome as the average church. For this reason alone one would think they would be filled . . . I felt markedly reposed leaving the church. There was a tranquility and a fresh clarity of thought and vision about the week to come. Also, I slept like the proverbial log that night. Yet, like so many laggards, it will probably be some time before I go to church again. Too many are that way about matters of the spirit—at a time when as never before have we needed bolstering of cherished beliefs."



Mr. Jones

O. O. McIntyre wrote these musings only a little while before his passing. He and his wife set out for an aimless stroll one Sunday evening in New York. They came to an inconspicuous church, heard the strains of the organ, entered and sat through the service.

For the first time since his courting days, so O. O. said, he joined in a hymn. The text of the sermon was from Isaiah, "Thou wilt keep him perfect in peace whose mind is stayed on Thee." Stripped of verbiage, it was just another version of the aged simplicity, Trust in the Lord. "Yet it had a consoling warmth that sparked an inner glow," according to McIntyre.

And here is what the famed writer wrote in his column as regards church attendance:

"Like many reluctants I am continually assailed, once inside a religious edifice, for my neglect in attendance. It requires only an hour out of the week and there is no other place where one may so satisfyingly relax into surprising and almost unbelievable calm."

Curious, is it not, that O. O. McIntyre had this experience within a few weeks of his quiet passage and wrote so beautifully of the incident? Perhaps it was a premonition; possibly only a coincidence, but whatever it was it is arresting.

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THE DEBTOR

By Rev. Vivian T. Pomeroy, D. D.

I have a dear acquaintance, who, although clever enough in all other respects, has never been able to reckon figures. She is a most amusing person, and perhaps most amusing when she is trying to discover whether seven and nine make sixteen or twenty-one. Her ideas about life and people, and indeed everything under the sun, are almost invariably right. When I wish to

take really good advice, I cannot do better than ask her for it, indeed, I often do so. She is never too busy or too idle to do lovely and exciting things for others. She is never too tired to make one laugh or to laugh herself. But the fact remains—she cannot do sums.

Therefore, you can imagine her thrill and amazement when, some years ago, she was invited to meet a mathematical genius, an astonishing man, who could add or subtract at a glance any figures. Thousands, millions, billions—it was all as simple as two and two to him. My dear acquaintance was lost in wonder. She gazed at the strange little man with awe. For an hour he did those amazing sums, without writing anything, in his head. In a second, in what seemed less than a second, he did most difficult, enormous mathematical problems.

When the mathematical genius had finished his performance, my dear acquaint-



J. L. BEASLEY, Baker, La., sent 24 subscriptions from a circuit.

ance spoke to him. She was breathless with admiration, but she succeeded in speaking to him. She is above all a very human person, and she found out that, when you are a genius like that it is hard to make a living. So she invited him to dinner. He came. He was rather odd and seemed a trifle dull, when not doing sums. There is not much scope for reckoning in a dinner conversation, but the genius ate heartily.

Before he left, he had talked much about himself and his difficult life. My friend was very sympathetic. When the genius left the house, he had borrowed fifty dollars from her. She was quite glad to lend it. She is not rich, but she felt he needed it badly at the moment; besides he promised to pay it back at the end of the month. And to whom could it be safer to lend money than to a man who reckoned millions like lightning?

The mathematical genius went away, and months passed. Years passed, and the fifty dollars never came back. At last my dear acquaintance thought it very funny—and in a way it certainly was. When she told me about it, she said: "You see, he was so

clever; and I can never reckon seven times nine." I laughed; but I said seriously: "No, you can't reckon; but I've never known you forget to pay back a single cent—or what amounts to the same thing—borrowed from another. You can't count; but everybody can count on you."

I call this a good story, even although it is a true one.—Reprinted by special permission of the author and the Christian Leader.

MT. SEQUOYAH CONFERENCE ON EVANGELISM

Dear Dr. Duren: I have been designated to report to the New Orleans Christian Advocate the proceedings of the Conference on Evangelism held at Mt. Sequoyah, September 1-6.

The Conference on Evangelism was a project of the Commission on Evangelism of the new Methodist Church, being planned and directed by Bishop C. C. Selecman, Chairman, and Dr. Harry Denman, Secretary of the Commission. Under their leadership 100 young preachers, representing every Conference in the South Central Jurisdiction, assembled "with one accord in one place" for a week of prayer, study and witnessing such inspiration and joy as had seldom been experienced by these young Methodist preachers. Like the disciples of old, these young men withdrew into the mountains to study and pray, and then went down into the valleys and into the byways and highways, the cities and the villages, to witness to the living Christ. Sometimes "two by two," more often in groups of nine or more, they preached in the jails, on the streets, in C. C. C. camps, canning factories, sawmills, theatres, hospitals and churches in and around Fayetteville, holding up Christ the hope of the world and the Savior of whomsoever would believe on Him. Every type of evangelism except educational evangelism was actually put into practice: Personal, Visitation, Case, Mass, etc. To many of the "boys" street preaching and witnessing to Christ in public places was a new and glorious experience. It was indeed a true "revival" of preachers which should spread as a great flame throughout Methodism and kindle many heart-warming fires wherever these reborn witnesses go, reforming this continent and spreading scriptural holiness throughout the land.

Dr. Denman brought messages daily on "How to do Personal Work"; Dr. Paul R. Horton, pastor of First Methodist Church, St. Petersburg, Florida, lectured on "The Promotion and Following-Up of the Revival"; and Bishop Selecman brought inspirational messages on "Methodism and Evangelism" each morning and evening.

The Louisiana Conference was represented by Rev. A. C. Lawton, Rev. Otis Spinks, Rev. Elwyn Chaney, Rev. Bill Reid and Rev. Al Brown. We are all deeply grateful for this Conference on Evangelism. We feel that a united and reborn Methodism has a great mission "for such an hour as this," but an opportunity which she will miss unless she becomes again a witnessing church.

ALFRED M. BROWN.

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic, and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

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WILLIAM NOAH DUNCAN

William Noah Duncan was born November 20, 1875, in Hardeman county, Tenn., some sixty miles east of Memphis. His parents were Andrew Jefferson and Frances Railey Duncan. Both father and mother were natives of Mississippi. His mother died in early life. She left to her young son the heritage of a sweet Christian character. The father lived to a ripe old age. He spent the last months of his life in the home of his presiding elder son, Bro. Duucan, in Columbus, Miss. In 1932 he passed to his reward from the Methodist Hospital in Memphis. For thirty-two years he was a devoted member of Union Avenue Methodist Church in Memphis. He had no small part in developing that church, having served it in three official capacities—as exhorter, steward and trustee. Thus we see that Rev. William Noah Duncan's fine background was prophetic of the useful life that he lived.

Bro. Duncan was educated in the public schools of Tennessee, in the Agricultural High School of Alcorn county, Miss., and in Millsaps College at Jackson, Miss. From the last named institution in 1905, he received the A. B. degree. In the college year of 1904-05 he was literary editor of The Millsaps Collegian, a magazine issued by the student body. In college Bro. Duncan was studious. He acquitted himself in the classroom and on the campus in a way that won for him the confidence of his professors and the esteem of his fellow students.

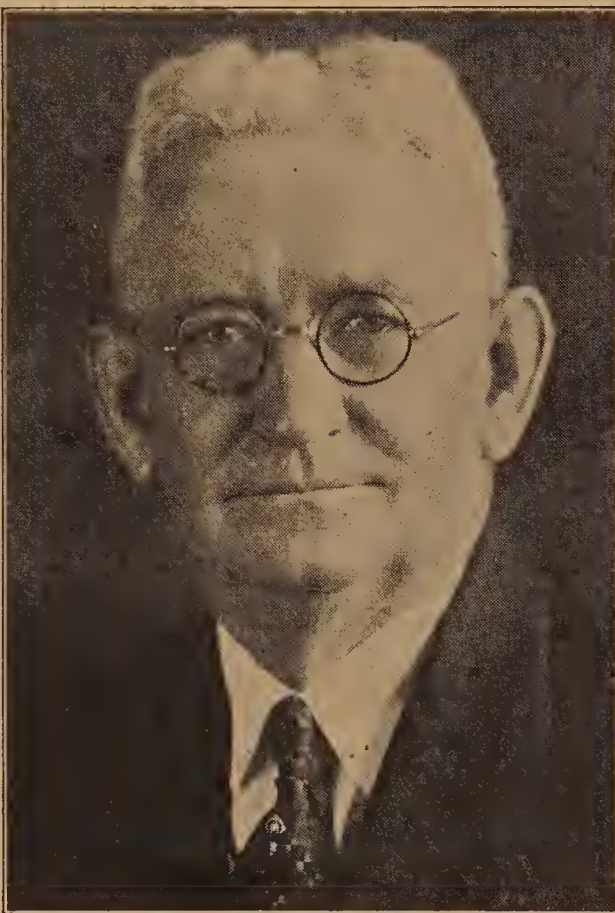
In 1905, Bro. Duncan was happily married to Miss Carrie Sue Foose, of Kosciusko and Tchula, Miss. Miss Foose was a college graduate, a good musician, and a lover of good books. She enjoyed the association of her friends. These accomplishments enabled her faithfully to stand by and courageously to support her husband in his work during the thirty-five years of their married life. To this union were born two daughters, Hester Frances and Dorothy Sue. The former, now Mrs. Lamar Maxwell, of Drew, Miss., is a graduate of Grenada College. The latter was called to her heavenly home in 1918. Bro. Duncan is survived by his wife, his daughter and her husband, his grandson, Lamar Maxwell, Jr., and a brother and a sister, Mr. Carl Duncan and Mrs. Helen Dawkins, both of Memphis.

Bro. Duncan was converted early in life. In July, 1897, he was licensed to preach. He was ordained local deacon in 1901, was admitted on trial into the North Mississippi Conference in 1905, and was ordained elder by Bishop Hendrix in 1906. He served the following appointments: Pickens circuit, 1905, 1906; Shaw and Boyle, 1907; Durant, 1908, 1909; Batesville, 1910, 1911; Senatobia, 1912, 1913; Holly Springs, 1914, 1915; Winona, 1916, 1917, 1918; Drew, 1919-1924, inclusive; Okolona, 1925; Macon, 1926, 1927, and part of 1928; Columbus District, 1928-1931, inclusive; Greenwood District, 1932-1934, inclusive; Tunica, 1935, 1936; Indianola, 1937; Ruleville and Doddsville, 1938. Here ended his active service in the ministry. Summing up his years of service, we find that he was eight years a local preacher, twenty-eight years a pastor, and seven years a presiding elder. He literally gave himself to his work. When he was in the local ranks attending school, his services as preacher were in demand, and after he joined the Conference they continued to be in demand as long as he was able to serve. Bro. Duncan was loved by the members of his Annual Conference. He was honored by being placed on a number of the important Conference Boards and Committees, and he served a long term of years as secretary of

a number of these boards. He was elected delegate to the General Conference which convened at Dallas, Texas, in 1930.

Bro. Duncan's interests were broad. His brotherhood loyalties were varied and strong. In his college days the activities incident to his leadership duties in the Kappa Sigma Fraternity added much joy to these buoyant days. Progressing as a citizen, all kinds of civic interests appealed to him. As a Rotarian he widened his circle of influence. He was a Scottish Rite Mason, a Knights Templar and a Shriner. In these fraternal organizations he formed close friendships with his brethren of every creed.

On the night of July 14, 1938, Bro. Duncan suffered a severe stroke of paralysis at his parsonage home in Ruleville. The fidelity of his Ruleville and Doddsville people was both touching and beautiful. Although it was then quite a while until Conference, they would not have any other



W. N. DUNCAN

pastor. They more than met his monthly salary. They did all in their power to bring him comfort and health. His presiding elder and neighboring pastors supplied his churches with morning services until the meeting of the Annual Conference. At this Conference, which met at New Albany, he was superannuated.

Prior to the meeting of the New Albany Conference, Bro. and Sister Duncan moved to the home of their daughter, in Drew, where he had served as pastor for six consecutive years. Few pastors have ever been more beloved by a people than Bro. Duncan was by the people of Drew, and he wholeheartedly and unstintedly reciprocated their love. So, when their former pastor returned to them a paralytic man, their hearts overflowed with a love and tenderness seldom seen. The good people of this splendid little city were daily at his bedside to comfort and to minister. For two long years their love never tired. It held out to the end. Bro. Duncan was their sick superannuate. Everything in their power to do for his comfort was done.

On the morning of July 22, 1940, he complained of a desperate headache—the fore-

runner of another stroke. He continued to grow worse, and at 4:30 p. m., he passed into the great beyond. At 3:30 p. m., July 23, his funeral was held in the Methodist church at Drew, conducted by his pastor, Rev. W. I. Henley, who was assisted by other ministers. The honorary pall bearers were the stewards of the Drew, Ruleville and Doddsville churches, and the ministers present. The active pall bearers were young men—nephews and close relatives of the family.

At the close of this funeral service at the church, conducted so lovingly by his brethren of the ministry whom he loved so dearly, the Drew Masonic Lodge took charge of the rites. At the cemetery were spoken the solemn, inspiring words of the Masonic ritual. All the business houses in Drew closed during Bro. Duucan's funeral. The wealth of floral offerings, the thronged church, the long line of friends who followed his body to its eternal resting place, bore testimony to the love, the respect and the esteem cherished for him by those who had felt the ennobling influence of his unselfish love and service.

From all over the Conference, from friends far and wide, there came messages of sympathy to the bereaved family from friends of Bro. Duncan, expressing their personal loss in the passing of this faithful servant of God. The following excerpt from one of these letters expresses well the feeling of all: "I regarded him as a minister of unusual gifts, great purity and much usefulness. The Church has too few preachers like him. He lived to high purpose, wrought well, and I doubt not that he has entered upon a rich reward."

Bro. Duncan was a great preacher. He had a gift of good language that came from his native ability, wide reading and hard study. His arguments were forceful. They brought strength to the weak faith and brightened the hopes of the despairing. His exhortations had an earnest and sympathetic appeal to the sinner to quit sin and give his heart to God. He loved to preach on prayer. He excelled in prayer. So, when he preached on this great theme he was on familiar ground. Yes, Bro. Duncan was a great preacher.

The following quotation is a fitting word picture of Bro. Duncan: "He spoke as he thought and there was no indirection in his nature. He was steadfast, honest and sometimes severe, though never without just cause. He could not endure that any man should deviate from the truth, and when he passed his own word he kept it fully and fairly. Though he did not excuse weakness and dishonesty in others, he kept a close watch over his knowledge of such frailties, save when the public weal demanded they be made known. Then he did not fear to speak openly and plainly so that none who heard could misunderstand his meaning."

We thank God for such a man as W. N. Duncan.

JAS. T. McCAFFERTY.

WE NEED

"We need today inspiration, not irritation. We need education, not seduction or coercion. We need appreciation of the good that is, not an assumption that all is evil. We need research so that we may know more. We need respect, not cynicism. We need faith, not hopelessness. We need stability to make homes and keep them. We need expansion, not mere restoration of resources, so that more than the upper third of our population may have homes. We need more things, more widely distributed, with good manners."—Owen D. Young.

UNITE WITH FEDERAL COUNCIL ACTION

On September 19th, the day before the last meeting of the Executive Committee of the Federal Council of Churches on September 20th in New York, a conference was held in Washington by some temperance workers concerning the lack of any provisions in the Conscription Act for the protection of men in the training camps from the greed and the evils of the liquor and vice traffics. With President Wilson's active support the 1917 Selective Draft Act contained strong and effective provisions against the evils of intemperance and vice. Following this conference a statement was prepared, which was presented to the Executive Committee of the Federal Council on September 20th, and was unanimously adopted. It is as follows:

Whereas, in the Selective Service Draft Act of May 18, 1917, providing for the mobilization of the man power of the nation during the World War, provision was made in that Act to protect the men in the armed services of the country from the evils of intemperance and vice; and

Whereas, the Congress of the United States has recently, on September 16, 1940, enacted a Selective Draft Act providing for the calling during peace time of large numbers of our citizens into the military service for the purpose of training; and

Whereas, no adequate provision has been made in the Act for the protection of the physical and moral welfare of the men during such training; therefore be it

Resolved, that we respectfully urge the Military and Naval authorities of the United States to promulgate such regulations as will adequately safeguard the moral and physical well-being of the men who during this training period are called for this service to their country.

In view of the great importance of the matter involved in the above action of the Executive Committee of the Federal Council, I am writing to the secular and religious press, hoping that this action may be published throughout the country. All religious, temperance and welfare organizations, and individuals desiring to protect the physical and moral welfare of the men in the training camps, as was done in 1917, are urged to unite with this action of the Federal Council and to pass resolutions, or write personal letters, addressing the same in care of Hon. Morris Sheppard, Senate Building, Washington, D. C., who will see that they are transmitted promptly to the proper Military and Naval authorities.

Newspapers are asked not only to print the above action of the Federal Council, but to write editorials urging the War and Navy Departments to study very carefully the effect of the provisions of the Selective Draft Act of 1917, concerning intemperance and vice, which greatly aided in turning out the cleanest, most physically fit army the world had ever seen. It is proper to say that General Pershing and Admiral Sims cooperated to render effective in every way possible these provisions of the Draft.

JAMES CANNON, JR.

Richmond, Va.

DEATH OF MISS ESTELLE HASKIN

All Methodism will mourn the death of Miss Sara Estelle Haskin, late woman editor of the World Outlook. For nearly forty years she had been identified with Methodist missionary work and had recently been elected to the editorial staff of the reunited Methodist Church.

Miss Haskin's death occurred at 6 p. m., Tuesday, September 17, in New York City, where with other members of the staff of the Board of Missions and Church Extension, she was attending a series of meetings incidental to the removal of missionary headquarters to New York City. Her death, attributed to arterial thrombosis, came unexpectedly and with but little warning. She is survived by two sisters, Mrs. J. S. Hunter, of Hendersonville, N. C., and Miss Jane Haskin, of Gatlinburg, Tenn., and two nephews and a niece.

Funeral rites were conducted, at 10:30



MISS ESTELLE HASKIN

a. m., Saturday, September 21, from Scarritt College. Dr. W. G. Cram, Dr. J. L. Cuninggim, Dr. A. E. Barnett and others took part in the service. Interment was in the missionary plot at Woodlawn Memorial Park, and her grave was made beside that of Miss Lochie Rankin, the first woman missionary of the Methodist Episcopal Church, South.

Miss Haskin entered home mission work of the Methodist Church in 1903, after completing her course at Scarritt Bible and Training School, then in Kansas City, Mo. Her first work was to organize a community Wesley House at Dallas, Texas. She was later sent to Louisville, Ky., to reorganize city mission work there; and in 1906 she became a member of the faculty of the Methodist Training School in Nashville, Tenn. While here she became interested in Negro work and the establishment and successful growth of the Bethlehem Center movement is attributed largely to her efforts.

She became secretary of literature of the Woman's Missionary Council in 1918, and last July was elected to a similar post to serve the reunited Methodist Church. An article written by her in the September World Outlook tells of the successful consummation of the merging of the missionary interests of Methodist women. In formulating the plans and policies for the Woman's Society of Christian Service, in the

reunited Methodist Church, successor organization of the Woman's Missionary Society, Miss Haskin played an important and constructive role.

SOME OBSERVATIONS

For 39 years we have been in the itineracy, and have had every normal experience of a Methodist preacher, serving charges from the mission class to those paying better salaries. We have never complained about our appointments, but have taken them as from the Lord. We have always sought to build up every interest of the Kingdom on the charges we have served.

We have been able to educate our children and stay out of debt. During these years we have observed some things.

We have seen preachers classified on the basis of salaries received, and not altogether on merit and ability and basis of real accomplishments.

We have seen preachers transferred from Conference to Conference in order to keep them in the higher-salaried class.

We have seen preachers, just as capable, and doing in many cases more efficient work, kept in the smaller-salaried class because those filling the higher-salaried places had to be "taken care of," and to "demote" them would make them feel bad.

On the other hand, we have seen preachers given chances in the better salaried appointments; but, failing to make good, had to be let down.

We have seen preachers more interested in self and salary than the interests of the Kingdom. Some have boosted and padded their own salaries in order to appear in the better salaried class. Some have had the benevolences reduced in order to keep their salaries on a high level.

We have known missionary-minded pastors who have worked hard to develop a missionary conscience among the members and build up interest in the benevolences, to be followed by pastors who would have the benevolences reduced in order to increase or maintain their salaries.

Too often we have seen records of charges paying good salaries to the pastors and paying nothing or almost nothing on the benevolences.

We have watched with sorrow the fading interest in the great missionary work of the Church in our North Mississippi Conference. For instance: In three years the salaries of our six district superintendents were increased \$1,370, and that of the pastors \$21,361, while payments on benevolences fell off \$1,501. Over a period of 20 years the average salary of the pastors has increased from \$1,209 to \$1,380, and that of the district superintendents from \$3,100 to \$4,108, while payments on benevolences, the life-

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line of the Church, were reduced to the tune of \$22,502.

We have known one presiding elder to scale down his own salary in favor of the weaker charges because he thought it out of proportion to that received by the pastors of the district.

We have heard district superintendents give as a reason for their high salaries, their car expense. All our circuit preachers also have a car expense running from \$300 to \$500, and often on salaries of less than \$1,000.

We have observed congregations undertaking building enterprises beyond their ability to finance, and in order to get out of debt would reduce the pastor's salary and pay little or nothing on benevolences, thus forcing the pastor and the benevolent claims to help them pay their church debt.

We have seen young preachers enter the Conference under the pledge to abstain from the use of tobacco, and totally disregard their pledge. We have yet to find a layman, familiar with this rule, who is happy over seeing his pastor using tobacco. Such preachers have violated their word of honor.

As we have observed these things, we have been made to feel that many of our preachers have failed to catch the true spirit of the itineracy, and the mission to which the Master has called us.

These times, while nations are in the toils of bitter wars, and governments are crumbling, call for men wholly dedicated to God, who will cry aloud and spare not, and will lift up their voice like a trumpet, and show the people their transgression and sins.

We need men, who, catching the spirit of Isaiah, when he saw the Lord high and lifted up in the temple, after being purged of his sins, cried, "Here am I, send me."

We need men who have been delivered from the self-seeking spirit of place and preferment and high salaries, have a passion for the souls of men and for the extension of the Kingdom to the utmost corners of the earth.

We need men who recognize that the benevolences represent the life-line the Church throws out to a lost world, and with a passion born of the spirit of the Master, will strive to awake such a spirit in the rank and file of the Church.

We need men to lead our people into a revival for a passion to help save a lost world.

May such a spirit be poured out on every preacher in our Conference!

H. P. LEWIS.

THE CONSCIENTIOUS OBJECTOR

To the Editor: The present controversy over the necessity of instituting military training in peace time, as provided for in the Burke-Wadsworth Bill now pending in Congress, has again raised the issue of the conscientious objector. While the American Civil Liberties Union sees no issue of civil liberty in conscription *per se*, it has concerned itself with the conscientious objector clause. Working with various religious groups and church leaders, the Union has proposed a definite procedure for dealing with conscientious objectors and a wider latitude for the term. The Union, in cooperation with other interested organizations, has proposed amendments to the pending legislation following very closely the methods which have proved so successful in Great Britain.

According to the plan suggested, all men who object to war or military service would

be allowed to register as conscientious objectors. The present narrow definition limiting exemptions to members of recognized religious groups with a historical stand against war would be widened to include men with personal religious scruples but who belong to denominations that have taken no official stand on the question. It would also take into consideration, those men with no religious ties but with strong ethical and humanitarian objections to military service. These cases, according to the provisions to be substituted for the usual regulations, would be handled by local boards of civilians. It is pointed out that military men are hardly qualified to judge the problem involving a point of view so contrary to their training and experience. These civilian boards, after determining the validity and sincerity of the applicant's objections, would be empowered to assign him to definite categories of service based upon the special aspects of each case. For some there would be non-combatant work



J. W. ROBERTSON, Senatobia, Miss., exceeded quota, nearly all new.

under military authority. Other objectors would be utilized for civil work under the supervision of civilian agencies. Those with absolute objections to any cooperation in war would be granted complete exemption.

This effort to deal adequately and justly with all conscientious objectors has met with the approval of many religious leaders, Protestant, Catholic and Quaker, who have taken varying stands on the whole issue of conscription. Among those who have already testified before House and Senate committee hearings on the bill were Dr. Harry Emerson Fosdick, of the Riverside Baptist Church in New York City; Rt. Rev. W. Appleton Lawrence, the Protestant Episcopal Bishop of Western Mass.; James A. Crain, Executive Secretary, Department of Social Education and Social Action, Disciples of Christ; C. F. Boss, Jr., Executive Secretary of the General Conference Commission on World Peace, Methodist Episcopal Church; and Paul C. French, representing Friends General Conference.

Dr. Howard K. Beale, professor of American History at the University of North Carolina, who presented the views of the A. C. L. U., and other proponents of this approach to conscientious objectors, declared:

"You can not conquer Hitlerism if you let it conquer you in the process. If at the first step we destroy liberty of conscience, you have already lost the battle for freedom. In Germany such freedom is impossible. In England it has been meticulously preserved in a draft law. I don't want to see America adopt Hitler's method. I want it to adopt the British and true American method."

This contention that the United States in peacetime can not afford to be less liberal than Great Britain in the midst of a war, has impressed many people who were not concerned with the religious issue involved. A study of the results of the British method of dealing with conscientious objectors of all types contradicts most argument that the scruples of an individual's conscience must be disregarded in a national emergency for the sake of common safety. The record shows that only one man in fifty has asked for exemption. The ratio of cases dismissed for unsatisfactory evidence is very small. It was also discovered that, as the war increased in frightfulness and cowards could be expected to seek exemption, the number of men who sought to take advantage of the law's generosity actually decreased. Those who refuse combatant service are not being wasted in prison as in the last war; their genuine contribution to the nation's welfare has been recognized. The morale of the people as a whole was certainly not weakened by this evidence of genuine democracy on the part of a government that called on them to protect freedom.

PROF. EDWARD A. ROSS,

Chairman, National Committee.

REV. JOHN HAYNES HOLMES,

Chairman, Board of Directors.

American Civil Liberties Union.

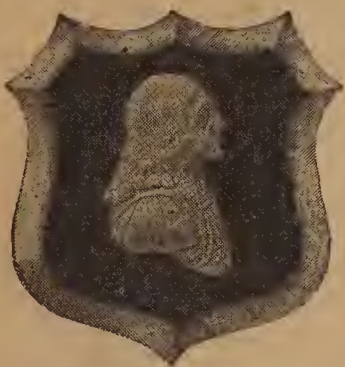
IN MEMORY OF MRS. R. C. ALLEN

At 8:15 a. m., Saturday, September 7, 1940, Mrs. R. C. Allen, known by all in Cedar Grove as Raye, closed her tired eyes and went to sleep to wake up in her Father's house. She had been ill for some time, during which time it was necessary that she be given blood transfusions, and the number of people crowding into the North Louisiana Sanitarium offering their blood testified to the love the community bore for her. Flowers which more than filled her sick room and had to be lined along the wall in the hall further testified to her friends. This was not due to wealth or privilege, but due only to the fact that she had lived such a beautiful and unselfish life.

Raye did not live a long life, being only thirty-one when the end came, but her life had other dimensions which are more important than length. Her life had width. She lived a life wide enough to take in all the people she met. She had time to do what she could for everyone, and all the people who knew her considered her a friend. It was her influence as a Sunday school teacher which has and will continue to guide many of our young people. And Raye's life had height; it was high enough to reach to God. Not only did she have many friends among the children of men, but she had a very beautiful Christian life, and loved the church very dearly. Her loss is a great one to our church, but it is a great gain for those on the other side. And so while her life, when measured in terms of a quantitative analysis does not make a great show, but when we measure in terms of a qualitative analysis it was magnificent.

JOLLY B. HARPER, Pastor.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

He brought light out of darkness, not out of a lesser light; He can bring thy summer out of winter, though thou have no spring; . . . now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the Sun at noon to illustrate all shadows, as the sheaves in harvest to fill all penuries. All occasions invite His mercies, and all times are His seasons.—John Donne.

THE PRAYER-ROOM TODAY

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord. He is my refuge and my fortress; my God, in whom I trust. For He will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with His pinions, and under His wings shalt thou take refuge.

—Psalm xci.

Rev J B Cain
Oct 41

Religion and Life

"If a religious view of life and the world is ever to reconquer the thoughts and feelings of free-minded men and women, much that we are accustomed to associate with religion will have to be discarded. The first and greatest change that is required is to establish a morality of initiative, not a morality of submission, a morality of hope rather than of fear, of things to be done rather than things to be left undone. It is not the whole duty of man to slip through the world so as to escape the wrath of God. . . . The religious life that we must seek will be inspired with a vision of what life may be, and will be happy with the joy of creation, living in a large free world of initiative and hope. It will love mankind not for what they are to the outward eye, but for what imagination shows that they have it in them to become. It will not readily condemn, but it will give praise to positive achievement rather than negative sinlessness, to the joy of life, the quick affection, the creative insight, by which the world may grow young and beautiful and filled with vigour."

—Bertrand Russell, *Principles of Social Reconstruction*.



WALLET OF THE WEEK



AN EPISCOPAL CLERGYMAN, Rev. W. B. Lusk, of Ridgefield, Connecticut, heads a committee which has raised the money to purchase eighteen ambulances for Great Britain. In his own village of less than ten thousand population, he secured the money for five ambulances by personal solicitation. He reports that a Mrs. J. V. N. Dorr, of Westport, raised money by giving a "village fair" and purchased three ambulances. He says that people give money for the things which interest them.

* * *

AN AMBULANCE CORPS is a new venture undertaken by the Protestant Episcopal Cathedral, oldest Protestant church in Los Angeles, California. This new type of service will be stationed at the church and will respond in case of major disasters, epidemics, and civic emergencies, as well as for national defense, says **Religious Telescope**. The corps will consist of twenty-five men and women volunteers between the ages of twenty and forty, who will be trained for first aid and ambulance work by the American Red Cross.

* * *

THE GINKGO TREE, which has a "duck's-foot leaf," is reputed to be the oldest living tree, geologically speaking. It once flourished in all sections of the temperate zones but was largely wiped out by the ice sheet which swept over the land. Some years later, a blight almost completed the destruction of it. Centuries ago, some surviving ginkgo trees were discovered by some Buddhist monks who protected and cultivated them in their temple gardens. From these gardens the tree has been redistributed throughout the world.

* * *

THE LUTHERAN CHURCH, says the **American Lutheran**, is the most polyglot church in the world. One hundred languages are used in its widely distributed work, and Luther's Small Catechism has been translated into one hundred and sixty languages and dialects. The Church maintains twenty-nine welfare agencies in metropolitan New York, and their total disbursements for 1939 amounted to \$1,217,922. This is an impressive statement of the work being done by a body which is not well known in our section.

* * *

METHODIST OVERSEAS RELIEF exceeds one hundred and thirty thousand dollars, according to a report released by the Board of Missions. Of this sum, thirty thousand dollars was sent to China, eighteen thousand dollars to "unoccupied" France, five thousand dollars to the Methodist Church of Great Britain, twenty-four thousand dollars to stranded missionaries in Europe and Asia, seven thousand dollars for the rescue of refugees, four thousand dollars in Norway, three thousand dollars for Bibles given to soldiers, prisoners and refugees, and twenty-five thousand dollars for miscellaneous human need.

THE CATHOLIC BIRTH RATE is reported to be declining. According to recent studies of population and vital statistics, the Catholic birth rate is shown to be declining faster than the Protestant. In view of the Catholic attitude toward birth control, it is held that the Roman Church is either losing control of its members, or Catholics are disregarding the will of the hierarchy. The distressing revelation is that both Catholic and Protestant birth rates are definitely declining.

* * *

THE BRITISH ADMIRALTY, on the week preceding August 22, gave out the statement that at the outbreak of the war, the nation had 15 battleships and battle-cruisers of which she had lost only 1, as against Nazi claims that 32 had been lost. Of 7 aircraft-carriers, 2 were lost, against Germany's claim that 10 had been lost. Of 62 cruisers, 2 were lost of the 83 reported by the enemy. Of 184 destroyers, 28 were lost, against 92 reported lost, and of 58 submarines, 13 had been lost, while Germany claimed that 25 had been destroyed.

* * *

DR. ROY L. SMITH, pastor of First Methodist church, Los Angeles, and editor-elect of the **National Methodist Weekly** soon to be launched, has declared himself as being "unalterably opposed to paying men more money for working at bomb-proof jobs at home than is paid soldiers in the front lines." He would classify them according to military organizations and pay them according to rank. He announced further his opposition to compensation for aid sent abroad, since men have no right to make millions of dollars at the expense of those who are bleeding for our benefit.

* * *

CHIEF ELEANORE L. HUTZEL, of the Police Woman's Division of the City of Detroit, says: "Our department is besieged with complaints every day about parents who are drinking and spending lots of time in beer gardens. The bulk of our complaints come from neighbors who get tired of hearing children crying and call police to report that the father is working and the mother has left a house full of children and gone to a nearby tavern. Also the basis of many neglect and brutality charges is an outgrowth of the mother being too intoxicated to know what she was doing."

* * *

THE PROPOSAL TO COLONIZE ALASKA with foreign peoples brought down upon the head of Mr. Ickes a violent storm of opposition. It is suggested that it is the proposal of subsidized corporations to unload upon Alaska "their sabotage artists and propaganda peddlers." Mr. Ickes is characterized as "only a marionette doing his stuff from puppet strings," as the "unthinking front" of "industrial tycoons," and as a man incapable of a "creative" idea. Aside from the severe castigation of Mr. Ickes, a good case is made against such an exploitation of Alaska.

New Orleans

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EDITORIAL

WITHOUT THE ETERNAL BACKGROUND

At a gathering of Methodist chaplains in Arras, France, a few days before the German invasion began, the presiding officer expressed the belief that the great lack of this generation is an eternal background to its thought and life. Another chaplain writing of this statement said: "Experiences with the Army only confirm this sad fact. God is but a dim idea and an intangible power. Jesus Christ is only a name—the theme of Sunday school stories. Religion is an anaemic moral code. Sin and redemption are meaningless terms. The future life is a hazy hope. The only heaven and hell to be welcomed or feared are physical and mental.

"The failure of the Church to teach the great evangelical doctrines is a contributory cause to this appalling ignorance. Yet within sound of the guns men are wistful and responsive. I met no atheists in the line. Our lads have got souls and they are hungry not for philosophy or psychology or ingenious human schemes for a new world order, but for the good news of redemption through the gift of eternal life."

These were the words of a man who had been with the British Army left between the Somme and the Seine when the Germans broke through to Dunkirk and then swept through the heart of France toward Paris. Despite the desperateness of the situation, the little army fought its way to the coast and experienced a deliverance more miraculous than the evacuation of the forces at Dunkirk. It was in those horrible and seemingly hopeless days that the chaplain came face to face with the facts of the unreality of God and the meaninglessness of religion to the men in the army.

Those men in the British expeditionary force had all the traditions of historic Christianity, but they were utterly lacking in the sense of the reality of God and of that redemption in Christ which filled the catacombs with men and women who refused to recant their faith and which sent other multitudes to martyr deaths. They had the forms of worship and the ecclesiastical background of the England of the sixteenth century, but none of the spiritual certainty which sent Ridley, Latimer and Cranmer to the stake for a faith more precious than life.

We fear that this is not confined to the soldiers nor to the people of Britain, but is something equally true of America. We seem to have developed a tolerance for everything from indifference and skepticism to libertinism and atheism. The Church turns more and more to ritualism and to utterly depersonalized forms of faith. As a consequence the deep-running currents of spiritual experience which mightily moved our fathers are looked upon as manifestations of a provincial age and as due

to uninstructed emotionalism. We are losing the background of the eternal in our thought and life, but from the battlefields of France we hear, above the roar of the murderous instruments of destruction, that great and searching message of the first century: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

"IF THINE ENEMY HUNGER"

A correspondent recently asked the editor of the Christian World, London, for his interpretation of the words of Paul's letter to the Romans, "Therefore if thine enemy hunger, feed him." In reply the editor said that he understood it to be, "An injunction to accord full forgiveness to our enemy; but forgiveness does not mean that we are to put a weapon into his hand in order that he may continue to oppress others and fulfill his evil purpose against ourselves."

The intent of the question is obvious and the answer seems to us to contain wholesome suggestion for ourselves. We have hesitated to say it, but we feel that some of our war relief cultivates a mushy and an unwise benevolence. We do not desire to express an unChristian attitude toward any form of humane effort, at home or abroad. But may we not carry this interpretation a little further and raise a question concerning our right to provide a weapon with which an enemy may slay a worthy friend? We have very serious misgivings as to the righteousness of sending relief to any person or people under German control. We know what that may mean for subjugated peoples, and we do not speak with reference to them. It is our opinion that the authors of their destitution should be made to bear the burden of and responsibility for their own handiwork. We do **not** believe that we have any moral right to lend help that may widen the area of their wretched desolations.

We may say, also, that we do not think anyone has the right to command us to pray for a certain thing. But, on the other hand, our religion does not bind us to pray a prayer which takes no sides. We must pray as we believe and leave to God, who understands all, to adjust His answer to the facts. We think that we should not give aid in a manner to extend the reign of terror now abroad in the world, nor should we lessen the censure which totalitarian war lords deserve for the ruin of the world. That is exactly the way we feel about the present situation and the efforts being put forth for moderating the tragedy caused by aggressor nations and among aggressor controlled people.

GOVERNMENT MORALITY

The announcement by the British government of its purpose to permit the resumption of racing in September was a great shock to the Christian forces of the British Isles. It is all the more shocking that such a decision should be made at the most desperate moment in a thousand years of English national history. A decision to expose the people to gambler exploitation when the land is being bled white for the support of the war, and when the churches are contributing their railings and even their iron gates to be cast into weapons of defense, is almost unbelievable.

In view of American repeal of liquor legislation seven years ago, we may appear to have little right to criticize the delinquencies of others, but the fact remains that virtue is not relative and wisdom is no composition of expediency and the clamors of social vampires. Nothing could show more conclusively than that announcement did the moral obtuseness of politics and the lengths to which governments will go to appease any class regardless of character. We are not enamored of political morality and we are definitely committed to the belief that public morals are still in the keeping of Jesus Christ, and that "there is none other name under heaven given among men whereby we must be saved." His Church is still the repository of faith and the guardian of personal and public righteousness.

SEPTEMBER COLLECTIONS ON BENEVOLENCES

The September report of Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, shows a collection total of \$774.30. Of this amount \$368.26 was sent to the Commission on World Service and Finance for General Work, and the remainder of \$406.04 was distributed as follows: Christian Advocate \$7.02; Conference Missions \$140.53; Conference Church Extension \$53.39; Conference Education Commission \$91.36; Episcopal Residence and Maintenance \$5.64; Board of Christian Education \$81.49; Lay Activities \$2.85; Memorial Mercy Home \$8.61; and Methodist Hospital \$15.15.

This is the report of collections from the Conference for the entire month of September, with the session of the Annual Conference just five weeks away. During the month of September the collections should have reached a far greater total, especially since the collections of the earlier months were correspondingly small. This report shows that every home cause and every connectional enterprise must suffer unless every Methodist in the Conference shall do a full part to save the situation. This same urge applies to the other Conferences of our constituency. There is a reason for this situation, of course, but the reason is itself a challenge to every member, every church and every pastor. We do not believe that our people will let these benevolent interests down, but what is done must be done quickly.

MR. H. G. WELLS IN ERUPTION

It appears that Mr. H. G. Wells wrote a letter to *The Times*, of London, not long ago in which he expressed his resentment of the speeches of Lords Halifax and Gort because they associated the cause of Great Britain in this war with the cause of Christianity. *The Times* seems to have deeply offended Mr. Wells by not publishing his letter. Mr. Wells then made appeal to the press in gen-

eral for the publicity that had been denied by *The Times*.

In defence of what *The Christian World* calls "An Imaginary Grievance," Mr. Wells said that nine-tenths of the British Empire are not even nominally Christian, and that the rationalists resent the efforts of Christian statesmen to "steal the war" for sectarian purposes. Like *The Times*, we do not feel that it is so important to notice Mr. Wells, but it is interesting that a large part of that nine-tenths are followers of Mr. Gandhi, in India, and their chief contribution to the "national unanimity" of Britain seems to be in refraining from doing anything that would "embarrass Britain in the prosecution of the war." It seems to us that there are too many "do-nothings" in that non-Christian nine-tenths for Mr. Wells to become inordinately sensitive about Christians "stealing" their interest.

Editorial Miscellany

By Dr. H. T. Carley

"MONKEYS IS FUNNY PEOPLE"

As we heard the story the other day, a ship captain had a pet monkey, of the prehensile tail variety. To keep his pet out of mischief, the captain usually kept the monkey chained to a small pole that supported an awning on the deck.

Probably to vary the monotony of his restricted quarters as well as to furnish himself such diversion as was available, the monkey had a great way of leaping upon the pole, wrapping his tail around it, bracing his hindfeet against it, and lunging at passersby in a most impertinent manner.

One of the sailors, tired of this monkey-business, conceived the idea of greasing the pole—and awaiting developments. He didn't have long to wait. A visitor came along—and the monkey started his routine. He leaped to the pole, wrapped his tail around it, braced his feet against it—and hit the floor with a thud.

It was at this point that the monkey's psychological processes began to function. He was confronted with an unexpected, unusual, abnormal situation. He was not one to submit complacently to such outrageous slings of fortune. To be sure, the pain of his sudden descent to the floor was not great; but the rude interruption of his accustomed way of doing things was no slight matter, and the affront to his dignity was extremely humiliating. All in all, the situation needed looking into.

Here is where "monkeys is funny people." The normal human impulse would have been to emit a yell of anguish, then assume an injured air, and then run the risk of a couple of dislocated toes with a swift kick at the pole. But the monkey, without a single chattered complaint, grabbed his tail and examined it carefully, inch by inch, to find out if he could, why this usually dependable part of his anatomy had failed to function properly. He took the blame himself, instead of laying it on somebody—or something—else. He evidently was willing to acknowledge the possibility of his being responsible for his own failure.

A greased pole may be the trouble—but maybe I'd better make sure first that I haven't lost my grip.

DR. W. M. ALEXANDER DIES

Doctor William Marvin Alexander, widely known and greatly loved leader in the Methodist Church, and an outstanding figure in educational circles of America, passed quietly to his reward at an early hour on Friday, October 4, his sixty-third birthday. Death came during his sleep and evidently as the result of a heart attack. His going, therefore, which was not discovered until the family's usual rising hour, was a severe shock to all his close associates. Thursday he had been at his desk in the Methodist Publishing House Building as usual, giving valuable and constructive aid in the final steps incident to the merging of the Methodist Boards of Education, and at that time he appeared to be in his usual good health and cheerful spirits.

He is survived by his wife, a daughter, Mrs. B. A. Thompson, of Nashville, and the following brothers and sisters: Rev. J. E. Alexander, Grandby, Missouri; Doctor T. F. Alexander, Wichita, Kansas; Doctor J. M. Alexander, Wichita Falls, Texas; Mrs. Nora McCauley and Mrs. Mac Myers, Augusta, Kansas; and Mrs. Mary Treweek, Wichita, Kansas.

Born in Hartsville, Tennessee, October 4, 1877, he early in life moved with his family to Eastern Kansas where he grew to maturity, meanwhile establishing a close acquaintance with the then Methodist Episcopal Church, which acquaintance in later years was to prove vastly beneficial to all of Methodism.

He was a graduate from Central College (Fayette, Missouri) in 1906, and in the same year was married to Mrs. Alexander, then Miss Carolyn Wells, a teacher in Howard Payne Woman's College in Fayette.

He later received a Master of Arts degree from Southern Methodist University (Dallas) and did further graduate study at the University of Chicago. He held honorary degrees from both Central and Southern Methodist University.

His record of service is as varied as it is distinguished. Joining the Missouri Conference before he was out of college, he served a number of pastorates and one presiding eldership. During the first World War he was a chaplain with the rank of First Lieutenant. In 1921 he became president of Howard Payne College and filled that post until the merger of Methodist colleges in Missouri in 1925, a merger in which Doctor Alexander played a prominent and far-visioned role. From then until 1930 he was head of the Department of Sociology and the Rural Church in Central College, which position he resigned after the 1930 General Conference of the Southern Church to accept the post of Secretary of the Department of Schools and Colleges in the newly formed General Board of Christian Education. With the recent formation of the Board of Education of the Methodist Church he was elected Associate Secretary of the Division of Educational Institutions and was in process of taking up the duties of that office at the time of his death.

During the twenties he was a member of the General Sunday School Board of the Methodist Episcopal Church, South, and during the quadrennium, 1926-1930, he served on the Educational Commission, appointed to work out a plan for merging the Epworth League, Sunday school and Education Boards.

He was a member of five consecutive General Conferences of the Methodist Episcopal Church, South, 1922 to 1938, inclusive, and was also in the Uniting Conference in 1939, and in the first General Conference

of the Methodist Church in 1940. Usually he headed his Conference delegation.

Always an ardent advocate of unification, he wielded for years a significant influence toward that objective. Perhaps few men anywhere in Methodism knew the Church at large and all of its interests and needs as well as he. Vigorous and statesmanlike, his voice was always heard with respect in the councils of the Church, and he played an important role in the processes of Union, especially in the drafting of the pattern for the new Church's educational program.

Funeral rites were conducted Saturday, the fifth, at two P. M., in Wightman Chapel of Scarritt College, with Doctors J. L. Ferguson, B. G. Hodge and Alfred E. Smith in charge. Interment was in Woodlawn Memorial Park, Nashville.

BOARD OF LAY ACTIVITIES

The General Board of Lay Activities moved into its new headquarters at 740 Rush Street, Chicago, Illinois, the first of October.

The Board was organized July 29, with the election of the following officers: President, Edgar T. Welch, Westfield, New York; Vice-President, Ray H. Nichols, Vernon, Texas; Recording Secretary, Wm. R. Phelps, Bedford, Virginia; Treasurer, Frank O. Whitcher, Platteville, Wisconsin.

The Board elected Dr. George L. Morelock, Executive Secretary, and E. Dow Bancroft, Associate Secretary. Later the Executive Committee elected Dr. James W. Workman Associate Secretary in the field of Christian Stewardship, and Mr. W. Rolfe Brown, Office Secretary.

For eighteen years Dr. Morelock has been General Secretary of the General Board of Lay Activities of the former Methodist Episcopal Church, South. He is a graduate of the University of the South, a graduate student of Stanford University and holds the Honorary Degree of LL. D., from Millsaps College. He brings to his new task valuable experience in the work of the Methodist Church, particularly in the field of Lay Activities. He is the author of a book, "A Steward in the Methodist Church," and a number of pamphlets which have had a wide circulation in the Southern section of the Church. He is a layman.

E. Dow Bancroft has been doing religious work nearly all his life: First, as Y. M. C. A. Secretary in Columbus, Ohio; second, in the field of stewardship in connection with the Commission on Men's Work until it was merged with the Board of Lay Activities of the Methodist Church. He will give special attention to brotherhoods and men's work but will be available for promotional work in the field. He is a layman.

Dr. Workman at the time of his election as Associate Secretary was pastor of First Methodist Church, Fayetteville, Arkansas. He is a graduate of Henderson-Brown College and the Yale Divinity School and holds the LL. D. degree from Southern College. He has served his church as student-pastor, pastor, district superintendent and college president. He is a diligent student, a good writer and a forceful and attractive speaker. He will devote the most of his time to the field of Christian Stewardship, but will also be available for field work.

Mr. Brown is a graduate of Duke University, Union Theological Seminary, and spent one year in study and travel in Germany. He has taught in Lafayette and Smith Colleges and for a number of years was business manager in St. Luke's Methodist Church, Oklahoma City. He will serve the Board as Office Secretary, manager of "The

Methodist Layman," and in study and research work.

The Board has authorized the publication of "The Methodist Layman," a trade journal for all lay leaders and others connected with the lay work. At present this will be issued four times a year. It will be edited by the staff of the General Board.

Other publications in the field of stewardship and leadership pamphlets were authorized and Dr. Morelock was instructed to revise his book, "A Steward in the Methodist Church," for publication under the title, "The Official Board of the Methodist Church."

The Board also authorized the holding annually of a Council of Conference Lay Leaders in each Jurisdiction of the Church. This will be done in collaboration with the Conference Lay Leaders in the several Jurisdictions.

The staff of the General Board, as rapidly as time and the limited funds of the Board will permit, will seek to meet the needs of the lay organization as they are presented.

All communications should be addressed to the General Board of Lay Activities, 740 Rush Street, Chicago, Illinois.

BOOKS

Free Mer., by Lynn Harold Hough. The Abingdon Press, pp. 240, price \$2.

This is the third series of the Forest Essays by the gifted dean of the School of Theology of Drew University. In the literary style of an essayist, Dr. Hough has won for himself a permanent place in the noble tradition of writers that could say good things in a beautiful way.

Dr. Hough is a humanist as well as a theologian, and this gives to his writings that grace and eloquence which have come to be associated with his name. Like a musician who expertly and artistically shades his tones and draws from his music all the richness it contains, Dr. Hough shows what can be done with the English language. So many of his sentences just sparkle like glistening gems. Every one needs to read a book like this from time to time in his literary diet. It is inspiring because of its sheer beauty.

As to the content of the book, it is made mostly of addresses which Dr. Hough gave at various occasions. Some of us remember the delivery of "Aldersgate Once More," at the Birmingham General Conference, which is found in print in this book.

This reviewer was particularly pleased by the chapters: "The God of Grace," and "Making Theology Available for Religion."

A. M. S.

Our Prodigal Son Culture, By H. S. Tigner. Willett Clark and Co., pp. 162, price \$1.50.

This is one of the best books we have read interpreting the crisis and upheaval which is shaking the foundations of our western civilization. The book is well written, easily read, grips your attention so that once you start with it, you do not wish to put it down until you have finished.

Dr. Tigner, in his fundamental assumptions, belongs to the same trend so vigorously represented by Reinhold Niebuhr and Henry Van Dusen. In the opinion of this reviewer, this is the approach which most adequately goes to the root of what is the matter with this world of ours.

As the title indicates, the author takes the position that modern culture, like the prodigal son of the parable, has squandered

(Continued on page 13)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

OUR NEED OF DIVINE POWER

By Joseph M. M. Gray

And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew) . . . —St. John 2:9.

Let me read these words with the omission of the temporal clause. It will not destroy any essential meaning of the narrative, but it will give the emphasis which I wish to re-enforce. "The ruler of the feast tasted the water now become wine, and knew not whence it was, but the servants that had drawn the water knew." Putting my premise into a positive statement, it will be this: that the achievement of satisfying and effective life in society and individual experience depends upon our intelligent cooperation with more than natural wisdom and more than natural energy. "I do not fathom, accordingly," a young Russian revolutionist wrote a few years ago, "how a transformation of our economic life by itself will do away with national and class conflicts, unless at the same time, our whole scheme of mortality is radically altered and fresh spiritual values are introduced."

That is the language of contemporary social and political groping, but it tells the story told us in the words of Mary at Cana, "They have no wine." Natural resources have failed; something more is necessary. It is humanity's ancient quest with a new acuteness of need; the old inquiry with new peril. All our experiments in social reorganization are gestures in a hurricane unless we recover the one center around which stable civilization can be gathered, the reality and reliability of power not ourselves which makes for righteousness. "It is God, God only shall make us drink of the river of his pleasures." "For with him is the fountain of life."

This looks like another of the easy generalizations with which the pulpit so often appears to avoid close grips with living realities. What has any doctrine of God to do with an economic situation in which farmers can't get enough for their crops to pay for hauling them, and several millions of people haven't enough to eat and to wear? More millions of men and women than we can appreciate have been calling on God for an end to these wars that are destroying everything we hold dear, but the wars are going right on. We preachers, calling from comfortable pulpits that we must all have faith in God, are earnest enough, but aren't we about as futile as can be imagined?

The multitudes are declaring plainly the necessities of the time. We want confidence, they say, and social control, and the happiness that comes from security; bread for our families and permanence in our labor. We want deliverance from the menace of mad ambition and struggle for power that plunge our world into war and all the wreckage that follows in its train. And you talk to us about God, who, as Carlyle thundered, does nothing to save us from these catastrophes.

I can sympathize with that protest, for certainly we do need confidence: in one another, in society, in our institutions, in ourselves. Our world is filled with suspicion and distrust, attaching themselves to everything from diplomatic negotiations to the validity of our moral tradition. And if the past has anything to say to the present, it is that there can be no sound social progress without mutual confidence; that the insights which illumine and the courage which accomplishes a greating scheme of life can be sustained only upon robust assurance of God.

We need control today. For the ancient restraints have been weakened, and dangerous tempers are seeping through the bulwarks which centuries of custom, culture, experience and law have built. Expedience competes with principle, and the chivalries of the past, its reverences of imagination, its dignities of thought and manners, are giving way to the crudeness of majorities unacquainted with the urbanity or morals of a great tradition. But the disciplines our generation needs cannot be administered by politics or the police. The control required is not coercion from society upon the individual, but a quality of balance and restraint rising from the individual to society. The battlefields of the new order are the spirits of men.

And we need happiness. Ours is a drab world, with its torment of war, its memories of a lost serenity, and its fears of an indecipherable future. There is a metallic kind of mirth abroad; sometimes what Dryden called the loud laugh that speaks the vacant mind, sometimes a burst of temporary gladness over a snatched good, sometimes a sad sort of gaiety because things are no worse. Our common life is more informed, more clever, better equipped than ever before; but its face is shadowed, and it looks out upon its world with Burn's question in its heart:

Ye banks and braes o' bonny Doon,
How can ye bloom sae fresh and fair?

The light that has been lost from men's faces burns from heights above our stature, and there will be no confidence, no control, and no happiness that are not at the mercy of selfishness until we shall recover it. Tennyson and a friend passed a shop window, one day, in which portraits of Dante and Goethe were displayed side by side. "What is there in Dante's face that is not in Goethe's?" the friend asked; and Tennyson replied at once, "The divine." It is that which must characterize not only great souls but great societies. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." The witness of history, as of literature, is that there will be no sound social confidence

that does not root itself in the assurances of religion; no permanent and just social control that does not rise from a sense of obligation to moral authority above the give-and-take of human adjustments.

We have got beyond the time when a preacher could repeat the popular formula that Jesus' way is right, and have it mean much to the average man in the ruck of everyday affairs. Jesus' way is right, but the conditions and questions we have to meet make the application of it far more complex than a good deal of conventional piety seems to suspect. For Jesus' essential contribution to men was neither a code of morals, a technic of revolt, nor answers to social problems of which He had never heard. What He contributed was new certainty as to the character of God, God's cooperation in all good purposes, and the sharpening of moral insight and the strengthening of moral fiber in those who adventure upon such certainty. Of course the question immediately rises, How can we win that certainty? The answer is reflected in the words from John's account of the wedding at Cana: "The ruler of the feast knew not whence it was"—no mere spectator and beneficiary of the gospel will understand its origins and character—"but the servants that had drawn the water knew." Not the guests but the servants of the gospel know the source and nature of its power. As Jesus Himself put it, "he that willeth to do his will shall know."

Walter Pater's Marius, the young Roman officer, calls upon some Christian friends one evening, and in the garden of their villa hears them singing in what is to him a new way. "It was the expression not altogether of mirth, yet of a wonderful happiness—the blithe expansion of a joyful soul in people upon whom some all-subduing experience had wrought heroically, and who still remembered . . . the hour of a great deliverance." Marius did not know the origin of such singing, but the singers knew.

The object of preaching, as a great preacher said, is to get men to reproduce a life. We know whose life. It is to be reproduced, however, not in its occasional acts but in its constant spirit. That is not a matter of conventional religiousness, for Jesus' life was not a matter of conventional religiousness. It is a matter of practical adventure, which is all that ever wins great certainties. Italian pedants inferred that the earth was round, but it was a Genoese sailor who struck out across the sea who found a new world. It was not the Hebrew rabbis with their erudite theology who made God real to men; it was a Man of Galilee who lived in such genuine realization of God as His Father that men thought of God when they saw Him. Christians have a right to sing in distinctive fashion, but their singing does not produce their Christianity. It was a Scotch preacher who gave us the other half of the truth when he said, "It is not when you feel like singing all the time, it is when you feel like serving all the time that you are touched by the resurrection power of Jesus." We are properly concerned about having the right kind of Christian missions in foreign lands, but they will be impossible until we have the right kind of Christians in our own land. We are repeating phrases about Christianizing industry and trade, but we shall have to begin by Christianizing our own town's industry and trade. The road to any sainthood worth while in a modern world is not by dreams or ecstasies or opened heavens; it is by way of Walter Raleigh's motto, "Do it with thy might."—Zions Herald.

CONFERENCE NEWS AND PERSONALS

Rev. Wm. O. Byrd says that he and his people of the Farmerville charge are looking forward to the Annual Conference with expectations of a good report.

Bishop and Mrs. A. Frank Smith were in attendance upon the meeting of women at Alexandria last week. Bishop Smith was the speaker at the evening hour.

Mrs. H. R. Babington, Meadville, Miss., places us in her debt for her message of interest and commendation of the New Orleans Christian Advocate.

The general offices of the Board of Lay Activities have been moved to 740 Rush Street, Chicago, to which all mail intended for that office should be addressed.

Word reaches us from outside sources that the enrollment at Centenary College is well over six hundred, and that this is an increase over the initial enrollment for the session of last year.

Rev. G. Eliot Jones says that he is well and happy in his work at Bogue Chitto, Miss. While he gives no details of his work his mood seems to indicate a good report at Conference.

Mrs. W. N. Dodds, whose husband up to the time of his death, was pastor at Ripley, Miss., writes us that she is moving from Ripley and that her address will be Box 54, Tupelo.

Bishop Arthur J. Moore plans to attend the Central Conference of Eastern Asia, which will begin April 2, 1941. Bishop Ralph A. Ward, now in California, expects to return to China in time for the Conference.

Dr. Roy L. Smith, editor-elect of the new Methodist weekly which will be launched at Cincinnati the first week in January, will be the Louisiana Conference preacher at Baton Rouge, November 13-16.

Mrs. F. A. LeVasseur, of Grayson, La., says that she does not wish to be without the New Orleans Christian Advocate, a fact which we greatly appreciate and the end to which we aspire.

A dinner meeting of alumni and former students of Millsaps College will be a feature of Homecoming Day, October 19. Another feature will be a night game of football between the Millsaps Majors and Mississippi Southern College.

A letter from Rev. J. P. Bonnacarrere says that he has been dismissed from the hospital in Baton Rouge and is returning to his work at Gueydan, La. This will bring gladness to his many friends throughout the Conference.

Rev. Roy Wolfe indicates that he will have a good report from Prentiss charge at the meeting of the Mississippi Conference. He has received fifty-nine members this year and thirty of them have been on profession of faith.

Rev. A. L. Gilmore, who made many friends in Louisiana, is now pastor at Thomson, Georgia, but he proposes to continue his connection with Louisiana and Mississippi through the New Orleans Christian Advocate.

Rev. H. A. Wood says that despite his handicaps during the year, work at Wiggins, Miss., has moved along well. We trust that the report which he may be able to make at the forthcoming session of the Confer-

ence may add to the joy of his year's work.

Rev. G. E. Allan, pastor of Poplar Springs Methodist Church, Meridian, observed last Sunday, World-Communion Sunday, with appropriate subjects at each hour and an attractive announcement card was sent to his people.

Dr. A. M. Serex, district superintendent of Shreveport, spent last Thursday in the city and was a visitor at the Advocate office. He was once pastor of Second Church, and he came to preach on Thursday evening in the Loyalty Week services—an annual observance by that congregation.

Rev. C. C. Clark and his son, Roy C., a senior at Millsaps College, were callers at the Advocate office recently. We are glad to be assured that Mrs. Clark, who was in a hospital recently, is improving nicely and it is expected that she will be fully recovered in a short time.

We appreciate the invitation of Rev. W. L. Hamrick to be present for the dedication of Sweetwater church, on the New Augusta charge, announcement of which appears elsewhere. We regret, however, that it will be impossible for us to accept his invitation.

Mr. C. E. Mahaffey, who for a number of years has been connected with the Weather Bureau in New Orleans, has been transferred to Greenville, S. C. Bro. Mahaffey and his wife were good workers in First Church, and we commend them to the Methodists of their new home.

Of the thirty-two students receiving Bachelor of Divinity degrees from Candler School of Theology at the end of the summer session, two of them were from the Louisiana Conference, Rev. Henry Baldwin Varner, St. Francisville, La., and Rev. James Clark Whitaker, New Orleans, La.

Miss Daisy Davies' friends in Mississippi and Louisiana will regret to learn that she had an accident on September 22. She had a fall in her home in which three ribs were injured and other injuries sustained. She has been seriously ill at Emory Hospital, but is reported to be improving.

The death of Edgar R. Swan, Jr., saddens the hearts of many friends in Rayne Memorial church, New Orleans, where he grew up. He was about thirteen years old and was almost grown in size. He was buried in the family plot at Moss Point, Miss. He is survived by his mother, a sister, and other relatives.

Rev. A. S. Lutz, pastor of Parker Memorial Church, New Orleans, will dedicate a

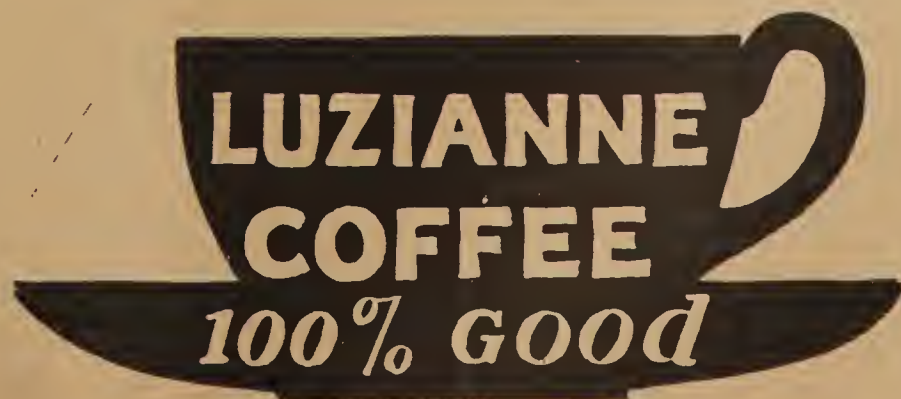
baptismal font in loving memory of Miss Mary Werlein, at the service on October 13. Miss Werlein in a larger sense belonged to all the churches in the city, but held her membership in Parker Memorial. The memorial font is a gift by her relatives.

Rev. W. E. Trice, pastor, compliments us with a copy of the beautiful centennial brochure in which the history, the work, the workers, the roll of membership and many friends of Second Church, New Orleans, are listed. The church began as Spain Street Mission in 1840. It is a complete and impressive survey of the work under his care.

The editor and his wife acknowledge the honor of an invitation to be present at the marriage of Miss Ann Stevens Lewis, daughter of Rev. and Mrs. Osmond S. Lewis, to Mr. Leighton Lynn Trent. The marriage will take place in First Methodist Church, Philadelphia, Miss., at noon on Friday, October 18. The Advocate extends hearty congratulations, and all good wishes for a happy journey through life.

Reports from the charter meeting of the Woman's Society of Christian Service held in Alexandria, La., on Wednesday of last week, indicate that approximately six hundred women were in attendance, in addition to a considerable number of preachers. We learn that the officers of the Conference Missionary Society were elected to head the new organization, except that Mrs. Wiltz Ledbetter was replaced by Mrs. J. H. Thatcher. Mrs. Ledbetter declined to accept office.

All the 1940 graduates of Millsaps College, who took courses in education with a view of teaching, have been placed, according to announcement of Prof. R. R. Haynes, Director of the Millsaps Teacher Placement Bureau. The list and their places of service follow: Mary Katherine Askew, Okolona; Joseph Fred Bledsoe, Canton; Verna Lucille Burkhead, Leaksville; Thomas Lee Dickerson, Toccoola; Sue F. Glasgow, Pennsylvania; Annie Mae Gunn, Maben; Martha Ann Kendrick, Pinola; Edwin Wallace Lowther, Houlka; Virginia Mayfield, Utica; Bessie Hester McCafferty, Holcomb; Mary Elizabeth Moore, Bucatunna; Clayton Aquilla Morgan, Ellisville; Mary Eleanor Myers, Morton; Myrt Naylor, Mehan; Frances Ogden, Louise; Graceline Porter, Fayette; Margaret Anne Porter, Forest Hill; Rosalie Ramsey, Mehan; Jean Scales, Pineville; Joseph Sloan Vandiver, Jr., Chamberlain-Hunt; Florence Worthington, Mendenhall; Ann Stone, Culkin Academy; and Annabelle Pierce, Bay Springs.



CHURCH DEDICATION

Sweetwater church, of the Perry county circuit, located three miles south of New Augusta, Miss., is to be dedicated October 17, by Bishop Hoyt M. Dobbs, at 10:30 a. m.

An old-fashioned country dinner is to follow the dedication. By a general invitation many people of this area are expected to attend.

It is a new four-room structure, built under the pastorate of W. L. Hamerick, and is equipped with a new piano.

CAPITOL STREET, JACKSON, ADDS FULL-TIME WORKER

The Capitol Street church of Jackson, Miss., has another full-time worker to the church staff. Mrs. W. C. Kelley has been chosen as assistant to the pastor and will devote her time to visitation work and as Director of Christian Education. Mrs. Kelley assumed her responsible tasks on Oct. 1.

Mrs. W. C. Kelley is the daughter of the Rev. and Mrs. A. I. Townsley, of Yuba City, California. Brother Townsley was formerly a member of the Louisiana Conference. Mrs. Kelley has two brothers on the mission field, one in India and the other in the Belgian Congo.

Mrs. Kelley is a graduate of the University of California and the Scarritt College for Christian Workers. She moved to Jackson last year as a bride. Her husband has since died; Mrs. Kelley has proved her sterling worth and manifested such fine Christian spirit in her church work that the Capitol Street church has now secured her full time.

YOUTH'S CRUSADE UNION

The Youth's Crusade Union met at Magee, September 26, for its monthly meeting, with 34 present representing Williamsburg, Magee and Taylorsville churches.

Following the opening hymn, "More Like the Master," talks were made on the subject of the evening, "Christ Challenges Youth to Self-Control." We were brought to realize that we, as young people, must hold up our standards in this tempting world. If we are going to be true Christians we will have to sacrifice some of the worldly things we call pleasures—for what will be the results if we give ourselves to riotous living? The victorious life is that one that is lived in Christ.

After the program a short business meeting was held, after which everyone enjoyed delicious refreshments.

GRACE HELEN ROGERS,
Reporter.

RESOLUTIONS: BY CORINTH DISTRICT PASTORS

Whereas, our esteemed and beloved brother, the Rev. W. N. Dodds, has entered into his eternal home; and

Whereas, we feel an inestimable loss, and miss his loving presence and his winsome fellowship; be it

Resolved, that we, the pastors of the Corinth District, North Mississippi Annual Conference, Methodist Church, in session today in Ashland, hereby express to the members of his family our sincere sympathy, and commend them to the love and care of our Heavenly Father, whose tender mercies are the common experience of us all; be it further

Resolved, that the secretary of the Corinth District Pastors' Association be and is hereby instructed to send a copy of these

resolutions to Mrs. W. N. Dodds as our expression of love and sympathy, and to send a copy to the Conference organ, The New Orleans Christian Advocate, for publication.

(Signed) C. A. Parks, Seamon
Rhea, W. H. McCormack, Com-
mittee; J. N. Hinson, Secretary.

A MARVELOUS REPORT

Bro. Lott held our fourth quarterly conference September 5, unusually early for a circuit. However, one church, Jacob's Chapel, reported its budget in full with about \$7 surplus. Two other churches reported their benevolences in full. One other has since reported its budget in full. We expect to get the balance of the benevolences for the circuit this week.

We organized five Woman's Societies of Christian Service on the circuit the first four days in September. The ladies of the New Hope church met and organized Sep-



W. H. ROYAL, Istrouma, La. His work speaks for itself.

tember 2, at 1:30 p. m., so we could meet the ladies of another church at 3:30 p. m. We believe that this was the first Woman's Society of Christian Service to be organized in the entire church. If you know of one organized earlier please let us know. The officers are: President, Mrs. J. Noel Hinson; Vice-President, Mrs. Alma Richardson; Recording Secretary, Mrs. Ray Stanford; Corresponding Secretary, Mrs. W. M. Jernigan; Treasurer, Mrs. George Thomas; Secretary of Missionary Education and Service, Miss Mabel Thomas; Secretary of Christian Social Relations, Mrs. Luther Barkley. They have 22 charter members in the New Hope Society. There are 124 charter members in the five Societies on the circuit.

We have organized four Youths' Divisions, one was already organized, on the circuit this year, and two prayer meetings. We have a circuit-wide youths' union, with all five churches participating. The union meets each first Sunday night.

At our fourth quarterly conference we had five reports from church school superintendents, five from presidents of W. S. C. S., and five from presidents of youths' divisions.

We have had six revivals in our churches this year, two in the Blue Mountain church, with every member being revived and 75 additions to the churches, 47 on profession of faith, 21 by letter, and 7 by affiliation.

Last spring a \$35 milch cow was placed at the parsonage for the pastor and his family to use. Recently \$150 of bathroom equipment was installed.

We have never seen or heard of more perfect cooperation anywhere.

We have plans under way for the erection of a new brick church at Falkner. We shall have the money in hand by Conference, but shall not begin the work until the school, which is using our old building, can move into its new building.

We had so much administrative work to do this year that we did not enter into the Advocate campaign. With our organizations perfected we hope soon to have our people reading both Advocates. However, there is a small correction to be made. You have us credited with two subscriptions. This should be five. There are three sisters (Mrs. G. W. Thomas, Mrs. Lizzy Thomas and Mrs. S. M. Richardson, all on Blue Mountain route) at New Hope church who have been reading the Advocate for over 40 years. They say that they can't get along without the Advocate. They are all three charter members of the Woman's Society of Christian Service of that church.

We are going to report "everything in full" at Conference. This will be the first time the Blue Mountain circuit has done this in over ten years. We attribute the success of this year to the crop failure last year and to the war, which have caused people to love the Lord more.

There are many other encouraging things we could report, such as daily vacation church schools, but time will not permit.

J. NOEL HINSON, Pastor.

THE LITTLE GRAY HOUSE

By C. E. McLean

There's a little gray house near the village,
By the side of a big china tree,
Where the breezes blow cool in the summer,
And the peaches blush crimson for me.

And 'tis there in the chill of the winter,
When without is a blanket of snow,
That the bright little stove in the corner,
Warms me oft with its cherry red glow.

The little gray house was not builded
For strength or for beauty, 'tis true;
It was, rather, set up as a shelter,
When floor, walls and roof had to do.

But houses are stone, brick or lumber,
Held together by mortar or nails.
And storerooms are useful as shelters,
As are palaces, markets and jails.

But the little gray house, it is different,
With its breezes, its warmth and its cheer,
Though its well weathered boards form a haven;
Richer blessings, by far, flourish here!

For 'tis here that a nip of black coffee
Is more than the cup that I share;
What I drink with the cup, and not from it,
Gives a lift to my heart, like a prayer!

Here, life is indeed, "more than raiment,"
And fare vastly richer than meat,
For they mix in some food for the spirit,
With the things one is given to eat!

Here the glow of the stove in the corner,
Is a symbol of warmth of the heart
That, of those who abide in the cottage,
Forms such a predominant part!

O, 'tis hearts, and not planks, that give meaning

To this little gray house near the town;
For its folk, who make homes out of shel-
ters,

Be they poor, or the heirs of a crown!

And a house gets its fame from its tenants,
Though, of marble, adobe or tin;
For the Heaven or the Hell it embodies,
Comes from those who are dwelling with-
in!

And the lives of the folk in the cottage,
Rich in love and in faith and good cheer,
Shine out through the walls of their dwell-
ing,

Telling all of the home that is here!

Up in Heaven, when I go there to tarry,
I shall look for a little gray shrine,
Where the cup of good cheer they shall give
me,

Will have the same flavor, Divine!

Vivian, La.

CARD OF THANKS

We want to thank our hundreds of friends and neighbors who called to see and asked about me while in the hospital the last six weeks from an operation. We appreciate every kind word, every visit, all the beautiful flowers brought and sent to me, and every prayer that was offered.

Thanks to our pastor, Rev. G. A. Broadus, and the many other ministers that visited us, and for the sweet prayer prayed by my bedside for my recovery.

Also thanks to Dr. Harrison and his corps of fine nurses, who were so kind and sweet to us.

Many thanks to our many customers who expressed to us that they missed us so much while away from our store. But most of all we are thankful to God for His blessing of hearing and answering prayer.

This old world is a hard old world,
But it is mighty hard to beat,
For with every rose you get a thorn,
But aren't the roses sweet.

MR. AND MRS. WILL FULTON.
Philadelphia, Miss., Route 3.

REPORT FROM GOLDEN CROSS DIRECTOR, MISSISSIPPI CONFERENCE

The following is a report of the remittances made to the Treasurer to September 30, 1940, on the Golden Cross.

Brookhaven District—Crystal Springs, Gallman, Hazelhurst, Pearl River Avenue, McComb; Nebo, Scotland and Utica.

Hattiesburg District—Bonhomie, Clara Circuit, Collins, Ellisville, Broad Street and Main Street, Hattiesburg; Heidelberg, Kingston, Laurel; West Laurel, Moselle, Ovette Circuit, Perry County Circuit, Petal and Sumrall.

Jackson District—Benton, Canton, First Church; Carthage Station, Fannin, Greenfield and Ridgeland.

Meridian District—Chunky, Matherville, Central, Meridian; Wesley, Poplar Springs, Hawkins Memorial, Newton, Pachuta, Philadelphia Station, Scoobs and Electric Mills, Shubuta and Union.

Seashore District—Bay St. Louis, Columbia, Brooklyn and Bond, Kreole, Picayune, Purvis and Van Cleave.

Vicksburg District—Fayette, Hermanville, Roxie, Crawford Street, Vicksburg; Gibson Memorial, Vicksburg.

I will appreciate very much the district

superintendents, pastors and Golden Cross Directors assistance in getting an enrollment or at least an offering from the other charges in each district. I hope that every pastor will see that something is remitted for this cause and be certain to indicate for the Golden Cross, when sending to the Treasurer.

W. D. HAWKINS,
Golden Cross Director.

REV. A. F. GALLMAN IN CAR ACCIDENT

Rev. A. F. Gallman, a student at Asbury Seminary, Wilmore, Kentucky, was returning to the seminary on Monday, Sept. 30, after spending the summer in revival work in Mississippi. At Bessemer, Alabama, he stopped for a red light and a truck ran into the rear of the car in which he was riding. The car was seriously damaged, but Bro. Gallman escaped with strained muscles in his neck and severe shock. He was carried



(REV. R. M. BENTLEY, Bunkie, La., who has wrought well for the Advocate.

to the Baptist Hospital in Jackson, Miss., where he will stay for a week before resuming his journey to Asbury College. The owner of the truck will pay all damages since the driver was wholly at fault.

PALMETTO CHURCH

Dear Editor: Please print the following for Palmetto Methodist Church.

We have just closed a revival meeting here in Palmetto with the help of Rev. R. M. Bentley, of Bunkie, who did the preaching.

His messages were very heart-searching, thoroughly logical, deeply convicting and full of the power of the spirit of God. His delivery was unusually impressive and well received by all.

The people listened with intense interest and I feel that this congregation and community have been greatly uplifted and are more determined to live more consecrated lives.

Rev. C. B. Powell, our pastor, was called away during our meeting to go to Natchitoches and be near his young daughter, Kathrine, who was ill.

* * *

Christian Service Society Organized
After a period of worship and praise,

which was led by Mrs. Allen McDaniel, the meeting was called together and members of the new society were elected: Mrs. Allen McDaniel, President; Mrs. Chas. Robertson, Vice-President; Mrs. B. C. Taylor, Treasurer; Mrs. Geo. Pollard, Secretary; Mrs. R. J. Collins, Secretary, Missionary Education; Mrs. F. Charles, Secretary of Supplies; Mrs. C. Burks, Supt., Christian Social Relations; Mrs. J. Beard, Publicity Superintendent; Mrs. D. M. Kimbal, Superintendent of Literature and Publicity; Mrs. V. Juneau, Membership Committee.

Officers were installed by Rev. C. B. Powell, using a short ceremony.

MRS. GEO. POLLARD.

ABERDEEN DISTRICT NOTES

The preachers of the Aberdeen District met at Pontotoc on last Tuesday. The afternoon program was in charge of Rev. N. J. Golding, district superintendent, who discussed with the pastors the outlook in the district and plans for a successful conclusion of the work of the year.

Rev. E. R. Smoot, pastor at Aberdeen, is holding a series of services in which visiting pastors are doing the preaching. Those engaged include J. D. Wroten, A. Y. Brown, W. A. Tyson, N. J. Golding and E. H. Cunningham.

The ad interim Committee of the Aberdeen District met at Okolona on September 30, and granted license to preach to Cawthon Bowen Burt, of Tupelo, Miss. Mr. Burt is a student at Millsaps College.

CHURCH IS DEDICATED AT BROOKSVILLE RITES

The Brooksville Methodist Church, now debt free, was dedicated Sunday morning, September 29. Dr. M. L. Smith, President of Millsaps College, delivered the principal address. Dr. L. P. Wasson, district superintendent, and Rev. M. E. Scott, a former pastor, also appeared on the program.

Mr. J. L. S. Peterson, on behalf of the local church officials, presented the church for dedication. Dr. Wasson requested Rev. W. M. Jones, pastor, to say the dedicatory service. The choir, under the capable direction of Mrs. Paul Chase, with Mrs. W. B. Bell, accompanist, rendered most appropriate music for the occasion.

Several out-of-town visitors were present for the dedication.

Mr. W. W. Gray gave the following brief history of the church: The Brooksville Methodist Church really had its beginning in the late 1830's, at a place about three miles south of Brooksville. At that time a church was organized and built on land owned by Rev. Thomas Jefferson Koger, father of Mr. Wallie Koger, who was a Methodist minister. The church was called Black Jack and was affiliated with the Alabama Conference.

Thomas H. Dixon, a very devout and godly man, was a class leader in this church. He later moved to old Brooksville and operated a store. Old Brooksville, as many of you know, was situated about a mile east of where the town is now.

In 1856 the railroad came through, which was the beginning of the town of Brooksville in its present location. At this time Thos. Dixon and others decided to move the Black Jack church to Brooksville. On the 27th day of Sept., 1856, H. H. Moore and wife, Mary Ann Moore, deeded a piece of land to the trustees for the erection of a church. The trustees were Labon Tru-

(Continued on page 16)

THE CHURCH PEW

WAR-TIME PREACHING

By Rev. Harold S. Darby

The other day, just as I was setting off for a preaching appointment with the usual heightened joy of anticipation mingled with dread at one's inefficiency, I encountered an older man, a brother parson, but not a Methodist. "Where are you going now?" was his greeting. "Off preaching," I gasped, for I was running for a bus, hat, bag and coat all flying in the air. "Oh! preaching?" he shouted disparagingly, and it was like a douche of cold water; for I felt that here was a ministerial casualty of the times. Prayer, yes; visitation, yes; writing to the men, of course—but preaching? With Methodist stubbornness I pitied him for being in a different communion.

Soon afterwards I met a younger man who was a Methodist, and he mourned to me, "Preaching is very difficult in these days. What is there left we can preach?" And then the wrath of the Lord descended on me and I smote him hip and thigh, for everything that there ever was to preach should be preached now; and to say, because "the times are out of joint" our Gospel is denuded, is to expose lamentable ignorance both of our times and the Gospel. The immovable foundation of our work is, "Woe is me if I preach not the Gospel."

* * *

Admittedly, those preachers who delighted in fantastic themes and tickled their congregation's fancy must find themselves in queer street now; that is where all pulpit frivolities belong. But instead of losing in scope and grandeur, now is precisely the time when the great realities proclaimable in Christian preaching can be heard to best advantage. A few years ago it may have been difficult to bring out effectively those stern notes which folk associated instinctively with the preaching of the past. In an academic manner only people granted the uncertainty of life; but apart from a car accident or catching a chill which might turn to pneumonia, the expectation of life was great, circumstances comfortable and the fact of death as strangely remote as the Day of Judgment. Today Jeremy Taylor's moving title, Holy Living and Holy Dying might be our watchword, while the language of religion in the Bible and the ancient prayers are vibrant with the cogency of our own petitions.

The sense of being continually on the edge of suffering, homelessness, bereavement, gives us as preachers the opportunity we should cherish. Merely neutral living is less possible for all men now than even a few months ago. Men will rise to the full stature of their nature, which involves increasing discovery of what is spiritual and eternal, or they will deliberately dissipate themselves. That there are multitudes ready to take this latter course is obvious from the demeanour of people traveling in trains and from crowds in public houses; but in our congregations circumstances have awakened imagination and thought. Many folk are now prepared to strike a balance-sheet in which belief and Christian hope play a surprisingly important part. The Christian preacher has therefore the opportunity to convey to his people the conviction of faith's victory without which they must wilt.

In the forefront of our preaching, without any doubt, must come the primary Gospel itself—that glorious, impassioned offer of the love of God in Christ with its satisfaction of the deepest, most continual hunger of our nature.

When Dr. G. G. Coulton once asked Doughty what was his worst enemy during his wanderings in "Arabia Deserta," sharp and incisive came the old traveler's reply—"Hunger!" "Then the Bedouin's diet of dates is unsatisfying?" "No, but the Bedouin get so little even of dates." Spiritual hunger gives the Christian preacher his chance, but there are many hearers who get so little, even of the Gospel. If any preacher had to choose between preaching to folk well-fed, well-dressed and well-content, not deeply touched by sorrow, disappointment or sin, and a congregation harried in the business of life, pressed with pain and anxiety, he would know well enough to whose ears the words of the Gospel would truly win their way.

Literary critics may argue as they will that the seventeenth century saw in such men as Tillotson the "Golden Age of the English Pulpit"; the religious man looks elsewhere to those who fulfilled Latimer's hope of proclaiming the word to "Christ's living images . . . an-hungred, a-thirst, a-cold," and none has a prouder place in that tradition than the Methodist preacher. Today the common destiny of rich and poor, cultured and careless, has surprisingly equalised people of different means and temperaments, and "to preach Christ" is all the more necessary because of wars, rumors, plague, famine and sudden death. Now is the time for the winning of men's souls for God with preaching that is urgent and convicting, certain that nothing can separate us from the love of God in Christ Jesus.

No great themes of Christian preaching are excluded today; most of them are, in the true sense of the word, "topical." The great virtues are more than ever to be practiced and the great sins exposed. The devotional life must be given its high place. It is, perhaps not the best time for apologetics—the temper and mode of true apology are not native to war conditions; but, in any case, apology is better at the lecturer's desk than in the pulpit. This is, most certainly, the time for bringing out the truly Christian emphasis upon eternal life both here and hereafter, the present claims of a Church really militant on earth and the wonder of a Church triumphant that lies ahead of us all, our New-found-land which will surpass our richest expectation and give us service to do for Christ which will demand our strenuous best. Above all, this is the time for re-emphasising in the face of mass production and totalitarian warfare that the greatest battle began with the cry of a Baby in a Manger and was brought to victory in the uplifting of our Saviour's cross. Because of all this, if men should say in days to come, "What were you doing in the dark days of 1940?" I cannot conceive a better answer than to reply, "I was a preacher."

—Methodist Recorder.

"Have you been through calculus?" inquired the college professor. "Not unless I passed through at night on my way here," replied the new student. "I'm from Kansas, you know."—Christian Advocate.

WISE OR OTHERWISE

By Rev. James H. Felts

England and France, despite our sympathetic attitude, are reaping what they sowed.

The most remarkable thing ever said about a man was said of Job; he sinned not with his lips nor charged God foolishly.

An old-fashioned revival was often quite noisy. EXCITEMENT! A national political convention is bedlam at its worst. ENTHUSIASM! Pooh!

If you can't face disappointment, even sorrow, without charging it to God, you need attention in the upper story.

Our editor "is made to wonder if Christian testimony may not have been supplanted by intellectual gymnastics." In other words, too many educated mules are parading in lion's skins.

Elijah said he wanted to die. There was Jezebel ready and anxious to accommodate him. BUT SHE COULDN'T CATCH HIM. Talking and doing are often far apart.

Is any school entitled to our support that utterly fails to discover the aptitudes of our children?

The British sailor who advertised for an American wife should have no difficulty finding one. Just look at what American girls marry at home!

The youngsters who are hunting wives so recklessly these possible conscription days seem to have more courage than patriotism.

True or false? Only cowards are liars?

SUPREME COURT SPEAKS

"It is urged that, as the liquors are used as a beverage, and the injury following them, if taken in excess, is voluntarily inflicted, and is confined to the party offending, their sale should be without restrictions, the contention being that what a man shall drink, equally with what he shall eat, is not properly matter for legislation."

"There is in this position an assumption of a fact which does not exist, that when the liquors are taken in excess, the injuries are confined to the party offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens; and in the self-abasement which it creates. But, as it leads to neglect of business and waste of property and general demoralization, it affects those who are immediately connected with and dependent upon him."

"By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source."

—The Supreme Court of the United States, *Crowley vs. Christenson*, 137 U. S. 86.

You can get money fairly easily for new prison buildings, especially if a timely riot gives dramatic emphasis to the problem of overcrowding; but try to get money for a doctor or a psychologist, for a social worker or a vocational instructor, and you will find that the state is very short of funds.

—Austin H. MacCormick.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service, is no stranger to Southern Methodist women, and the following excerpt concerning her life will be of peculiar interest to the women of the South:

The vice-president of the Woman's Division presides over the Marvin church parsonage in Tyler, Tex. Mrs. Mills has always known a parsonage home. Her father, J. E. Vernor, was a member of the West Texas Conference and her grandfather, James Harvey Tucker, was a pioneer Methodist preacher. Her husband's background is similar. He and his father and grandfather have been members of the Texas Conference.

Mrs. Mills was born in Texas and has lived there all her life. But even the largest of these United States is not big enough to hold all her interest. Her prayers and her work have been directed not only to the home field, but to far places on the globe.

She brings to her new position a splendid record of services in the church. This includes a twelve-year membership in the General Board of Missions of the Methodist Episcopal Church, South; a seven-year vice-presidency of the Woman's Missionary Council. Mrs. Mills has presided over the Texas Conference Woman's Missionary Society for a long tenure of office.

In addition to an already heavy schedule of missionary work, she was a member of the Bureau of Christian Social Relations and chairman of the Standing Committee on Christian Citizenship, both of these in the Woman's Missionary Council. Another service was membership in the Woman's Section of the Ad Interim Committee on Missions of the uniting churches.

Dr. and Mrs. Mills have had the distinction of being members of the same General Conference delegations at six sessions, one special, and the Uniting Conference.

Mrs. Mills was a teacher before taking up the career of homemaking. She has three children: a daughter, Mrs. Maurine Cason; and a son, James V., both of Beaumont, Tex.; a son, Hillis, of Washington D. C.

Music, especially that of the church, has been a special interest of Mrs. Mills. She has held membership in several music clubs.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Vicksburg—The Crawford Street church was beautifully decorated for the charter meeting of the Woman's Society of Christian Service. At the center of the altar an illuminated cross cast a soft glow and on each side of the cross were graduating tapers. Lovely autumn flowers were also used and the impressive service, following the prescribed ritual, was conducted by the pastor, Rev. Otto Porter. The new organization combines the two former organizations, the Woman's Missionary Society and the Floral Club, for the purpose of enlarging their program of helping to support Christian work among women and children around the world and strengthening the local church—improving civic, community

and world conditions. One hundred and eighteen women enrolled and Mrs. P. L. Barclift was elected president. A social hour followed.

* * *

Ridgeland—The charter meeting of the Woman's Society of Christian Service was conducted by the pastor, Rev. Felix Sutphen, using the beautiful ritualistic service. Eighteen members enrolled and Mrs. W. L. Lewis was elected president.

* * *

Brookhaven—The Woman's Missionary Society passed a resolution of appreciation for the life and service of the late Mrs. E. S. Strait. She was a woman of strong intellect and deep spirituality, and her beautiful spirit and attractive personality won her a lasting place in the hearts of the women.

The Woman's Society of Christian Service has been organized with Mrs. E. S. Bowlus as president.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Martin Luther once said: "The more work there is for me to do, the more time I must spend in prayer in order that I may do that work right." We will do well to remember such a statement.

Time and time again in Jesus' ministry, when His tasks were the hardest and of the greatest importance, "He drew Himself apart" into a quiet place and sought God's guidance before undertaking the tasks. If prayer was a vital necessity and privilege for our Master, how much more is it our privilege and need! Our ability to help others depends upon the richness and strength and poise of our lives. We may obtain this richness and strength and poise by permitting our lives to become "sensitive to God's will."

Around seven thousand women of the North Mississippi Conference, of the Methodist Church, are now united and organized for action in the Woman's Society of Christian Service. Ours is a priceless heritage. Before us is an open door to greater service. Shall we enter therein?

"This is the day which the Lord hath made.
We will rejoice and be glad in it."

* * *

Let me again urge each society to observe the Week of Prayer this year. Study and plan the services and present them in the way intended and see what wonderful value they will be to you as individuals and as societies. These programs are made out by some of our most spiritual and missionary-minded persons. Let us follow their line of thought, trusting that our minds will grasp the larger vision and our hearts be softened to a generous response to the call of the day!

Won't you please, at once, order the literature from Literature Headquarters, Nashville, Tenn., if you have not already done so?

MRS. W. R. McCORMACK,
Chairman, Spiritual Life Committee.

* * *

Women of Como Organize

The women of the Methodist church of Como have completed the reorganization of

the Woman's Society of Christian Service, under plans made by the unification of the Methodist churches.

The keynote message was brought by the pastor, Rev. A. R. Beasley who explained the purposes and plans of the new organization.

Officers named are: Mrs. Phil Pointer, President; Mrs. Mark Hardin, Vice-President; Mrs. Louis Stephens, Recording Secretary; Mrs. Monroe Wallace, Corresponding Secretary; Mrs. Balfour, Treasurer; Mrs. Mord Short, Secretary, Missionary Education; Mrs. Clara Short, Secretary of Christian Social Relations; Mrs. Clinton Herring, Secretary of Young Women's Groups; Mrs. W. R. Davis, Secretary of Children's Work; Mrs. Ella Jackson, Secretary of supplies; Mrs. Fred Taylor, Secretary of Literature and Publicity; Mrs. Clyde Phillips, Secretary of Publicity and Printing; Mrs. J. T. Bailey, Secretary of Baby Specials; Mrs. Monroe Pointer, Secretary of Financial Committee.

MRS. C. B. PHILLIPS,
Publicity Chairman.

* * *

Sidon Organizes

Rev. W. S. McAlilly, pastor held the charter meeting of the W. S. C. S., at the Methodist church at Sidon, on Monday, September 9. The following officers were elected: President, Mrs. J. A. Ward, Vice-President, Miss Grace Elliot; Recording and Corresponding Secretary and Treasurer, Mrs. B. J. Chatoney; Secretary of Christian Social Relations and Local Church Work, Mrs. J. S. Sanders; Secretary of Missionary Education and Service, Mrs. J. M. Hooper; Secretary of Literature and Publicity, Mrs. W. S. McAlilly; Secretary of Supplies, Mrs. Ralph Redditt; Secretary of Young People and Students Work, Mrs. R. H. Swangy; Secretary of Spiritual Life, Mrs. E. C. Buchanan.

Mrs. E. C. Buchanan had charge of the worship program.

Mrs. J. M. Hooper was elected delegate to the Conference at Winona, September 23.

The auxiliary will begin their study on "Migrants," the first Monday in October.

Pledges will be met each quarter.

The first program under the new study plan has already been held.

MRS. McALILLY.

RECONSIDER

By Alonzo Newton Benn

Should angry passions quickly surge
And cause your face to flush.
And words unkind or harsh you'd hurl
Or at some one you'd rush;
Just stop and reconsider well
The cause of your chagrin,
And then decide what would result
Should you a fight begin.

You'd likely find you are at fault
Or that no harm was meant,
And then in either case of course
Wrong acts you'd soon repent;
Or should the other prove at fault,
Don't act while in a rage,
But stop and reconsider well
Ere you in brawls engage.

000 East End Avenue.
Chicago, Illinois.

"Children, make a sentence with the word 'heroes' in it." . . . "All right, Johnnie, read yours."

And Jack read, "A man sat down in a chair. A pin was in the chair. He rose."

—Selected.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 13, 1940

By Rev. W. C. Newman

THE BOYHOOD OF JESUS

Lesson Text: Luke 2:40-52.

Golden Text: And Jesus advanced in wisdom and stature, and in favor with God and man.—Luke 2:52.

It is characteristic of Luke that he alone records this incident out of the boyhood of Jesus. This is accounted for both by the Doctor's natural interest in children, and by the fact that Luke made a more detailed investigation before writing his book than did the others. That so little is known about Jesus' early life makes this brief glimpse which Luke gives us even more precious. It is entirely possible from these few verses to form an accurate picture of Jesus, the boy.

He Was Normal

Ancient traditions made much of the supernatural powers ascribed to the child Jesus. They told of His performing spectacular miracles, transforming His playmates into statues or beasts, making clay pigeons come to life, changing sticks into snakes, etc.

Of course such stories are but distortions of the truth. But it would also be a distortion of the truth to suppose that Jesus was anything but a natural boy, with a boy's appetite, a boy's love of the out-of-doors, a boy's instinct to play, and a boy's desire for companions of his own age.

The most obvious thing about any normal boy is that he is constantly changing. His voice changes, his body changes, he learns things, he begins to feel his individuality, he is becoming a person. Luke notes these things about the youthful years of Jesus, and completes the portrait by telling us that Jesus was both wise and obedient—surely two superlative traits of character that prophesied the greatness of the man that was to be.

He Had a Home

But these qualities did not just happen to belong to Jesus. There are no accidents of character, even in Jesus—or rather, much less in Jesus. He did not come into the world full grown and perfectly formed in personality, habits, ideas and philosophy. God had to have human help even in creating the Perfect Man.

And nothing contributed quite so much to His growth in wisdom and favor with God and men as did the home in which He spent His childhood. Religious parents who gave Him patient teaching, an atmosphere of complete understanding and affection, boyish jobs to do, a sense of life's seriousness, and the introduction into a beautiful relationship with God—all these Jesus found

where they ought always to be found, in a child's own home.

He Went to Church

Channing Pollock, one of the best known authors and playwrights, must be added to the already growing list of human beings, some famous and some ordinary folk, who feel it necessary to make excuses for not going to church. The chief reason Mr. Pollock gives for his reluctance to attend services is that the sermons are so uninteresting. Preachers, he says in a current magazine, are pious men who have nothing to say and say it twice every Sunday.

Well, Jesus must have heard some mighty poor preaching in the synagogues of His day, where the rabbis were incessantly ranting about tithes of anise and mint and cummin, about the length of one's phylacteries and whether it were lawful to eat with unwashed hands. They were absorbed with such ridiculous and inconsequential matters. But this did not deter Jesus in His love for the church and His habit of attending its services.

For Jesus went to church for a purpose. He did not go to hear the dry-as-dust discourses of the rabbis. He went to worship God and to discover for Himself the means of spiritual growth. With Him, going to church was a rendezvous with God. The preacher simply did not matter.

He Felt Responsibility

That Jesus was a perfectly natural boy is evidenced by the behaviour of His parents when they discovered that He was not with the family as they journeyed homeward from Jerusalem. They first searched in all the places a normal boy would likely be, among the kinfolks and acquaintances, and then were surprised to find Him in the temple talking with the teachers about serious and important things. This, evidently, was not what His previous life in the home led them to expect Him to do.

But this was one of the first signs of His maturity, as it is always a sign of maturity when a boy begins to show some sense of obligation to his world. And we may be sure that this sense of responsibility was heightened throughout the hidden years of His youth until it was brought to a climax in His death on the cross.

Many of us seem to feel that we do our children great service to shield them from every task and care. But to do so is to imply to them that the chief end of life is to escape purposeful living. Only as each child acquires the consciousness of his duty to God and man does he really grow into a person of worth and character.

OUR CHURCH SCHOOL LITERATURE

By Walter N. Vernon, Jr.

I. We Need Lesson Materials

Elbert Hubbard once complained that the church would not recognize that some people—as he claimed—have graduated beyond the need of attending the church's services of worship and instruction. Now there probably are a few such people; I think I have known a half-dozen in my experience. But

the interesting thing is that all of them attended church regularly!

In the same way it may be claimed that some teachers have graduated beyond the need of teaching helps, that they are able to create their own curriculum, and may thus dispense with any kind of "helps." But usually such teachers will be found digging deep into the resources of human experience—both in the life around them and in the life of the past as it is portrayed in literature and history.

Certainly Jesus depended upon written materials as well as upon life experiences as an aid in His preaching and teaching. "He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. . . ." "Have ye not read what David did. . . ?" "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God. . . ?" "Have ye not read this scripture. . . ?"

Furthermore, Jesus gave guidance in the interpretation of Scripture. "Ye have heard that it was said by them of old time. . . . But I say unto you. . . ." "And He closed the book. . . . And He began to say unto them, This day is this scripture fulfilled in your ears." "And He said unto them. . . . David himself saith in the book of Psalms. . . . Then in the audience of all the people He said unto His disciples. . . ." Since Jesus felt that the Scripture needed interpretation and explanation we are surely wise in following His example.

It is significant that teachers and scholars since Jesus' time have also used helps in Bible study and in teaching. John Wesley wrote a volume called *Explanatory Notes Upon the New Testament* in which he magnified the task of helping people understand the Bible. And he had little patience with those who made the plea, "But I read only the Bible." "Then you ought to teach others to read only the Bible," he said, "and, by parity of reasoning, to hear only the Bible; but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible nor any thing else. This is rank enthusiasm. If you need no book but the Bible, you are above St. Paul. He wanted others too. 'Bring the books,' says he, 'but especially the parchments,' those wrote on parchments."

From a superficial judgment, it might seem that people as a whole are well enough educated today that they do not need special helps in the teaching of religion. Yet it is a modern paradox that, at a time when literacy in general is at a high peak, knowledge of the Bible and of theology is definitely inadequate. Discount the evidence all we dare, it is still obvious that people—even in the church—are distressingly in need of greater familiarity with the great Christian teachings.

This increased familiarity will not come merely by wishing for it. It will not come by scolding the people. It will not come overnight. It will come only as the result of a slow process of learning and—necessarily—of teaching.

(Continued on page 16)

WHEN IN NEW ORLEANS
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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

COMMUNITY CHURCH

Out in Clay County, Missouri, the other day, I dedicated a Community church. It was a joyous affair and made possible by the labor of the members who worked early and late to put the finishing touches on everything.

Originally this church was a congregation of that vigorous body known as the Disciples of Christ. Organized way back in 1853, the faithful erected a plain structure designed for preaching services only. Today the building is three times as large with social, educational and recreational facilities for all ages, especially the young.



Mr. Jones

The building is located on a main highway and is partly surrounded by a grove of noble oak and walnut trees. Following the morning service, an old-fashioned basket dinner was served replete with pies, pickles, cakes and fried chicken. There was an abundance for everyone, but nothing went to waste.

There was a large children's choir and the youngsters sang with zest. The adult choir was excellent, and the young lady soloist had class. It was a democratic gathering, mostly small farmers with a sprinkling of the landed gentry and guests from the nearby city. The weather was 101 inside, but nobody seemed to mind it greatly.

The minister of this church is a college graduate, as is his wife, and they have seven children. There are five girls and two boys. The oldest girl, a prize winner, is working her way through the University of Chicago. The next oldest, also a girl, took honors in half a dozen contests. The third girl won A's in all her high school classes. Everybody in this family works, including father, for money is not plentiful in a rural parsonage.

There are about three thousand Community churches in the U. S. A., with membership composed of Methodists, Congregationalists, Baptist, Disciples, Presbyterians and occasionally Lutherans. Nobody is obliged to give up his denominational adherence, but all work together for the common good and the glory of God. The Community church may be one way out of our denominational impasse.

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THE FAREWELL

By Rev. Vivian T. Pomeroy, D. D.

A friend of mine came to tea one Saturday. Her name is Philippa; she is called Pippa for short. On the day of the tea party

she was six years and one month old. At half past three her mother brought her and left her.

Now tea parties are sometimes tiresome because there is simply nothing to them but cookies and polite conversation. This party was of the kind I myself would like to go to. In various places all over the house paper parcels were hidden. In one parcel was a doll's tea-set; in another a concertina—loud, piercing, splendid—the sort of musical instrument one's parents rarely buy for one. There was a book, some beads, and things like that. So, after a little agreeable conversation, Pippa began a treasure hunt.

The treasure hunt took quite a time. At last all the parcels were found. Then we had tea. Then other visitors called; and Pippa played them several loud grand sonatas and a fugue or two. The concertina was admirably suited to the fugue. Then we decided to offer visitors some tea from the little teapot and in tiny cups. The visitors sipped their tea and said it was perfectly delicious. After that we looked at pictures in the book; and, before we knew where we were, Pippa's mother had come for her again.

It was really quite sad that our party was over. Concertina, doll's tea-set, book and beads and things were all popped into a large bag; and there was Pippa in her nice beige coat ready to go. And it was very pleasant to see how she dawdled. She was in no hurry to go. She held her bag tightly, peeping now and then to see that all the treasures were there.

Pippa was most polite. She has the nicest manners, and she thanked us for the party without ever having been prompted by her mother. She promised to come again soon. She climbed into the car, and held the treasures on her lap, patting them carefully. Pippa's mother started the engine, and slowly they went down the drive.

Now it so happened that I stood far out on my doorstep and watched them go. The sunshine was bright and the air was comfortable, and I watched the car as it slid through the gateway and turned. Then suddenly it stopped. The horn was sounded again and again; and Pippa cried out something I could not hear. I ran down the drive, thinking she had forgotten one of her treasures or something. I stood at the open window of the car. Pippa's dark eyes were anxious. "What is it?" I asked.

"I never really gave you a good-by hug," said Pippa. So we exchanged four satisfactory hugs—remarkably satisfactory considering they were through the window of the car; and they drove off.

I felt very happy.

This is why I was suddenly so happy—because Pippa, forgetting her treasures and remembering something more, had known that persons are more important than things. For let me tell you this—the best manners are not snapped off by the bang of an automobile door; and it is the backward look which counts most to the person who remains on the doorstep.—Reprinted by special permission of the author and The Christian Leader.

Bobby: "What's the matter?"

Tommy: "Aw, it's the eternal triangle again. Me, my studies and my ma."

—Santa Fe Magazine.

AND SOME MEN WILL BELIEVE THIS

The dull boy in the class unexpectedly distinguished himself in a recent examination when in replying to the question, "How and where was slavery introduced into America?" He wrote:

"No women had come over to the early Virginia colony. The planters wanted wives to help with the work. In 1619 the London Company sent over a shipload of girls. The planters gladly married them and slavery was introduced in America."—Selected.

BOOKS

(Continued from page 5)

its inheritance in riotous living until its substance has been dissipated. Now, this civilization has fallen into evil days. Frustrated, exhausted and having lost its security, this modern world of ours is reaping the harvest of its failure and folly.

In a most attractive style, and with a fine historical sense, Dr. Tigner makes a clear picture of the sins and weaknesses of modern culture; and he pleads that like the prodigal it may come to itself and begin the return journey to the Father's house. His thesis is that religion alone is capable of dealing with this crisis, and he challenges the Church to measure up to her God-given task of leading the prodigal back home.

This book deserves wide reading. The layman will have no trouble to understand it, and the minister will get from it many valuable suggestions which he can use to advantage. It abounds in flashing and gripping sentences which make one want to get up and do something about it. It is a fighting book which will stir up the reader into a wholesome excitement.

A. M. S.

Tell the king that I purchase the road to Uganda with my life.—James Hannington.

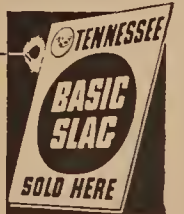
The College gets to be a Christian college in consequence of its atmosphere, its tone, its ideals; it exalts learning and enthrones Jesus Christ. It sets before itself as an ideal the highest culture, godliness and knowledge, piety, morality and learning.

—Bishop William F. McDowell.

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REV. J. O. BENNETT—AN APPRECIATION

For more than fifty years Rev. J. O. Bennett had been a member of the Louisiana Conference when transferred to the conference of the redeemed, on June 29, last, from the home of a daughter, Mrs. W. H. Kaufman, Seymour, Indiana. Interment was in Colfax, La., beside the grave of Mrs. Bennett.

Born near Booneville, Miss., on January 3, 1857, son of Rev. Anderson Pollard Bennett, a minister in the Cumberland Presbyterian Church, and Elizabeth Ann Philpot, he was at eighteen received into the church by his father and soon admitted into the Bell Presbytery as a candidate for the ministry. Later he became a local preacher in the Methodist Episcopal Church, South, and after five years was admitted on trial into the North Mississippi Conference. Bishop Duncan ordained him a deacon at West Point, Miss., in 1886, and an elder at Baton Rouge, La., in 1889, Bishop Keener having transferred him to the Louisiana Conference the preceding year.

In Louisiana, Rev. J. O. Bennett served as presiding elder of the Arcadia District and as pastor in nearly every section of the State—at Haynesville, Gibsland, Coushatta, Jonesboro, Zachary, Eunice, New Iberia and elsewhere, retiring in 1925.

On December 29, 1879, he married Miss Margaret Verdine Estes, of Lee county, Miss., who "for forty-two years," her memoir says, "lived a life devoted to the interests of her husband and his work as a preacher of the gospel." Four of six children survive their father—William Anderson, Robert Clay, Grace Olive, whose husband is Rev. A. S. J. Neill of the Louisiana Conference, and Ethel, whose husband is Mr. W. H. Kaufman.

Bro. Bennett had an unfailing source of humor which must have served him well in the trials often incident to the life of a pastor and it made him "good company" in any circle that included him. In a letter to the secretary of his Conference last winter he referred to the severe weather in Indiana and added that he would rather be "on the inside looking out than on the outside looking in." He had in abundant measure a warm love for people and a deep interest in those about him. An able preacher and a good pastor, in the many places blessed by his ministry he served his Master well. Living longer and better than most, he approached the end of a pilgrimage of eighty and three years in declining strength of body in ratio inverse to the growing strength of a character attaining unto perfection through life-long faith in the eternal verities.

To the "manor born," reared in a preacher's home, he followed a good father's steps, leaving his own footprints along the course of his pilgrimage—to guide those who knew and loved him through the strait gate and up the narrow way "which leadeth unto life."

R. H. HARPER.

AN ENTERPRISING CHURCH

Istrouma Methodist church, Baton Rouge, La., under the leadership of Rev. Watt H. Royal, has an enviable record.

The pastor's salary has been raised from \$1,500 to \$3,000 within two years, and in the same period contribution for World Service has been increased from \$100 to \$610. Offering for the Orphanage in the past has been \$100, in the spring of 1940, it was \$140, to which will be added the

Harvest Day offering for the same institution. When Rev. Mr. Royal came to Istrouma the annual budget was \$3,000. His first year showed considerable increase in the budget, and in 1939 the church raised \$8,000.

At the time he was assigned to the Istrouma church, the organization was housed in a very small old building. This has now grown to a very modern, fully equipped twenty-six room plant on which there is a comparatively small indebtedness. It is planned to reduce this amount considerably before the close of the present year.

The membership of this congregation has more than doubled in the two years, and with the constituency this church enjoys now and the continued growth of that section of the city of Baton Rouge, La., Methodism may look forward to an even greater growth in the coming year.

This church acts as a community center for North Baton Rouge, housing a Nursery Day School; private music and voice classes; instruction classes in life saving and other courses for adults conducted by the Standard Oil Company for its employees; and the Boy Scout activities sponsored by the Board of Stewards of the church. Any activity of the community which is for the good of those living in it is welcomed by the church. In addition to these outside activities housed by the building during the week, there are Church School activities conducted under the plan of the new United Methodism, as well as activities of the Woman's Society of Christian Service, which has a splendid charter membership directed by capable Christian women of the church.

Istrouma church welcomes visitors and extends to all readers of the Advocate a cordial welcome to worship with them when in Baton Rouge. —X X X.

NANNIE SUMRALL McNEIL

Nannie Sumrall McNeil, daughter of Elisha and Margaret Corley Sumrall, was born May 12, 1860, and departed this life April 15, 1940. Reared in a Christian home, she was converted while very young and was a true and devoted Christian the remaining years of her life.

She reared a large family of children; two sons and five daughters survive. The trials and testings of her life were many, but to those who knew her intimately, they seemed to draw her closer to her Lord and Savior. Owing to her splendid management, she could always find time and means to be helping someone. Her home was the preacher's home. The pastor or visiting evangelist always found a warm welcome in her home and were entertained there often.

For a number of years she did Traveler's Aid work at Central Station, Jackson, Miss., and eternity alone can reveal the effects of her influence. She loved the work and the opportunities it afforded her in helping those in need, spiritually as well as financially. Her family had urged her to retire from the work but it had become so much a part of her life that she kept postponing the time of retirement. She was stricken in June, 1936, while on duty, and had to be taken home. She never fully recovered from this attack, but lived nearly four years, being tenderly cared for by her children. She spent this time at the home of her daughter, in Shelby, Miss., and was professionally cared for by her grandson-in-law, Dr. Wesley W. Hall, who gave her devoted attention.

She was happy to give two of her five daughters to go as missionaries to Africa: Miss Rosa McNeil, after a few years work

in the Belgian Congo had to return home on account of broken health; Mrs. J. D. Pointer and her husband are still on the field in Portuguese, East Africa, having gone out in 1912. Mrs. Pointer, after her furlough to this country, left for her home in Africa, April, 1939, just one year before her mother's death.

The following poem was written by her son, D. F. McNeil, of Hattiesburg, Miss.:

"Heaven is Brighter Today"

Life for us is dark for her going,
But Heaven is brighter today.
The burden of sorrow our hearts overflowing,
But Heaven is brighter today;
Immeasurable loss is ours to bear,
Tho' aching emptiness breathes in the air,
A beautiful heritage is ours to share,
For Heaven is brighter today!

Joy in His presence our mother is knowing,
O, Heaven is brighter today.
Celestial light around her is glowing,
O, Heaven is brighter today.
Gone all the pain, all the heartache she knew
Finished the fight, to her trust she was true
The heavenly gates her spirit is through,
And Heaven is brighter today.

Her daughter,
MRS. ALBA M. WILKINSON.

TAKING OUR PLACES AS ADULTS

By Mrs. Irvin Rowland

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

How hard it often is for young people who have depended on others too much in early years, to make important decisions by their own intellect! Yet it is one of the duties of adulthood to live our lives according to what we decide is our best course in God's sight. And the most important step we take is working out our own salvation. Notice that Paul says "with fear and trembling." It is not a decision with commonplace effects, but it is a destiny for eternity. Therefore, how earnestly and unceasingly we should seek God's guidance, for only God and the seeker can work out his own salvation.

Too, the time often comes in adulthood when a person must constantly make decisions in the living of his life that others will not understand and perhaps unjustly criticize. Again, he must follow his best judgment, and fear God and not man.

So if we would take our places in the world as adult Christians, we must assume the privileges and responsibilities of an adult. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

REPEAL—BY WHOM?

By James H. Bunch

Before the Eighteenth Amendment to the Constitution of the United States became effective January 16, 1920, a group of millionaires, international bankers, automobile manufacturers, Wall Street brokers, and oil magnates organized the Association Against

the Prohibition Amendment for the purpose in the main of securing Repeal. In order to function more effectively and to appeal to the different classes of people in the United States, the above named money kings formed the United Repeal Council, composed of five organizations, namely: the Association Against the Prohibition Amendment, generally known as AAPA, the Voluntary Committee of Lawyers, the Crusaders, the Women's Organization for National Prohibition Reform, and the American Hotel Association. These subsidiary organizations were initiated by the AAPA. Fifteen of the twenty-eight directors of one of the largest automobile manufacturing corporations of the United States were members of the AAPA. The Voluntary Committee of Lawyers was composed of big corporation lawyers controlled soul and body by these lords of wealth. The Crusaders were in the main composed of the sons of the millionaires above mentioned. The Women's Organization for National Prohibition Reform was composed mostly of the wives of these millionaires. The American Hotel Association was, of course, composed of owners and operators of the big hotels of the United States so as to secure a stream of liquor of Niagara proportions flowing through the hotels.

The United States Senate Lobby Investigation Committee in 1930 seized the secret files of the AAPA and it was found that the AAPA had only about 10,000 dues-paying members and that out of \$425,000.00 received in dues and donations in one year, eight millionaire contributors had given 47 per cent of the total amount, twenty millionaires contributed 64 per cent of the total and fifty-three millionaires had furnished 75 per cent of the total. In other words, this the greatest "Wet" organization in the history of the world, was run by millionaires who amounted to about .000000004 per cent of the total population of the United States. It was furthermore revealed by the Senate Lobby Investigation Committee from these secret files that the millionaires backing the AAPA represented corporations having a total worth of forty billions of dollars. These millionaires with some others owned and controlled the automobile, oil, munitions and steel industries, transportation and communication systems, and the banking of the United States.

Why did they spend millions of dollars for Repeal? Why did these money kings and captains of industry conduct the most intensive and most highly financed campaign from 1920 until 1933 to secure Repeal

(To be continued)

Jacksonville, Florida.

THE MISSIONARY CONFERENCE, LAKE JUNALUSKA, N. C.

In many respects the Missionary Conference at Lake Junaluska, N. C., was the best of the four I have attended in recent years. Dr. H. P. Myers and Mrs. Helen Bourne thoroughly prepared and presented a comprehensive program designed to meet the challenge of both the new day of united Methodism and the need of a war-stricken world.

Dr. W. A. Smart, of Emory University, sounded the keynote in his masterly address on Leadership for a Day of Opportunity. After reviewing the dangerous trends of today he made a plea for a Christianity that will call for loyalty and sacrifice above all other claims. We must come face to face with God as the ultimate reality of life. Our faith must be virile enough

to challenge others. Our complacent belief in a brotherhood of man as a "far off" event must be replaced by a firm conviction that such a realization is needed NOW, and that we have a Christ great enough to meet that need. Like Peter we should be bold to declare that "there is no other name but the name of Jesus," by which men and nations are to be saved.

Other speakers who emphasized the need of a missionary-minded church were Dr. S. J. Corey, of the Disciples Church, Dr. J. S. German, Dr. Ralph A. Felton, Mrs. Fred B. Fisher, Dr. A. W. Wasson, Dr. W. G. Cram, Bishop Edwui Lee and Dr. Henry P. Van Dusen, of Union Theological Seminary. There was not a dull moment in the addresses of any of these speakers. Besides the platform addresses and forum discussions, Dr. Myers held conferences each day with the district missionary secretaries. Mrs. Bourne and other leaders led the large number of women present in studying the new organization, the Woman's Society of Christian Service.

Besides W. D. Hawkins, Conference Missionary Secretary, and the writer, the following district missionary secretaries of the Mississippi Conference attended: J. H. Morrow, M. H. Wells, Roy Lane and J. W. Moore.

Briefly I give the impression of these brethren, most of whom were there for the first time.

John Morrow writes: "Concerning the Missionary Conference, I shall say it was very beneficial to me. As you know this is my first year as a District Missionary Secretary. Really I did not know what it was all about. Consequently I was able to accomplish very little. I am sure that the information and inspiration that I received at this conference will enable me to render a larger service for my Lord in the field of missions. I believe if we could arrange to have all our district superintendents attend the next conference our organization would become much more effective."

Morelle Wells wrote: "My greatest impressions of the conference were the Christian's responsibility to the missionary cause as a whole, and to the war crisis in particular. There inevitably will be a great retreating unless those of us who are able arise to meet the need with more sacrificial giving. The fact that many nations now at war are unable to carry on their missionary enterprises will place a demand on our Church to take over some extra obligations. The thing that struck me most forcibly was Dr. Van Dusen's analogy of the Christian's attitude toward the war, after stating the whole missionary enterprise rested upon Great Britain."

Roy Lane wrote: "My impressions of the Missionary Conference at Lake Junaluska are such that the Macedonian cry seems even louder—nearer. Such a critical time, as we now find ourselves in, was matched with men—world citizens—who impressed me with the neighborliness of God's love."

"The information concerning a diseased world was enlarged, while the inspiration to apply the remedy was increased."

And this gem from Johu Moore: "In a fairyland setting of lake, mountain and flowers, representatives of a wide scope of Methodism gathered to discuss the mission of the Church, in the plain language of everyday life! Great souls of the united Church led the way. Voices were heard that rang with the authority of experience; experience gathered in the far reaches of the globe and at home; voices from the south and from the north, the east and the west; great men from all parts of the Church, united around a great and unsectional commission!"

"Twenty centuries after the Great Head of the Church commanded, 'Go ye into all the world . . . a great body of the Church is gathering itself into study sections with the theme of study being, How to Make the Church Missionary-Minded! The speakers are under the necessity of defining the heart of the Christian program to a church which was born a product of that program. Yet the same speakers are able to point to great accomplishments in the field of that same program! Indeed, the keynote of the platform is unbounded optimism. The world need is great but the supply of God's grace is more abundant. The task is tremendous, but it is being accomplished. The world's sickness is nigh unto death, but the Great Physician is at hand."

"We have a great task. We are endowed with great leaders under the command of the Almighty. Our task is to provide the leaders with a great following in prayer, and in action."

Yes, we all came away from the Conference more than ever convinced that the Christian missionary enterprise is not merely an "elective" but a "requirement" in the school of Christ, not a "minor" task, but a "major" in the work of the Church.

Dr. John C. Bennett closes his book on Christianity and Our World with these words: "There is an old letter, coming from the second century of the life of the Church, the epistle to Diognetus. The unknown writer says of the Christians in his time that 'they hold the world together.' To his contemporaries those words must have seemed to be absurd enough, but they turned out to be true. It was Christianity which did hold together during a period of disintegration, and it was Christianity which preserved for the future the best in the civilization which collapsed. In our day, to say Christianity may hold the world together cannot seem quite so absurd as it did then, but it may be hard enough to believe. Yet, if Christianity is true and if its truth is the correction for the specific perversions of our time, it is the most solid hope we have in the world, and from the perspective of a distant future it may be seen that Christianity has in fact held the world together."

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KEEP CHURCHES OPEN OCTOBER 16

Please use the following in this week's paper if possible. The General Commission on Evangelism suggests that all our churches be open either at noon or evening or all day Wednesday, October 16, for our members and others who desire to come and pray for the spiritual defense of America. Millions of men will be registering on this day for the defense of America. Let us invite our members and friends to come to our churches and pray for America to have spiritual power in our world.

CHAS. C. SELECMAN, Chairman.
HARRY DENMAN, Secretary.

CHURCH IS DEDICATED AT BROOKSVILLE RITES

(Continued from page 9)

man, Thomas Dixon, John Fairs, John Disimukes and William Simmons. On this site the old church was built and on just about the same spot this new church now stands.

Most of you remember the appearance of the old church. With the exception of some repairs and remodeling it was just about the same as when built. Some years after

the Civil War the slave gallery was removed from the back of the auditorium and later the square windows were removed and the Gothic windows were put in. In 1910 the Sunday school room was added to the east side.

The parsonage lot was bought by the church from P. C. and Elizabeth Luttrell in 1866. It included the lot west of the parsonage which was later sold and the proceeds used to repair the parsonage.

The old bell now on the tower was cast in 1860.

The Methodist was the first church building erected in Brooksville and was used by all denominations as a place of worship.

It was used as a hospital during the Civil War. A great number of wounded soldiers from the battles of Chickamauga and Shiloh were sent here. Those who died were buried in Brooksville.

Up to the year 1870 the records of the church have been lost or destroyed, so we were unable to find out the names of but five preachers who served the church before 1870. There may have been others.

The first appointment of Bishop R. K. Hargrove was to Brooksville. W. C. Helm preached here and later became a Confederate colonel. T. P. Crymes, the father of Mr. George Crymes, served a year. Others about this time were Leroy Mossengale and J. B. Stone.

We mention these because they are not on our records. After 1870 our records are complete, containing names of pastors, presiding elders and bishops who have served the charge.

In the early years Brooksville charge was composed of the churches of Brooksville, Soule Chapel, X-Prairie and Center Point. It is now composed of Brooksville, New Bethel and Popes Chapel.

We should like to mention some of the laymen who served this church faithfully and have gone on to their reward. Their names appear time and time again in the records of the church. Thomas Dixon, Dillard Hardin, T. J. Morgan, R. K. Wooten, D. T. St. John, A. S. J. Glenn, H. J. Shull, T. C. Hambrick, E. H. Johnson and A. D. Doner. In 1928, after long years of service, the old building was torn down and removed and the new church was then built.

Last year, through the efforts of our beloved pastor, W. M. Jones, Mrs. Lou Calmes and others, we were able to report to the Conference that our church debt had been paid in full.

We are proud of this beautiful church and our wish is that like the old church, after many years of service, its history will be filled with names of godly men and women, and that it too may become an old landmark.

OUR CHURCH SCHOOL LITERATURE

(Continued from page 12)

And learning and teaching for most of us still require the printed page as a guide and a stimulus. True, James A. Garfield once declared: "Give me a log hut, with only a simple bench, Mark Hopkins on one end and I on the other, and you may have all the buildings, apparatus and libraries without him." But most of us are not such teachers as Hopkins—nor such students as Garfield. Most of us still profit through the use of "buildings, apparatus and libraries."

We need resource material in the work of the church school because few of us are competent scholars of the Bible and of the Christian faith. Few of us have ready access

to good libraries. Few of us are trained in the selection and organization of the teachings of Christianity. Most of us do not have the time, week-by-week, to engage in the study and research which aid the learning process. Nor do many of us know thoroughly the best techniques for teaching those under our direction.

We need lesson materials.

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THE LIVING CHURCH

Those who think their affairs too insignificant for God's regard, will justify themselves in lying crushed under their seeming ruin. Either we live in the heart of an eternal thought or we are the product and sport of that which is lower than we.

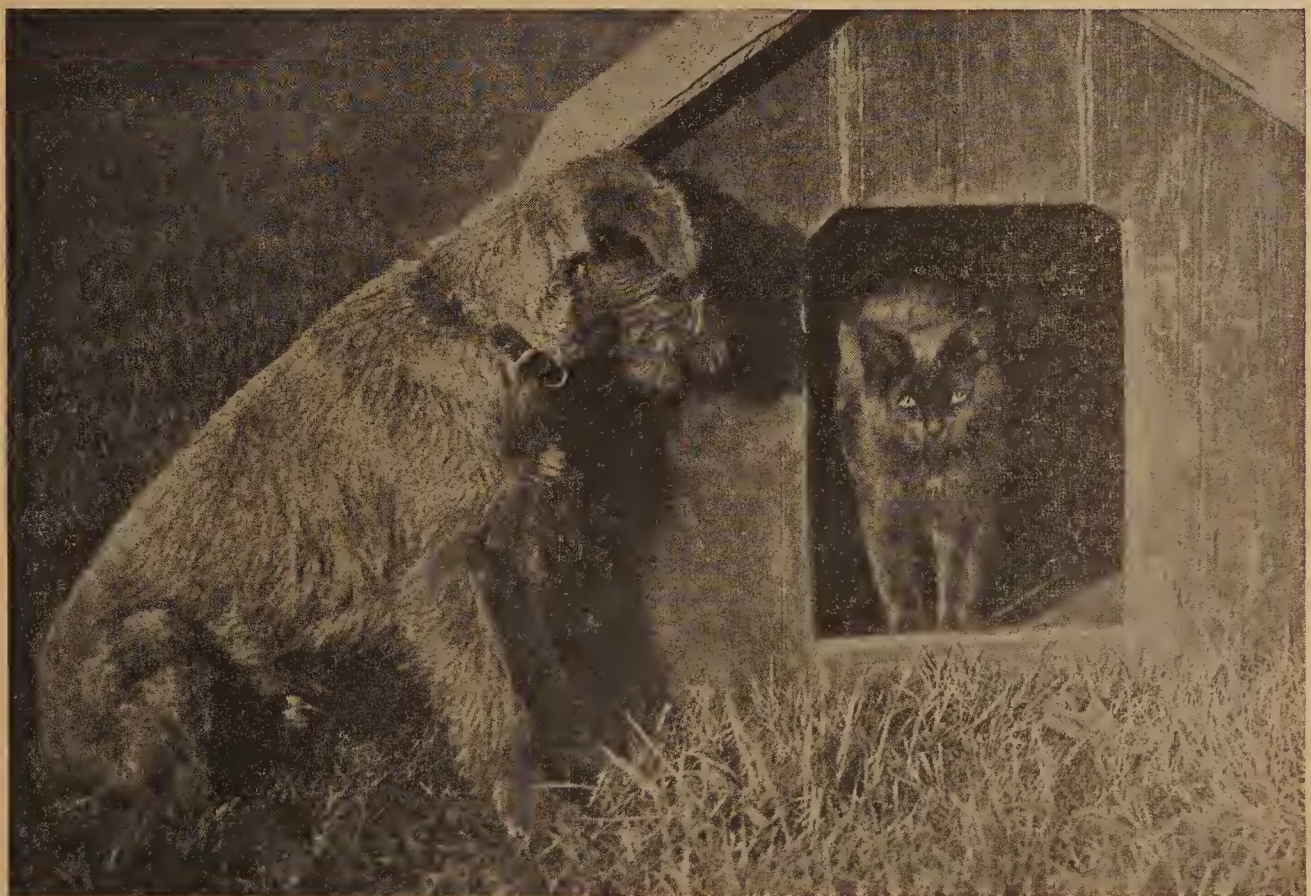
—George MacDonald.

THE PRAYER-ROOM TODAY

My Father, give me some deeper realization of what Thou art. Forgive me that knowing even a little of Thee, having already proved Thy love in so many ways. I can still so often be despondent and afraid. Forgive me for the doubt that silences my prayers, and teach me to know that nothing is too good for Thee to give to Thy children, nor anything too hard for Thee to do for this world to which Thou hast already given, in Jesus Christ our Lord, so great a pledge of Thy almighty love. Amen.

Rev J B Cain
Oct 41

A CAT IN THE KENNEL



—Courtesy Our Dumb Animals.

Another Unexpected Invasion

Vol. 87. No. 41.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 17, 1940.



WALLET OF THE WEEK



AN AIRMAN OF SOUTH AFRICA, according to **Our Dumb Animals**, flew over the Transvaal bushveld not long ago with a number of pigeons on a homing test. After he had released all the pigeons except one, he discovered that his compass was not working and he was hopelessly lost. At last he released the pigeon and followed it to safety. It was only a chance for the bird was untrained but, true to its instinct, it took a straight course for its home and held it to the journey's end.

* * *

THE PROVINCES OF WEST CHINA are said to be fast becoming examples of modern industrial development as a result of the Japanese invasion of the eastern provinces. Military highways which are models of engineering skill, railways and high-powered motor cars are fast becoming commonplaces of the great interior country. Among other surprises is said to be the interest of the people in the Bible and as to when the new edition of the Chinese-English New Testament will be ready for distribution.

* * *

THE SACRIFICIAL SPIRIT of the British people is showing itself in the heroic and uncomplaining response with which the British public is meeting the exactions of the Government for prosecuting the war. Individuals great and small are making every sacrifice possible, and even the churches are falling in line. Many of them have taken down metal grill work and railings and a Congregational Church at Bournemouth gave its beautiful iron gates to be broken and melted as scrap for the use of the nation in its desperate struggle against Germany.

* * *

A VOLUNTEER BRAILLE SERVICE, under the direction of the American Red Cross, includes 2,068 trained workers engaged in transcribing and printing braille. During the past year they produced a total of 1,145,963 pages for distribution among the blind. The most of this was reading matter, but some of it was music. Eight of the 252 Red Cross chapters have volunteer staffs which regularly transcribe music. The transcriptions include a wide range of compositions. On account of the limited number of workers specially trained for this work, it is not always possible to fill every request.

* * *

IN THE ENGLISH COUNTIES, Kent, Essex, Suffolk and Norfolk, all lying east of London and in the south-east of England, only three churches of the Presbyterian and Congregational groups had been even temporarily closed on September 1. In some instances the ministers had been forced to find temporary pastorates elsewhere, but the people were carrying on the services with splendid courage and devotion. The coastal churches are having to bear the brunt of the German attacks, especially around Dover and the mouth of the Thames River, but they are receiving support and encouragement from the interior churches.

A PLEBISCITE ON STATEHOOD is the order of business for the people of Hawaii on November 2. On that date the people of the Islands will vote upon the question as to whether or not they desire to be admitted as the forty-ninth state of the Union. The final decision of the question, however, will rest with Congress and the President. It is probable that any serious opposition to the proposal will arise in the States on the question as to its advisability. Forty per cent of the total population of the Islands are native born Japanese.

* * *

THE CUMORAH MORMON CONFERENCE, recently held near Palmyra, New York, is said to have gone on record as intending to prosecute a vigorous missionary campaign during the coming year. The president of Eastern States Missions declared that past successes caused the people to enter upon next year's missionary work with great anticipations. The president said further that the Mormons now have nine hundred thousand members and two thousand missionaries. No intimation was given as to the geographical breakdown of the membership.

* * *

THE CHURCH OF ENGLAND PRESS BUREAU has issued a statement to the effect that the chaplains with the British Expeditionary force on the continent suffered thirteen per cent casualties. There were four hundred and thirty-six representing many denominations. One was killed in action, one died of wounds, eleven were wounded, nine were officially reported missing, thirty-three taken prisoners and two not heard from. These men rendered distinguished service for which some of them have been decorated.

* * *

THE RESEARCH DEPARTMENT of the W. C. T. U., is given as authority for the statement that the cost of liquor to the nation since repeal went into effect now stands at the staggering total of \$25,364,509,062—a sum exceeding by some ten billion dollars the total expenditures for relief, and within fifteen billion dollars of the total national debt. The same statement estimates that the national revenue deficit due to liquor amounts to \$20,864,509,062. This burden naturally falls upon the shoulders of constructive industries and enterprises debauched by the saloon.

* * *

CHURCHLESS VILLAGES rather than over-churched villages seem to be attracting the attention of the religious statisticians. According to a statement made by Dr. Arthur Hewitt, of Riverton, Vermont, there are thirty thousand villages in the United States which are entirely without pastoral service of any kind, and ten thousand of these are even without a place of worship. Such a situation should arouse greater interest than agitation over the waste of money in competing churches. Such a state of neglect should interest all missionary-minded folk.

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EDITORIAL

"CONTENT WITH OUR IDEALS"

A very discriminating British writer recently observed that religious people have "settled down" with a traditional interpretation of Christianity which operates for the defeat of its meaning and value. He said: "Although we are not content with our practice, we are content with our ideals. In consequence, we have deadened our moral imagination." He meant that while our religious ideal is capable of any number of mechanical adaptations, it is so fixed and inflexible as to have lost the lure of its unexplored possibilities. We are becoming great artists in Christian mechanics, but with a proportionate loss of the urge to Christian conquest.

In the days before Christopher Columbus and his contemporaries had torn off the rim which shielded from the eye of the ancients the immensities of this earth of ours, it was the custom to make drawings of imaginary monsters on the unexplored spaces. In our Christian attitude and thinking, we have not done just that, but too often we practically deny the immensity of the world in which God lives and moves. We have defined the character of God and his relation to men with a finality which we refuse to review. We have fixed the bounds of God's habitation and have indicated those boundaries by symbols of speech which are not less forbidding than the monsters on the maps of the ancients.

Christianity in a world of social and moral change cannot be chained to an eternally fixed interpretation and program of work without destroying its value. The great foundation facts which form the pillars of faith are changeless, but Christianity, in its practical application, must be an endless quest of a changing world. It is little short of blasphemy, to say the least, when we reach the point where we imagine that with our finite mind and limited vision we have exhausted the mind and the purpose of the Infinite God. When Christianity becomes a code of social practice, however fine that may be, it means that we have descended to an idolatry of our own achievements. Christianity at its best is an impetuous and even a blundering pursuit of the passion for exploration. That was a distinguishing trait of Peter; Paul, in all his missionary labors, kept contact with a certain spot on the Damascus road; and Aldersgate, not Oxford and the Anglican tradition, was the explanation of the power and the resourcefulness of John Wesley. When the Church becomes content with its ideals no measure of social interest or other form of moral enterprise will suffice to fortify it in the confidence and esteem of suffering and bewildered minds, nor furnish the dynamic for reshaping the affairs of a disordered world.

"ALL'S RIGHT WITH THE WORLD"

A surprising fact today is that so many well informed people, lay and clerical, appear to have such limited knowledge of the religious literature and thought of the world. Criticism is usually referred to as pessimism, and it may have a touch of melancholy which is not altogether justified. It is an unwise optimism, however, that dismisses lightly such general opinion, saying perhaps with Browning:

"God's in His heaven—
All's right with the world."

The sermons of outstanding ministers, the books issuing from the religious press, and the church press of all denominations are joined in a chorus of lamentation on account of the hollowness of religious life. The reasons assigned in explanation of the situation are various and often opposed, but there is general agreement as to the fact. A prominent minister of the Congregational Church recently outlined, as he saw it, what might be the impressions of Isaiah if he should return in our time. He said that he would find an elaborate and extensive use of the symbols and forms which indicate a Christian allegiance—the cross, the Bible and churches with spires reaching upward toward the sky. But he would also find a very shallow interest in that which is symbolized. He would find general Sabbath desecration, churches looked upon as places for the baptism of a baby or for a marriage ceremony, and the Bible an unopened book. He went on to say that some things would gladden his heart such as the fervor begotten of human difficulty.

We believe that there is no use to hide the facts from ourselves. The family altar, the prayer life and the devotional spirit of the rank and file of the people was never at a lower ebb than now. This does not mean that there are not good people and devout people in every church and community, but the abandonment of the ways and the walk of our Methodist fathers and mothers cannot be understood otherwise than as a loss of faith if the only replacement is an attitude of religious tolerance and a benevolent apology for the sins of our generation. A moral and social philosophy may offer the glamor of a popular cause, an intellectual appeal may change the songs of Christian devotion "into a minor key," and a creed of fatalism may be made a substitute for the faith of the Church. Yes, God may be in His heaven, but if He is not honored on earth, all's not right with the world.

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BIOGRAPHY

A common trait of the average reviewer is his proneness to compliment the author rather than to evaluate his work. This is noticeably true of that which is offered as biography. In fiction there may be a misrepresentation of a dramatized idea, but no value of personality is necessarily violated by such reviews. It is not the case, however, with what purports to be biography for it is a literary creation and something more. It is a record of facts so presented as to interpret a life.

There are at least two general types of biographical writing. The first gathers up and exhibits the pivotal incidents and events of life and interprets personality primarily for the generation to which the subject belonged. This should be done at an early date after the demise of the person, but not in haste, nor by incompetent hands. It will preserve the substance of records which might be lost, it will fix the perspective of the generation for which it is prepared, and it will largely condition the view of those who seek later to bring forward the inspirational values of a worthy life. If such a biography is to be effective, it must be more than a calendared sequence of events, or a panegyric. But even a calendared study would be better than the ponderous English biography which was common in the last century. Victor Hugo suggests that the author of a biography is the "master of ceremonies" for the presentation of a drama which has a living personality at its center. He certainly should not be the executor of a funereal responsibility for producing drab, detailed and voluminous tomes. Upon this type of biography will depend the success of efforts to interpret a personality after the problems and controversies which discovered its power and brilliance have disappeared.

A second type of biography undertakes to synthesize flashes of genius and marks of greatness for making an inspirational philosophy—to translate the story of a life into a living inspirational flame. This, to be effective, must be the work of a mind great enough to be both analytical and philosophical, and a soul ethically, sensitized to the extent of recognizing the right and the preeminence of its subject. Its author should never feel that he must cause his subject to shine as an incidental benevolence of his literary and biographical genius. Herein lies the most damaging opportunity of an incompetent craftsman. The biographer's fame will rest, not upon any daring liberties which he may take with his subject, nor upon a grandiose contribution to the story, but upon his genius for causing the merit of a man to stand out with compelling vividness. The overlay of his own contribution may win for himself the plaudits of shallow reviewers, but it will also fix a smoke screen behind which the face of his subject will be hidden and because of it his book will be sped to oblivion. The worst is that such efforts tend to place new seals upon the sepulchers in which genius is entombed and thus rob the world of inspirational models which are its legitimate inheritance.

We have in mind some biographical productions which we could wish had never been published. They are toy balloons filled with the deadly gas of ambitious egotism. It would doubtless have been a fortunate circumstance if some good angel had stood by the presses from which they were issued to pronounce at once the "Nunc Dimitis" over their infant deformities.

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Editorial Miscellany

By Dr. H. T. Carley

THE "CULPRIT" ANSWERS

According to the experts, suggestion is one of the fundamental principles of art.

The conversationalist who insists upon relating the minutest details of an incident, leaving nothing to the imagination of the hearer, is not an artist, but a bore.

The orator who arouses no ideas in the minds of his hearers beyond those directly connected with his own words is not an artist, but just a tiresome speaker.

The painter who puts into his picture every line, every tint, every shadow, every highlight that it can stand, giving his whole conception to the observer at a glance, is not an artist, but a mere dabbler in colors.

The poet who says nothing more to the reader than he sees in the printed line is not an artist, but a prosaic scribbler of verses.

The leaders of people who cannot see and think a hundred years ahead of their times are not artists—statesmen—but politicians.

The angler who cannot raise questions in recounting his exploits is not an artist, but just a plain fisherman.

Dr. D. B. Raulins, in the Advocate of October 3, asks some interesting and erudite questions in re a piece on "Fall Fishing" that appeared recently in this column. In fact, so stimulating are these questions that they instantly stamp Dr. Raulins himself as an artist of high degree. Who but an artist would ever have thought, for example, of suggesting that "two-pounder" might be the name of a species of fish, without reference to the weight? That one question opens up to the mind of this writer vast possibilities of vividness in narrating fish tales. If there are two-pounders, there must be five-pounders, ten-pounders, and so on. How thrilling the story of catching a ten-pounder that actually weighed only twelve ounces! This suggestion is worth following up.

In the case in question, however, all the fish were large-mouthed black bass, and their weight was approximately two pounds—I saw the scales plainly as I put the fish on the stringer.

To satisfy fully all the questions asked by Dr. Raulins, I may add that I have a "Liar's License for Fishermen," made out in my name, bearing the Grand Seal of Ananias, duly signed by B. C. Taylor, Grand Muskellunge, and O. Fomby, Exalted Fish Herder, both reputable citizens of Louisiana. This license qualifies me for the "Unmitigated Grade."

I went fishing a little while yesterday afternoon and caught six nice bass—weight not specified.

Have you remitted your Advocate subscription? If you have received final notice, your paper will be discontinued after this issue.

UNITED STATES, JAPAN AND CHINA

An Open Letter to Secretary of State
Cordell Hull

My dear Mr. Secretary:

In the summer of 1937, Generalissimo Chiang Kai-Shek appealed to the signers of the Nine Power Treaty Pact, guaranteeing the territorial integrity of China, urging the other signers of the Treaty to stop Japan in her unprovoked, unjustifiable "outlaw" war against China. On September 1, 1937, I wrote to you an Open Letter, insisting that our Government, as one of the signers of the Treaty, should promptly notify Japan that her warfare must cease. Should Japan refuse to cease her warfare, and to comply with her Treaty agreement, I urged that no declaration of war would be necessary, but that diplomatic relations should be severed, and that an embargo on all Japanese imports and exports with the United States should be put into effect at once, thus treating Japan as an "outlaw" nation, violating her solemn Treaty agreement.—Had such action been taken at that time Japan's warfare against China would have come to an end very shortly, for she was dependent upon the United States, not only for military supplies, but for a market for the greater part of her manufactured products.—I received a courteous reply to my letter, but nothing was done but to write diplomatic notes.

Again on September 1, 1938, I wrote to the Secretary of State, emphasizing and denouncing the most cruel, merciless warfare of modern times by Japan against China; the horrible slaughter of the civilian population, and even the more horrible indiscriminate raping of thousands of Chinese girls and women by Japanese soldiers, without official restraint. I again urged the severance of all diplomatic and commercial relations with Japan. Shortly afterward great church bodies began to pass resolutions, asking for action on the part of our Government. This time I received an extended reply, but still nothing was done but to write diplomatic notes.

Again in April, 1940, I addressed an Open Letter to President Roosevelt, in which I emphasized the declared policy of the United States of the "Open Door" in China, and the large commercial, educational, medical and religious investments of American citizens in China, which were being destroyed, or stolen, by Japan. I urged that the President show as great interest in peace in the Orient as in Europe, and if Japan continued to play the "outlaw," to sever all commercial and diplomatic relations. But nothing was done.

I held then, and hold now, that the United States Government, as a signer of the Nine Power Treaty Pact, was under obligation to defend the territorial integrity of China against the attacks of Japan, an "outlaw" nation, violating the Treaty which she had signed. But the policy of our Government during these three years has not only failed to stop Japanese aggression in China, as could have been done at first, by the measures indicated above, but has now resulted in a situation in which Japan actually threatens the United States with war if she does not agree with Japan's aim to dominate the Orient, or, indeed, if the United States should finally decide to enter the war as an ally of Great Britain. The "appeasement" policy which has been followed with an "outlaw" nation like Japan has been worse than a failure. It is almost an international crime. The belated embargo

placed on scrap iron, and gasoline of a certain grade is of comparatively small value. Conditions demand an immediate embargo on all trade relations, which will not only cripple Japan's manufacture of war material, but will stop the flow of money from the United States for Japan's manufactured products. And I again insist that all diplomatic relations should be severed.

Against the sentiment of a large majority of American citizens, and against the protest of many of our largest Christian bodies, the United States during the three years of war against China has been Japan's greatest source of supply, and in a sense her most efficient ally. Surely the time has come for our Government to cut off all possible aid to Japan from the United States, and for the whole world to understand that the great majority of the people of the United States desire that Generalissimo Chiang Kai-Shek shall successfully lead China in maintaining her independence and in driving out the Japanese outlaws from the country.



A. Y. BROWN, Okolona, Miss, staunch supporter of the Advocate.

Since the above was written, I have read an article in the New York Herald-Tribune by Major George Fielding Elliott, in which he declares: "A complete British-American embargo on all Japanese imports and exports, plus increased aid to China. . . . This is the policy that will do the job."

For this, the fourth time since September 1, 1937, I appeal, Mr. Secretary, to our Government to end this unholy alliance with the "outlaw" nation—Japan.

With much respect,

Sincerely,

JAMES CANNON, JR.

Richmond, Va.

Y. W. C. A. WORLD FELLOWSHIP WEEK, NOVEMBER 10, 1940

Sunday, November tenth, marks the beginning of World Fellowship Week, when members of Young Women's Christian Associations in fifty-three countries will unite in prayer for their fellow members throughout the world.

In this, the forty-sixth year in which associations have held daily services of prayer for one week to strengthen fellowship the world around, special prayers will be offered in the United States for the many associa-

tions which have "gone into the silence," associations in conquered lands with which the World's Council of the Y. W. C. A. has no direct communication, such as Norway, Denmark, Poland, Rumania, Belgium, The Netherlands, Czechoslovakia and associations in belligerent countries.

The Y. W. C. A. in the United States is the only large association in the world which is carrying on a normal program of activities this year. As association buildings in China have been bombed the Y. W. C. A. has moved farther and farther into the interior as the Chinese people have withdrawn into the western area. Seven Association buildings have been bombed and abandoned and seven new centers have been established, perhaps more by this time.

In all belligerent countries the Y. W. C. A. program has been drastically cut or has been adapted to war needs. Normal activities have been abandoned or have been superseded by work for women employed in war industries, in military camps and centers. In (name of city), for instance, the swimming pool operates as usual, but in London the swimming pool in the big central building is an air raid shelter. (Name of city) is one of the comparatively few cities in the world which continues its program of housing, employment, education, recreation and spiritual guidance for young women "as usual." In London, Paris, Rome, Berlin, Tokio, Shanghai, Bucharest and countless other cities association program is dictated by war needs.

Member of the (name of city) Y. W. C. A. will subscribe to a special World Fellowship fund as a thanks offering that this association can function normally, its program dictated by its purpose: "to build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians."

THE BOOK OF BOOKS

. . . No fragment of an army ever survived so many battles, no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms, and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museums. Media and Persia, like Babylon, which they conquered, have been weighed in the balances and found wanting. Greece faintly survives in its historic fame, and iron Rome of the Caesars has long since ceased to boast. And yet the Book which foretells all this still survives.

While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw.

It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth forever and ever that time shall be no longer.—H. L. Lane.

"What can one put into a mind that is filled with itself?"—Selected.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

FEAR NOT . . . REMEMBER

By Rev. Levi Dawson

There was a time in the Old Testament story when the people of God were trembling with fear as they faced an unknown future. The word of God came to them telling them not to be afraid and giving them a reason for confidence. That reason was very significant. They were not told the details of God's plans in advance. They were not given material assurances of victory. They were simply told to "remember." Their hope for the future was to be found in remembrance of their past.

Dr. Johnson once said that most people needed reminding rather than instructing. The appeal to memory is constantly strong in the pages of Scripture. In times of anxiety and doubt, of terror and fear, the word is always the same, "Remember."

* * *

"Thou shalt remember all the way the Lord thy God hath led thee." In times of anxiety we are to find our confidence in the unchallengeable fact that God has led in the past. How often the people of Israel are reminded of God's deliverance from the power of Egypt. Things looked hopeless then, but He watched over them even in the wilderness and against overwhelming odds led them into the promised land. "Remember Egypt and the wilderness." It is like a refrain throughout the Bible. With what marvelous logic do the prophets deduce from this their confidence in the future. The deliverance of the past is a pledge that God is with us now. If He did not love us and had no purpose for our lives He would not have helped us then. If He helped us then He will not leave us now.

Later generations have looked back to similar deliverances. Imagine the despair of the disciples on Calvary, but what a victory followed! Try to realize their sense of loss as their Master left them at His Ascension; yet it was the prelude to Pentecost. What despair filled so many hearts as Jerusalem fell! But its fall meant much for early Christianity. Again and again seeming calamity has been turned into triumph. A hidden purpose not seen at the time was later revealed and through it all was the triumphant power of God. Thou shalt not be afraid . . . thou shalt remember.

These are days when many of us are tempted to doubt. The word of God comes to us as it has so often come before: "Remember." Look back over your own life. Take hold of some experience when you were sure of Him. Perhaps as someone clasped your hand in understanding, or as

some sunset gave peace to your soul, or as some word of Scripture came like a word from God, especially for you. Remember that He who was with you then is with you now. The past is the pledge of the future.

* * *

But there is a warning note in God's reminding "Thou shalt remember thou wast a bondman in Egypt." Whilst you glory in His past help, do not forget what you were without Him. You were a slave—helpless, valueless, and without hope. All you are and all you have you owe to Him. This, too, is the constant theme of the Bible. There is no deliverance apart from God. Without Him we are like branches lopped off a tree and left to wither, for apart from Him we can do nothing. Apart from Him even Paul is but a "wretched man." As there was no deliverance in the past apart from Him so there will be no deliverance now.

In personal life and in national life the warning of the past is clear. Thou shalt remember thou wast a bondman. We need to remember that in these days. There is so much emphasis on material things. There is danger that we put all our trust in reeking tube and iron shard. These things may be necessary, but we must remember that there is no final victory in them alone. There is no Kingdom of God without a King. There will be nothing but disaster, however many battles are won, if He is forgotten.

* * *

Confidence and warning both come to us in this act of remembrance, and yet the picture is not complete. We are led to an upper room with Master and disciples, with bread and wine, and we hear once again the word, "Remember . . . remember Me." Here to remember does not mean to meditate upon the past. It means rather to "call to mind," to realize something which is true. That truth is the eternal presence of Christ. "Do this," says Jesus, "to call to your minds the fact that I am always with you." The disciples were slow to realize this, but when they did it was the greatest discovery of their lives.

God sent out Moses and Joshua, Amos and Jeremiah, and a host of others. He sent them to difficult tasks, but always with the assurance that He would be with them. Jesus sent out His disciples with the promise that He would be with them always, even unto the very end. He sends us out with the same Companionship.

Thou shalt not be afraid . . . thou shalt remember. He has blessed us in the past, He will not fail us now. Although apart from Him we can do nothing, in His strength nothing is impossible. As he calls us to go He will not suffer us to go alone. This is our confidence and in it we will rejoice:—

"We'll praise Him for all that is past
And trust Him for all that's to come."

—Methodist Recorder.

II. WHAT OUR CHURCH SCHOOL LITERATURE TRIES TO DO

The Bible has been described as similar in some ways to our modern continents—extreme and unhealthy congestion at certain well-known centers, and with great areas of country unexplored and unknown. This

is certainly true concerning the knowledge most of us have of the Bible—and of Christian teaching as a whole.

Most of us—and quite naturally—have our favorite passages in the Bible. We are familiar with certain of the Psalms, the Beatitudes, the Thirteenth Chapter of First Corinthians, the Ten Commandments. Outside these few well-beaten paths we easily become lost.

So with the great truths of our religion. For example, we know pretty well the directions for personal standards, but not always for social relationships. And we know the Christian tradition on the use of liquor, but we are not so clear about racial prejudice.

Now this task of giving a complete picture of Christian theology and of properly motivating Christian conduct is one to which our church school literature is dedicated.

The aim of our church school literature is fundamentally the same as that of the Christian Church. This aim may be considered briefly to be that of helping people to reach a more God-like character through fellowship with Jesus Christ and through worship, prayer, the sacraments, and the use of the Bible. This involves the Christianizing of both personal and social relations.

Our literature seeks to meet the actual life problems of Christians. No matter how scholarly or how literary it might be, if it does not help John and Mary to meet temptations and to solve problems in right and wrong, then it has failed. For this reason, it deals with life-centered issues, and not material-centered issues. This compares to the trend among ministers today toward topical rather than textual preaching.

This means that growing persons are considered the most important factor in this process of learning. "You see, if you are teaching creatively, you are not anxious to get a particular lesson into the heads of your children. Your major purpose is to assist them to grow in their ability to think and choose and act," writes Dr. Robert Seneca Smith.

In this process of learning, the Bible has a large place. A life-centered approach does not rule out the Bible, for "people in Bible times were alive also," as Carl S. Patton insists. All our literature is permeated with great Bible teachings and seeks to reflect the spirit of Christ.

To teach the Bible does not consist of mechanically quoting Bible texts one after another—just as to preach Christ does not consist of crying out the name of Jesus constantly. We teach the Bible whenever we teach the truths of the Bible.

Bible selections are made on the basis of the level of maturity of those who are to use them—"milk for babes in Christ; meat for the more mature." Encouragement is being given to reading the Bible for devotional purposes as well as for more formal study. Efforts are also made to help students to learn how to study the Bible. More important than all, it is designed to help make the Bible a living force in everyday choices and thus in the formation of character.

Our modern use of the Bible not only produces a more fruitful study, but actually results in the use of more Bible passages. About twice as much Biblical material is now used in Sunday school lessons as was used twenty-five years ago. Of course, this will not automatically mean that pupils will be twice as good! But it does indicate that our church school literature is dedicated to the task of inculcating the spirit of Jesus in the lives of those it touches.

CONFERENCE NEWS AND PERSONALS

Rev. Seth W. Granberry reports good prospects at Raleigh, Miss., for the payment of all claims in full and a good year in every other respect.

Rev. T. E. Gregory, pastor at Tunica, Miss., seasons a business note with: "Grace or greetings from an old friend," both of which we appreciate.

We thank Mrs. F. W. Scott, of Mansfield, La., for the assurance of her love for her church paper. We trust that the joy which it brings may never be less than it is now.

Mrs. T. J. Brown, of Grenada, Miss., accompanies the renewal of her subscription to the Advocate with the assurance, "It means much to me and has through all the years it has come to us."

Mrs. J. E. Patterson, of Delhi, La., expresses her very great appreciation of the Sunday school lesson appearing in the Advocate from week to week and prepared by Rev. W. C. Newman, of Indianola.

At the League union meeting held at Enon church, which was the home church of the editor. Miss Julia Wasson, retired missionary, was the invited speaker. Enon church is a part of Black Hawk charge.

Rev. and Mrs. J. H. Cameron, of the Montrose charge, are walking on air these days. It's a baby girl born at the Methodist Hospital in Hattiesburg, on the 5th of September. We are glad to know that mother and baby are both doing nicely.

Rev. A. P. Stephens, evangelist of the North Mississippi Conference, has been in a meeting at Black Hawk with Rev. R. E. Wasson, pastor. At the time of our report the meeting was getting under way and seemed to have great promise.

The editor makes grateful acknowledgment of the cordial attitude and the appreciation of Dr. C. A. Bowen, of the Board of Christian Education, who says: "I read the New Orleans Christian Advocate with intense interest week by week."

Rev. Geo. H. Jones closed a ten days' Diamond Jubilee celebration of Newton church on Wednesday night. Among the outside speakers were Bishop Hoyt M. Dobbs, Rev. J. G. Galloway, Rev. T. J. O'Neil, Rev. F. H. Tolle and others.

Rev. T. D. Lipscomb sends a notice of the dedication of a church at Iota, La., which we are very glad indeed to publish. Bro. Lipscomb had overlooked sending us the information and that will account for its delayed publication.

Bishop Hoyt M. Dobbs was scheduled to preach in Biloxi last Sunday. We do not know the occasion of his visit, but we do know that it is in line with his habit of making personal visits to every corner of his episcopal area.

Plain Dealing, Louisiana, church, under the leadership of Rev. J. W. Faulk, is expecting a thorough organization of the new Woman's Society of Christian Service, and is anticipating a 100% report on finances at the forthcoming session of the conference.

One of our good friends from New Albany, Miss., writes us that she is "sorry to be called down again about her subscription" to the Advocate. We sincerely hope that she will not feel that she is being called down,

for it is a business matter and in no sense a reprimand.

"Snooty" is no name for the air of importance worn by Rev. and Mrs. J. C. Whitaker, of St. Mark's church, New Orleans. It's a girl, Anna Clark, born on October 10, and the arrival is their idea of "stop press" news. Congratulations and good wishes for a parsonage as happy as their vision, are extended.

A news item of interest to all Americans is the reported illness of Madame Chiang Kai-Shek, wife of Generalissimo Chiang Kai-Shek. She is said to have been flown to Hong Kong for rest and medical treatment. Many friends of Madame Chiang and of China will eagerly watch for reports as to her condition and will earnestly pray for her speedy recovery.

At the meeting of the Seashore Camp Ground board on Tuesday of last week, progress was reported in the work of liquidating the indebtedness on the property and there appears to be no immediately difficulties in its path. No changes were made in the administration and the business was largely confined to an annual review of the Camp Ground.

In the passing of Sir Wilfred Grenfell on the evening of October 9, the world loses probably its best example of the "Good Samaritan" spirit, and the cause of missions its best known and most colorful representative. He was seventy-five years old and was converted under the preaching of Dwight L. Moody. His first work was among the poor of London, and in 1892 he began his mission to the fisher folk of Labrador, the work through which he became famous. He was knighted by King George V. He had been suffering with a serious heart ailment for about three years, but he was planning for the future of the Grenfell Association and his death was unexpected.

Judge H. Dent Minor, according to recent press dispatches, has made provision for the payment of \$5,000 to Mississippi State College, Starkville, after his death. The sum bequeathed is to be used for the installation of a pipe organ in the College assembly hall. Among the gifts already made by Judge Minor are a pipe organ in the Methodist church at Macon, Miss., where he was born and reared, and the "Minor Memorial Church" on the Horn Lake circuit, just south of Memphis. Throughout our ministry we have known and enjoyed the friendship of Judge Minor's family. He is of a family whose sterling integrity and patriotism bear a distinctly Southern stamp, and the Judge is in every way worthy of the splendid tradition which he inherits.

Rev. Don L. Harwell, Rochelle, La., reports a Christian Workers' Training School in which three pastoral charges took part: Rochelle-Tullos, Jena-Olla and Trout-Goodpine. The teachers in the school were Revs. Jack Midyett, J. C. Sensintaffer and Jerome Cain.

Mrs. W. N. Parks, of Albany, Miss., who is a daughter of C. W. Hall, says she has been reading the Advocate all of her life, as her father was a subscriber from her childhood. In sending her remittance she says, "Glad to renew," and no words of appreciation ever mean more to an editor than those.

Mrs. M. E. Cribbs, of Lyon, Miss., was long a reader of the Advocate, and through eight years of blindness she has enjoyed and still enjoys its message although it must be read to her. She will be eighty-one years old on November 15, is blind, but still goes to church and finds there the blessings for which she seeks.

We greatly appreciate a message from Mrs. J. A. Goad, of Starkville, Miss., concerning the Advocate. She says, "The Advocate stimulates my intellectual curiosity and gives me much spiritual food. It brings me contentment that I fail to find in any other reading." We prize no less her personal word concerning the friendships of the days gone by.

A letter from Mrs. Lillian B. Garland says that her mother, Mrs. A. N. Brown, who was nearly ninety-four years old, passed away on September 29, following an illness of almost a year. Notwithstanding her extreme age she read and appreciated the Advocate and attended Sunday school and church services regularly up to the time of her illness. It is needless to say that the going of such a person is a loss to her church as well as to the Advocate.

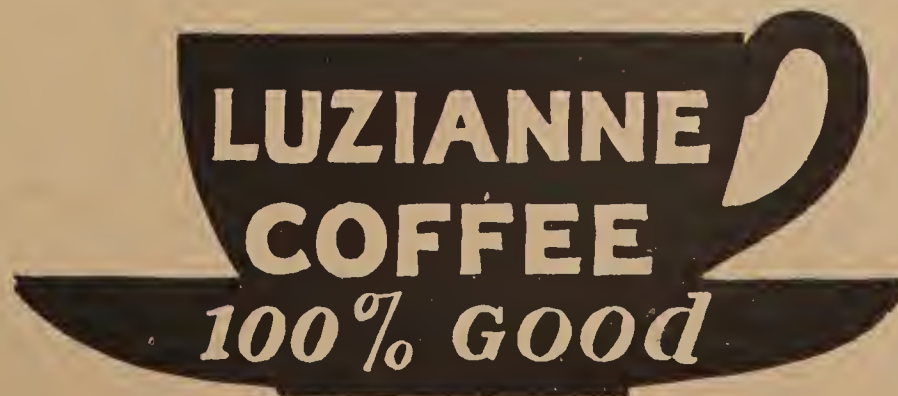
DEDICATION AT IOTA

Our beautiful church at Iota was dedicated on Mother's Day. This church was built and given to us by Dr. and Mrs. F. N. Hayes. Bro. B. H. Andrews, district superintendent, preached the sermon and dedicated the church.

T. D. LIPSCOMB,
Pastor, Church Point Charge.

DR. CARLEY NOMINATED AGAIN

Dear Editor: I see that D. B. Raulins wants to know what kind of fish Dr. Carley was catching, or rather the name. I am more interested in his snow-proof chickens, when the mother hen scratched around and fed them and cared for them until she took



over the dog's bed for them. I would like some of that breed of chickens if he raised them.

I enjoy Dr. Carley's editorials, and read and re-read them often.

Respectfully, Mrs. J. L. H.

LOUISIANA CONFERENCE SESSION, NOVEMBER 13-17, 1940, IN BATON ROUGE

Bishop A. Frank Smith and the Louisiana Conference Cabinet met with representatives of the First Methodist Church, of Baton Rouge, in the Bently Hotel in Alexandria, October 2nd, to work out details for the convenience of the Conference entertainment. The following suggestions were unanimously recommended:

In view of the greatly increased personnel of the Conference, and the unusually limited housing facilities in Baton Rouge, that the Conference host was requested to provide only for the official delegates and preachers of the Conference, and that entertainment would consist of lodging and breakfast. Convenient facilities for inexpensive meals will be arranged.

The Conference Boards are requested to hold their first meetings by Wednesday afternoon and all committees on Course of Study and Admission into the Conference on Trial are requested to be prepared to report at the first session Wednesday night. The first session of the Conference will be held Wednesday, November 13th, at 7:30 p. m.

The Conference Entertainment Committee has secured an option on all the available rooms in the hotels, and will be pleased to make reservations for those who desire private entertainment at the hotel.

BISHOP DOBBS AT CORINTH

Dear Dr. Duren: Just a word to say that we had with us last week-end Bishop and Mrs. Hoyt M. Dobbs. Their visit to Corinth First Church was a delight and an inspiration. On Saturday night they were tendered a courtesy supper in the private dining room of the Waldron Hotel by the pastor and the official board. Rev. W. R. Hammontree, Rev. A. M. West, Rev. G. C. Swartz, Mrs. W. R. Lott and Mrs. C. A. Parks were also guests of the delightful occasion. On Sunday morning the good Bishop delivered a great and inspiring message on the supremacy of Christ, to an audience that filled the old First Church to capacity. It was good to have them in our midst and their visit will be remembered with an abiding appreciation.

C. A. PARKS.

WHAT I BELIEVE ABOUT WAR

By Ralph W. Sockman

Minister, Christ Methodist Church, New York, N. Y.

I believe that wars are not inevitable. War is a form of insanity or disease, and, like the physical plagues of olden times, can be purged from the earth. To say that human nature cannot be changed seems to me a damnable heresy, denying the divinity of our Lord, who died believing that, if He be lifted up, He could draw all men unto Him.

I believe that war cannot be ended by war, whether waged on other shores or on our own. To fight fire with fire may seem to put out the flames for a time, but it drives the heat underground to break out elsewhere.

I believe there is a distinction between

the war system and police force. War is the use of violence by partisan bodies in a spirit of hatred for the purpose of killing. Police force is coercion exercised by a non-partisan body in a judicial spirit for the purpose of redemption.

I believe that the United States should make known to the world the kind of international peace organization which we would be willing to join. Twenty years ago we joined in a war and then kept out of the peace. Maybe with God's help we could join now in some mighty peace move and keep out of the war.

I believe that the present battle of Britain is a struggle for democracy in which we cannot be morally neutral. But the European war is more than a fight between dictatorship and democracy. It is a part of a world-wide social revolution which cannot be stabilized merely by the defeat of the dictators. The basic causes are deeper and wider, and the United States will ultimately render larger service to democracy and so-



REV. R. G. MOORE, Pastor

cial stability by refraining from the present struggle. The way to keep democracy safe for the world is to keep it out of war.

I believe that the Christian church as an institution must set herself a standard higher than that which she can expect of a complex secular organization like the state. As a church we must ever keep God in Christ as the sovereign lord of our consciences, and stand by those who suffer for conscience sake.

I believe in preparedness for the preservation of the American way of life. But while I grant the advisability of reasonable military force as our part in the world's policing, I believe the best preparedness for the nation is not in armies and navies, which are soon scrapped, but in the morale of people who know and serve God.

—N. C. Christian Advocate.

HISTORY OF FIRST METHODIST CHURCH, WATER VALLEY, MISSISSIPPI

First Methodist Church, in Water Valley, was organized in the summer of 1845, in a school house on the hill, where the residence of Geo. Wagner now stands. There were eighteen charter members, including the Tabor, McFarland and Boydston families. This church was in the Grenada district, with Jesse Walch as circuit rider.

Local preachers in the charge were Rev. Mr. Boydston, Rev. Mr. Keelen and Rev. Joshua Fly.

The church continued its work in this school house until 1855, when a lot was purchased from Will Carr on the east side of the old stage coach road north of the Carr residence. This building was used until after the Civil War. Stewards were: A. Tabor, T. J. West, D. W. Rogers, Jesse Addington and J. O. Hendricks.

In 1871 a number of lots were sold from the church property east of the railroad, the old building was removed, and Wood Street church and parsonage were erected. At this time there were two hundred members.

In 1894 the membership was over three hundred. At this time a movement to or-

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

ganize a Second Methodist church was started. Rev. Mr. Clifford was the first pastor of this church.

In 1907 the present building, an adequate and substantial brick structure, was erected on Main Street. The Rev. W. W. Woollard, assisted by the following building committee, completed this notable achievement: J. M. Walker, chairman; S. S. Spencer, W. L. Addington, L. B. McFarland, J. F. Greer, E. L. Stephens, J. G. McGowan, F. G. Hattox, W. M. Hendricks, A. Johnson and Arch Johnson.

First Church was served by the following pastors prior to the Civil War: Jesse Walch, 1846-47; Thomas Bailey (J. B. Bates), 1848; Jesse Walch, 1849; Benjamin Brown (Mullins), 1850; A. B. Fly, 1851; Thos. Kenny and F. R. Tatum, 1852; J. M. Hampton, 1853; R. M. Bonner, 1854-55; Robert Martin, 1856-57; W. S. Harrison, 1860-61. There is no record of pastors during the Civil War.

The Water Valley church was made a station in 1866. The following pastors have served during the years: W. H. Pearson, 1866-67; D. Fly, 1868-69; W. S. Harrison, 1870-73; A. F. Jackson (Houston), 1874; S. M. Thames, 1875-77; J. M. Boone, 1878-80; M. H. Honnell, 1881-82; K. A. Jones, 1883-84; J. W. Price, 1885-87; C. A. Oakley, 1888-89; T. M. Dye, 1890; J. M. Wyatt, 1891-92; J. W. Price, 1893-94; J. A. Bowen, 1895-97; W. S. Lagrone, 1898; W. S. Shipman, 1899-1900; J. M. Bradley, 1901-04; W. W. Woollard, 1904-07; J. H. Mitchell, 1908-09; T. H. Dorsey, 1910-13; J. W. Dorman, 1914-17; L. P. Wasson, 1918-21; L. M. Lipscomb, 1922-24; Carroll Varner, 1925; J. T. Lewis, 1926-28; J. D. Wroten, 1929-33; T. H. Dorsey, 1934-37; R. G. Moore, 1938.

The official roster of First Church includes: Trustees—W. B. Mauldin, J. G. McGowan, W. H. Harvey, W. B. Barry, M. C. Knox, Maury Fly, Mrs. L. E. King, J. G. Carpenter, A. H. Holloway. Stewards—I. J. Marrs, chairman; J. W. Hamner, secretary-treasurer; S. N. Berryhill, T. O. Gore, Sr., F. A. Smith, M. L. Wilson, C. H. Crews, K. R. Sissell, C. C. Bennett, E. L. Stephens, J. L. Edgar, T. O. Gore, Jr., J. A. Fair, L. E. King, B. C. McCullar; Honorary, W. L. Addington.

First Church, through her nearly one century of growth and service to the local community and the world, has wrought a noble and benevolent work. Many fine and faithful men and women have helped to make her past history glorious, and those who, through her several organizations, today serve so loyally and efficiently, will make sure her continued service in the Kingdom of our Christ.

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THE CHURCH PEW

1940 MODEL LAYMAN As Dr. Brown Sees Him

Dr. Hugh Elmer Brown, speaking before the Session for Laymen under the auspices of the Laymen's Fellowship at the General Council, said that one of the major excitements of the ministry is the exploration of the many types of laymen. Men of all political parties and men of none. Rugged individualists and red-hot Socialists. Followers of Father Townsend, Walter Lippmann, Hugh Johnson, Herbert Hoover, Franklin Roosevelt. *Saturday Evening Post* laymen with sales psychology and *Atlantic Monthly* laymen with a literary hankering. *Model T* laymen, rough but ready, and *Cadillac* laymen, smooth and finished laymen, alert and energetic and laymen comatose and apathetic.

Laymen have a divine mission. The Church on the Day of Pentecost was a Democracy. All members baptized; all spake; all engaged in prayer; all spread abroad the good tidings; all exercised authority in church government. By slow degrees the clergy encroached on the rights of the laity, the Church ceased to be a brotherhood and became a monarch with rulers and subjects. Authority passed into the hands of the clergy. But according to the New Testament laymen stand in the line of the Apostolic Succession. The Lord never meant that there should be but one minister in a parish. He meant that there should be as many ministers as there are Christian men and women. No regiment ever won a battle in which the officers did all the fighting.

Laymen have won their rights as worshippers; they have not yet accepted their privilege as workers. If the fields are white unto harvest and the laborers are few, it is because laymen have not gone into the field in sufficient numbers. If churches are half empty, it is because laymen have not worked to fill them. If church life flows in feeble streams, it is because laymen have not poured their lives into it.

It was a gentle-hearted layman named St. Francis who led the movement to rescue religion from the depths of polar winter in the 13th century. The Reformation in the 15th century was a triumph of laymen, and Martin Luther could have done nothing without the help of the laity of Germany. John Wesley organized laymen and brought Spring to a religious world in the frigid grip of formalism. It was a layman named Dwight L. Moody who roused the church in two continents to its evangelistic duty. It was a layman named John R. Mott who in our time has circled the globe 40 times in the name of Christ. The next great step in the redemption of the world is the utilizing of the illimitable resources of consecrated man-power in Christian laymen.

The layman—1940 Model—has dependability and never majors in Alibiology. He has some masterful convictions, and is not a man with vague and vaporous ideas in religion. He has moral quality, and never seeks to substitute glowing devotionality or voluble orthodoxy for morality. He abhors the "Off Side Play" in store, factory and legislature. He is not a saint in his home and a pirate in his business. He has loyalty to his local church plus denominational intelligence and allegiance. He is a "Fan" for his church and friend of all churches.

He has vision, and looks for the latent good in bad men and new movements, and for the living God in a bloodshot world. He has social sympathy and never gets used to tragedy at home or abroad. He is skeptical of hastily concocted cure-alls, extemporaneous economics and soap-box programs, but does not relax his efforts to help build a brotherly world. He has some understanding of the complexity of the modern minister's task, and brings his abilities to supplement the minister's inabilities. He has what it takes to be a Christian in the wild and staggering days of the 20th century and is ready to risk his all for his cause.

—Advance.

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LETTER OF A BUSINESS MAN IN ANSWER TO HIS CREDITORS

Dear Sir: In reply to your request to send a check, I wish to inform you that the present condition of my bank account makes it almost impossible. My shattered financial condition is due to Federal laws, State laws, City laws, Corporation laws, Mother-in-laws, Brother-in-laws, Sister-in-laws and Out-laws.

Through these laws, I am compelled to pay a business tax, amusement tax, head tax, gas tax, water tax, school tax, furniture tax, light tax and excise tax. Even my brains are taxed. I am required to get a business license, car license, truck license, not to mention a marriage license and dog license.

I am also required to contribute to every society and organization which the genius of man is capable of bringing to life; to women's relief, the unemployed relief and the gold digger's relief. Also, to every hospital and charitable institution in the city, including the Red Cross, the Black Cross, the Purple Cross and the Double-Cross.

For my own safety I am required to carry life insurance, property insurance, liability insurance, burglary insurance, accident insurance, business insurance, earthquake insurance, tornado insurance, unemployed insurance, old age insurance and fire insurance.

So my business is so governed that it is no easy matter for me to find out who owns it. I am inspected, expected, suspected, disrespected, rejected, dejected, examined, re-examined, informed, required, summoned, fined, commanded and compelled, until I am providing an inexhaustible supply of money for every known need, desire or hope of the human race.

Simply because I refuse to donate to something or other, I am boycotted, talked about, lied about, held up and held down, and robbed until I am almost ruined.

I can tell you honestly that except for the miracle that happened I could not enclose this check, but the wolf that comes to many doors nowadays just had pups in my kitchen. I sold them and here is the money.

Yours faithfully,

A Chinese opened a laundry between a drug store and a restaurant. The druggist had a sign: "We Never Close." The restaurant announced: "Open At All Hours." So, within a few days the laundry exhibited this sign: "Me No Sleepy Too."—Selected.

SHALL IT BE WAR AGAIN?

By R. B. Eleazer

A serious word with you, reader: Are you willing to have the United States go to war again in Europe's quarrel? If not, now is the time to say so in emphatic terms. We are much nearer war today than when we re-elected Wilson in 1916, "because he kept us out"; yet five months later he put us in.

The same thing can happen again. There is every reason to believe it will, unless the millions who favor peace bestir themselves at once, and vigorously!

The militarists, the politicians and the munitions makers are in full cry. The propagandists are busy telling us what they want us to know and concealing the rest. All the specious slogans that beguiled us in 1917 are out in force. The government is doing everything possible "short of war." Every day it edges closer to the brink and takes desperate chances of going over.

Meantime, looking back to 1917, we see that the great "war to end wars" and to save democracy" produced only a crop of new dictatorships and sowed the dragons' teeth harvest of hate that Europe is reaping today. Our own well-meant sacrifice of blood and treasure, we realize too late, was poured out in vain.

In the light of that experience—so costly, yet so futile—do you think we should try it again? Are you willing again to have the battle fields of Europe baptized with the blood of American boys?

If not, sit down today and say so emphatically to your representatives in Congress. Tell them you expect them, as the guardians of America, to keep this country at peace! There is no time to lose. Even tomorrow may be too late.

WISE OR OTHERWISE

By Rev. James H. Felts

According to the philosophy of the late Rev. Bob Davis, the backing strops are often used more than the traces.

A presiding elder making his first report, the late Bishop Duncan presiding, said, "Bishop, I suppose you want to know the modus operandi of my operations?" "No, Brother C....., just give us your operations," said the Bishop.

Yes, all roads led to Rome. Also all roads led away from Rome. Direction then as now determined destination.

When a single-track mind gets on the wrong track look out for a wreck.

I suggest that all our preachers read *The Deadline*, by J. L. Black, *Christian Advocate* of July 26, pages 22-23.

And while you are reading fail not to read, "Let me Not Outlive My Usefulness," by Bascom Anthony, *New Orleans Christian Advocate* of July 25, page 5.

The old gentleman who had a "CREEK" in his neck was in a bad fix despite his belief in immersion.

A colored woman wore a new calico dress to the revival. No one had noticed it. She rose, shouting, "Four red and four blue, and checked back the same way, glory!" She was hard to hold.

True or false? Preachers have more petty jealousies than laymen?

I am not here on a furlough; I am here for orders.—Hiram Bingham, Brooklyn, October, 1908.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The charter meeting of the Louisiana Conference Society of Christian Service was held in First Church, Alexandria, October 2nd and 3rd. At the Wednesday afternoon session Bishop A. Frank Smith served as convenor.

The Bishop spoke briefly of the purpose of the meeting and said: "We are here to hold the charter meeting of the Louisiana Conference Society of Christian Service." He stressed particularly the historical significance of the occasion.

The greater part of the afternoon session was taken up with the roll call of the charter societies by the district secretaries. This showed there were 225 charter societies and 9,827 charter members in the Conference.

Mrs. W. M. Ledbetter read the report of the Research Committee and the following officers were elected:

President, Mrs. George Sexton, Jr., Centenary Campus, Shreveport; Vice-President, Mrs. J. J. McKeithen, Grayson; Corresponding Secretary, Mrs. J. H. Thatcher, Houma; Recording Secretary, Mrs. J. B. Pollard, 2107 Polk St., Alexandria; Treasurer, Mrs. C. C. Carver, Rayne; Secretary of Missionary Education, Mrs. G. W. Dameron, Alexandria Court, F. 47, Shreveport; Secretary of Christian Social Relations and Local Church Activities, Mrs. D. C. Metcalf, West Monroe; Secretary of Wesleyan Service Guild, Mrs. Hugh Hoff, 3724 Pitt St., New Orleans; Secretary of Student Work, Mrs. G. W. Pomeroy, Crowley; Secretary of Young Women's and Girls' Work, Mrs. Glenn Laskey, Ruston; Secretary of Children's Work, Mrs. Ed Conger, Arcadia; Secretary of Literature and Publications, Mrs. G. J. Tinsley, Lafayette; Secretary of Supplies, Mrs. C. I. Jones, 6215 St. Charles Ave., New Orleans.

District Secretaries

Alexandria District, Mrs. H. V. Dunford, Winnfield.

Baton Rouge District, Mrs. S. F. Fairchild, 620 Ninth St., Baton Rouge.

Lake Charles District, Mrs. A. A. Tisdale, Lafayette.

Monroe District, Mrs. E. C. Gibson, Alvis Hotel, Monroe.

New Orleans District, Mrs. C. C. Hightower, 85 Audubon Blvd., New Orleans.

Ruston District, Mrs. Guy Kinnebrew, Homer.

Shreveport District, Mrs. Ira Campbell, Coushatta.

* * *

Chairman of Spiritual Life and Bible Study, Mrs. Guy Hicks, Ruston.

* * *

Charter Dinner

Promptly at 6 o'clock the delegates and visitors gathered in the auditorium of the Educational Building, where the banquet tables were laid for 232 guests. The room and tables had been made festive with beautiful flowers from the gardens of the Alexandria women. The honor guests for the occasion, Bishop and Mrs. A. Frank Smith, Dr. and Mrs. B. C. Taylor, and Dr. and Mrs. R. H. Harper, were introduced by the presi-

dent, Mrs. Sexton, and a short program followed. Deeply impressive was the filing of the charter certificates of the auxiliaries by the district secretaries, with the Conference Secretary, Mrs. W. M. Ledbetter, who in turn presented them to the newly elected corresponding secretary, Mrs. J. H. Thatcher. At the conclusion of this sacred ceremony Mrs. Ledbetter spoke, using for her subject, "Dedication to Advance." A surprise and thrilling feature of this interesting program was the presentation by Mrs. Sexton to Mrs. Ledbetter of a Life Patron membership from the Louisiana Conference Society, the very first to be made in this Conference. Mrs. Ledbetter, who was concluding eight years of service as Conference Secretary, responded most graciously and feelingly.

* * *

Wednesday Night Service

The auditorium of the church was filled to capacity for the evening service. Dr. B. C. Taylor, the pastor-host, presided. The hymn, "Faith of Our Fathers," was sung. The scripture and prayer were given by Dr. D. B. Raulins. An anthem, "Hear Our Prayer," was rendered by a "Woman's Choir."

The speaker of the evening was Bishop A. Frank Smith, who was presented to the audience by the president, Mrs. George Sexton, Jr. The Bishop's address opened with a short review of women's organizations in the three former churches that make up the new Methodist Church, and paid tribute to all of them. He spoke most forcefully and informally of the new General Board of Missions, with its Divisions of Home and Foreign and Women's Work.

In speaking of Foreign Work, he told how well Christianity is rooted in the younger churches and of the very important part they are playing in this desperate world situation. He spoke most earnestly concerning Home Mission Work, and stressed the importance of both city and rural work. He closed this illuminating address with a great challenge to this new Methodist Church, which he stated is the largest Protestant body in America, and said, "the responsibility is ours."

At the close of the address the holy communion was administered to the Conference body and visitors.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian Miss.

Vicksburg—Thirty-six charter members were enrolled at the organizational meeting of the Wesleyan Service Guild of the Crawford Street church.

* * *

McCall—With Rev. G. L. Sigrest presiding, the charter meeting of the Woman's Society of Christian Service was held following the prescribed ritual. Mrs. W. S. Calcote was elected president.

* * *

Gasque Chapel—The Woman's Society of Christian Service, of the churches of the Homewood charge, held a joint meeting at Gasque Chapel, with fifty-two members present. The program, "Stewardship of Possessions," was presented by the Homewood society, followed by a discussion of work done at the parsonage, work done with,

Negroes in the communities, and other activities.

* * *

Meridian—The Wesleyan Service Guild, of the Central church, has been organized from the personnel of the former Killingsworth Circle of business and professional women, with a large number of new members. Miss Emma Ruth Corban was elected president, and the Guild is beginning the study of "Uprooted Americans."

* * *

The thirty-second annual convention of the Mississippi State Federation of Colored Women's Clubs, will be held in Columbia, on October 16, 17 and 18, 1940. Mrs. J. E. Johnson, the president, sends an invitation to any of our women who can attend these meetings. Mrs. Johnson spoke to our conference in Laurel, in behalf of the home for delinquent Negro boys and girls, and appreciates the support given this measure by our women. Mrs. B. L. Coulter will speak in behalf of the Mississippi Federation of Clubs. The theme for the meeting is: "Building for Service."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear Members of the Woman's Society of Christian Service: Mrs. Ratliff and I want to share with you three paragraphs of a letter which she received recently from Mrs. Fulton, Treasurer, Woman's Division of Christian Service, and Mrs. Bourne, Secretary of Missionary Education. These are the paragraphs:

"Subject: Week of Prayer. Time: November 3-9. Financial objective: Endowing a Chair of Religious Life and Thought at Scarritt College. Amount needed: \$100,000. Name of Chair: Clara Tucker Perry, President of the Woman's Missionary Council, 1931-1940. Major objective: Stimulating and deepening the spiritual experience of every woman participating in the program, intensifying her interest and concern in establishing a Christian World Community, increasing her sense of stewardship of life and material gifts.

"Program: The program has been prepared in booklets, two of which are being sent to each former Woman's Missionary Society. It contains a worship service, material for two talks, one on 'Scarritt Built for the Future,' and one on 'Scarritt's New Day.' The contents of this book may be used for two programs or for an all-day retreat. A program committee should study these materials, giving prayer and thought to their best presentation and use.

"Let us remember! This love offering of \$100,000 which we ask will greatly help to supply Scarritt's need for an endowment, and in giving we shall honor a woman who has rendered in our name and for us a distinctive and outstanding service. Let us not fail to make the gift complete."

May we "rise up, O women of God," and rally to this cause! Are we interested in the adequate training of Christian workers? Do we wish to share in this honor to Mrs. Perry—an honor she so rightly deserves? Do we share with Mrs. Ratliff and others the desire that our Conference measure up to all that is expected of us? Do we pray that the will of God will be done in us and "through our gifts?" Then let us plan these services and observe them as directed, and identify our interest in a world Christian community with a generous gift!

(Continued on page 13)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON

OCTOBER 20, 1940

By Rev. W. C. Newman

THE MESSAGE OF JOHN THE BAPTIST

Lesson Text: Luke 3:3, 8-17, 21-22

Golden Text: Bring, therefore, fruits worthy of repentance.—Luke 3:8.

We can hardly understand John the Baptist and his message without knowing something of the situation that existed in the world at the time he appeared on the scene. It is to this end that Luke gives us the brief but detailed resume of that period of history contained in the first verses of the third chapter of his Gospel.

Dictators, Ancient and Modern:

Tiberius Caesar was the ruling emperor of the whole Roman empire, which is to say he was the most powerful individual in the world of his day. He was able, ruthless, vindictive, a despiser of religion and morals. He had surrounded himself with submissive subordinates of like mind and character, the ancient counterparts of modern Ribbentrops, Goerings and Cianos. Luke lists a few of them because they were to have a prominent part in the life and death of both John and Jesus.

Pontius Pilate was Procurator of Judea, and was to lack the courage to do justice to Jesus in the face of the mob that wanted to crucify the Man of Galilee. Herod Antipas was the ruler of Galilee, and was to order the bloody death of John, and participate in the condemnation of Jesus. Joseph Caiaphas, shrewd, unscrupulous, a traitor to his Jewish people, had allowed himself to be made High Priest by the Romans, and later, obeying the Romans rather than God, and making a mock of religion, he was to plot the death of the Son of God.

A Defiant Preacher

With such men at the head of the government and the church it was inevitable that the whole nation should have come to a sorry condition. Not only were the Jews unmercifully oppressed by their captors, but every precious right had been taken away from them, even their temple and their priesthood. Politically and religiously there was never a darker era in human history.

Into such a world came John the Baptist. He was not ignorant of these conditions, nor was he unaware of the fact that any man who raised his voice against the Roman government and the corrupt religionists would be sure to be put to death. Free speech can never be tolerated by dictators. John signed his own death warrant, knowingly, when he came out of the wilderness and proclaimed the triumph of the Messiah and the damnation of unrepentant people in every station of life.

Inelegant Sermons

John was born into a religious home, a kinsman of Jesus, and descendant of a priestly ancestry, the tribe of Levi. Normally he would have entered a Rabbinic school at the age of twenty. Instead he spent ten years in the "wilderness," a hot, barren area at the lower end of the Jordan River, where it pours into the Dead Sea. He dressed in camel's hair, and ate the wild fruits of the desert. And his rough personal appearance was matched only by the uncouthness of his sermons, as he plainly addressed the people as a "generation of vipers."

But while his unpolished exterior and his lack of formal education may have disqualified him for the pulpit of First Church, the vigor and earnestness of his preaching, the penetrating truth and the obvious sincerity of his sermons, drew great crowds to hear him, and prepared the people for the gentler, more lyrical preaching of Jesus, who also could preach with stern directness when the occasion demanded.

Sins, Ancient and Modern

With a clear insight born of his lonely meditations and his communion with God in the wilderness, John saw the besetting evils of the world of his day. Strangely enough these were not the sins most commonly condemned because of their spectacular and sordid nature, lust, drunkenness, stealing and murder. John rightly understood that such sins are the result of certain other evils in the life of a people.

One of the sins against which he preached was **inordinate pride**. The Jews boasted of their ancestry and national greatness. They felt themselves superior to men of other races. They looked with contempt upon ordinary Gentiles. But John assured them that neither their ancestry nor their fancied superiority would save them from the axe which was already at the root of the tree.

Then there was the **greed and selfishness** that was everywhere prevalent among them. They were unmoved by the plight of the poor. They had no compassion for hungry and suffering humanity. All they cared for was their own comfort, their desire for a soft and easy life, oblivious to the needs of others. Upon them John urged such generosity as few men have ever been willing to manifest.

Corrupt officials were the object of John's third criticism. The Publicans, tax-gatherers, were flagrant grafters, using their office and authority to extort and defraud both the government and its citizens, undermining the cause of good government and keeping a whole nation under bondage.

The **misuse of power** was the other evil of his day which drew from John a stinging rebuke. The soldiers were not just individuals who had done some violent and unholy deeds. They were symbols of all men who have power, military, economic, political, or ecclesiastical, and who use that power not for the good of men and the service of God, but for the achievement of their own ambitions even in disregard of the rights and happiness of others.

Could anyone better analyze the dangers

that confront our world today? Are not these the fundamental sins that threaten all of us now? Racial pride breeding racial hatreds, greed causing intolerable poverty and unjustifiable riches to appear side by side in the world, political corruption eating at the heart of even our Democracy, and the abuse of power both by dictators, militaristic nations, and uncompassionate individuals in every nation—here are our real enemies.

We, Too, Must Repent, Or Die

Unequivocal was John's demand upon the people of his day. Unequivocal is the demand upon us. Mere armies and navies and victories in war will not save us and our world. The ultimatum is, repent or die!

THANKS FOR HELP

The Indian Bayou Methodist Church received several packages of clothes for the flooded area, which Bro. Gray, the pastor, called for, and were appreciated by everyone.

As Bro. Gray is leaving soon he left the clothes with me to be distributed. They have all been distributed.

All was appreciated, and may God bless all that gave to the cause.

MRS. C. H. BOULET.

LAYOUT MAN MAKES SLIGHT MISTAKE

In reading a newspaper report of the Maine Universalist State Convention just concluded at Auburn, we were startled when we read:

"The women's association elected the following officials: Honorary president, Mrs. H. B. Smith, Mechanic Falls; president, Mrs. Frank M. Vickerson, of Portland; vice-president, Mrs. Arnold Simonson, of Bangor; secretary, Mrs. Weston A. Cate, of Auburn; treasurer, Mrs. H. A. Markley, of Auburn. Members properly marked as to weight and capacity; two overweight, two overheight, 183 with other defects, seven not properly registered, 76 with no operator's license, 210 investigations for the secretary of state, 1522 warning tags issued."

Ha! ha!

—Weston Cate, in Christian Leader.

"Did you take much time in discussing how far Cana was from Sychar?" one teacher said to another as they came from the classroom. "I didn't mention it," was the quick reply; "I was too much taken up with the thought of how far some of my scholars were from Jesus Christ." Let all teachers take notice.—Selected.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

CLERICAL CLOTHES IN THE MOVIES

The ministers of the motion pictures are an interesting lot—specially their garb. Having observed them thoroughly for some years, I make bold to suggest that a "Supervisor of Screen Clergymen" be attached to the staff of every motion picture corporation in America.

The typical minister of the movies is invariably garbed in conventional clerical attire. A movie parson without a clerical collar is almost as rare as radium. In fact, in one picture a clergyman found himself in a terrible dilemma. He had to marry a couple, and lo, he was without his clerical collar. Happily, his wife arose to the emergency. She suggested that he turn his wing collar around, which he did, and the day was saved.

The rank and file of the non-Catholic ministry of this country does not wear clerical collars either in or out of the pulpit. It is not easy to identify a minister by his clothes or collar these days, unless he is of the Catholic or Episcopalian order, though there are exceptions to this rule among others than the Episcopal clergy. In his street attire the average minister may resemble a lawyer, doctor or businessman, although his raiment is likely to be more subdued, particularly his shirts and cravats.

How then should the clergyman of the screen be shown in order to be sartorially in keeping with things as they are? I venture to answer this momentous question by saying it depends upon the setting of the picture. If the scene is a city church of Gothic design, the surplice and gown are in order. If a smaller city or village scene, the minister might more correctly be filmed in a cutaway coat; and for a rural pastor, a black sack suit with a dark four-in-hand or black bow tie would fit the facts.

If the time is fifty, or even thirty years ago, then the "Prince Albert" coat is inevitable and the white bow tie imperative. For more than a century the Prince Albert

and white bow were the unfailing badge of the American clergy. Now one seldom sees a white bow tie neatly ensconced under the clerical chin, and Prince Alberts are passe; though like the cat, they may come back. (c) 1940 by Religious News Service.



Mr. Jones

JUNK

By Rev. Vivian T. Pomeroy, D. D.

We are moving to a new house soon, and last week I spent several very exhausting but profitable hours, turning out cupboards, boxes, drawers, desks. It was unbelievable to me that in a few years I had collected so much stuff—letters, souvenirs, sermon-notes, pipes, unread magazines, odds and ends of every kind. At first it was fun; I destroyed very sparingly. This or that might prove useful; this was full of sentiment and that was full of memory. So I found my pile of rubbish quite small.

And then quite suddenly I grew tired and irritated. "Why should I keep all this?" I grumbled. "What use is it? Another ten years will pass and I shan't look at these things or think of them. If I live to be a hundred, I shall never use them. Let me be strong and remorseless. Foolish sentiment is wasteful, weak and untidy. Masses of junk—that's what it all is." So I set to, and destroyed and destroyed.

And then I got a fever of destruction upon me. With arms full I went to the cellar to dump my rubbish in cans and boxes. I glanced round the cellar. Gracious! What a vast quantity of junk was there too. Flower pots, piping, sacks, bottles, old brooms, ancient fences and broken chairs. "I must get rid of it somehow," I thought. "What a task!" I was furious and, having the sort of mind most preachers have, I began to moralize angrily. "Just like one's life," I said to myself. "Cluttered with rubbish. Just like one's character. Built up from one's grandparents' mental furniture—stuff of yesterday. Why can't one get rid of all worn-out ideas, old useless rules and sentiments, and just be oneself?"

I might have gone on to wonder whether I was thinking really wisely or only stupidly; but I didn't. For, by one of those marvelous chances which do happen sometimes, the back door bell rang, and there—like a prince in a fairy tale—was Mr. Isaac Lubinsky with a large junk van. I was immensely pleased. I hailed him as a brother. I took him to the cellar, and, with a wide and generous wave, I bestowed upon him all the junk.

Somewhat idly I watched the junk man collect old buckets, bits of iron and coils of worn-out rubber piping, and much besides. I regarded him as a blessing; and he, I saw, regarded me also as a blessing. I encouraged his good work. "Yes, take it. Yes, and take that." I kept on saying. At the end of half an hour Mr. Lubinsky went off with a loaded van, and I went upstairs, smiling peacefully and wondering how riotously I could spend the two dollars I had received for my junk. "How very satisfactory," I murmured to myself. "A good time has been enjoyed by all."

A day later—when my two dollars had been spent, and I do not propose to tell you how—Patrick, who takes care of the place, came to speak to me. I could see that

he was somewhat agitated. Had I, he asked, seen the furnace piping anywhere? "No," I answered lightly. "Isn't it where it should be?" "No," said Patrick. "I took it down to save it rusting with the summer damp; put it in a corner of the cellar by the winter board walk; now it's gone, and I can't find it anywhere."

My heart sank. I remembered. Of course the piping was gone. Mr. Isaac Lubinsky took it. I told him to. I thought it was junk. And after that I had a humiliating time, for I was at last persuaded to call up Mr. Lubinsky and explain. Fortunately he still had the furnace piping; fortunately he was able to restore it to me. But it took time, labor, a truck and some honesty. The transaction, all told, cost me two dollars.

Once again I returned to my study, and once again I moralized; but this time I preached a severe little sermon to myself. I said: "It's good to get rid of useless things; it's good not to clutter oneself too much with the past. But there are some things one may foolishly destroy—some beauty, some wisdom, some tenderness, some tradition, some quite indispensable thing—without which one's house of life would become cold and spiritually poor. And there are some very precious things, which, unlike my furnace piping, once thrown away can never be restored."—Reprinted by special permission of the author and The Christian Leader.

METHODIST WOMEN

(Continued from page 11)

With confidence that the response to this call will be wholehearted and generous, I am

Sincerely,

Mrs. W. R. McCORMACK,

Secretary, Spiritual Life.

Corinth, Miss.

* * *

Mrs. C. C. Parnell Entertains at the Church

On Tuesday night, September 24th, Mrs. C. C. Parnell, of Sledge, was hostess to fourteen young women also of Sledge, when she served them a bountiful plate supper at the Methodist church.

After the supper the young women were invited into the auditorium of the church while Mrs. Sanders played soft music. Mrs. Parnell then in her sweet way explained the purpose of the meeting, which was to organize a Wesleyan Service Guild, using "Loyalty to the Church" as her theme.

In response to Mrs. Parnell's invitation the entire group voted to organize and elected the following officers: Mrs. Ned Starr, president; Miss Anna Gorton, vice-president; Miss Ruth Smith, secretary; and Miss Earnestine Taylor, treasurer.

Beside the hostess, two other ladies, Mrs. Sanders and Mrs. Wadlington, represented the adult society.

The meeting closed with prayer led by Mrs. Parnell.

MDS. EDWARD LEE GORDON

* * *

Malvira Community Center

Guests from many parts of the Delta were present at a Silver Tea to celebrate the opening of the new Community Center at Malvira. Miss Mavis Shinn, rural worker of the Center, was in charge of the tea. Among the out-of-town guests were Mrs. W. H. Ratliff, Conference president, and Mrs. Fisher, of Sherard. Union services will be held every Sunday afternoon at the Community Center. Classes in Health, Home Demonstration Work and Adult Education have already been organized. The young people of the community are finding satisfactory recreation under the leadership of Miss Shinn.



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"WHY I DON'T GO TO CHURCH"

By a Parson

Channing Pollock, writer and dramatist, had an article in the October American Mercury under the above title. It was reprinted in Reader's Digest. The New Orleans Christian Advocate referred to it in their issue of October 3.

"Going to church has no more to do with religion than listening to Fourth of July orations . . . has to do with patriotism," says Pollock.

If he is perfectly logical and consistent he might also say, "going to the theater has no more to do with production of a drama than a Congo savage has to do with culture." Or, "the circulation of the American Mercury, or other magazines, or books, has no more to do with writing than the cackling of Mistress Kate Minorca."

But he is not perfectly logical. Pollock and all dramatists except the wealthy, who write for fun and not excellence, would have to stop writing if we did not see their plays. If we did not buy magazines and books he would stop writing.

It is the institution back of a principle that gives it currency. Not even Pollock would know anything about religion if it were not for the church. He could not worship either in or out of the church, for he would not know how. Someone whom the church directly influenced had to write or teach him all that he knows about it.

The minister's sermons are worn thin by repetition, says Pollock. But his stuff in the said article is also overdone. It is almost a plagiarism of much stuff of the same ilk printed in the early 1920's, especially so of one article by Rupert Hughes in the Cosmopolitan under exactly the same title.

Preachers are not concerned with the problems of today, says Pollock. How does he know? He says he does not go to church. Neither does he read church publications. He has never heard of the work of the church in promotion of peace, in the matter of fair dealing between employer and employee, in the matter of tenant farmers, in the matter of the rural problem, and many others. So his statement is empty.

Back in the 1920's he was crusading against prohibition and had somewhat to say against preachers dealing with the problem of drunkenness. Stentorian and raucous voices were raised against preachers dealing with daily problems. Just now the Cleveland Plau Dealer has a sharp stick after all the ministers of Cleveland, Ohio, because they have a message for today on war.

"It should be the function of the church to give spiritual significance to our daily lives," he says. Just how will you do that and at the same time have a solution for the problems of today? Such a solution will be very practical, and it will not be spiritual, but intensely factual, which will not rob it of its religion, however.

One church is cited where the minister thought it not right to laugh in the church. If Pollock went more frequently he would find such a church the exception, not the rule.

The inconsistency of Channing Pollock is further shown when he jibes at a church which recommends a clean life, devoid of habits, as an exercise of the highly spiritual. He wants a church which allows theaters (he is a play writer), cards, drinking, smoking, dancing and Sabbath desecration. And all of this in the name of spiritual religion which meets today's needs.

Ecclesiastical formulas are decried by Pollock and others. Science must have formulas; so must politics and government; so must the drama; so must arithmetic, farming, merchandising; so must law and medicine; so must commerce and trade. But it is stupid and dull if there is a science of spiritual and religious interpretation and organization, which Pollock and other Mercorial writers are wont to call ecclesiastical formulas.

"Good and devout parsons who have nothing to say, and must say it twice every Sunday," Pollock exclaims. And then in the very next paragraph as a proof of this he names sermon subjects he found in three churches. They were: "Our Fidelity to the Gospel," "The Sinning World at the Cross," "The Divinity of Christ; Can the Doubter Be Christian?" No preacher could have handled such subjects without having something to say.

"Why should you or I waste a half hour with half-baked social theories that might be spent with Herbert Spencer?" further contradicts Pollock. Does he know that Spencer's sociology would be totally inadequate for today and today's heartaches? If a man preaches about the needs of today it will be social preaching; all preaching is theory, if it is not statistics. Therefore the very sort of preaching he wants for his imagined needs of today will have to be social theory. If social theories agree with Pollock's ideas, they will be well done; if they partially agree, they will be half-baked; if they disagree, they will be raw. Certainly!

"The need is for fundamental and universal truths," says he. Feeding him on his own medicine: "what is truth?" That is the question he asks when we give him gospel truth. And why is it fundamental, and who says it is fundamental, and how does he know it is universal? High sounding phrases can have nothing but vapid nonsense.

The last paragraph of his self-excuse tells about Ruth St. Dennis going to a poor little village church, neglected by kindred spirits of Pollock, who worshipped away from church. While they worshipped elsewhere there was no money to paint, to train a choir, to beautify, and to make attractive. So Ruth went to a movie.

Pollock and St. Dennis are "essentially religious," so they say, and so others say about them. But they withdraw from the church, criticize it, and keep others away, if they can, and create a rather discouraged spirit in the minister. Then they "cuss" him.

Their own financial contributions are not found on the treasurer's books. There is not enough money to buy a good organ and pay a good organist and a good choir, who will not work without pay. There is not enough money to erect a good building and keep it beautified. And both St. Dennis and Pollock "cuss" the church about its drabness in appearance and program.

There is not a new thing in his criticism. Neither is there a constructive thought in it. There is nothing specific which he recommended as a church program. He was rebuked for not going to church; it stabbed his conscience; fellow passengers on a boat thought him rather irreligious; then he attacks the church and the ministry in palliation of his own shortcomings. And that, too, is a very old trick.

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, the second loses what it had.—Gordon Graham.

PASTOR'S REPORTS, NORTH MISSISSIPPI CONFERENCE

The North Mississippi Conference is using the new forms for the pastor's report. These blanks are being furnished every pastor free and distributed by the district superintendents. If any pastor has not received a blank please notify the district superintendent or the writer.

Before the pastor begins to make out his report he should make a careful study of the form. A work sheet is furnished on which he can make out his tentative report and from this make the copy to be given the Conference. There are a few points where changes are involved that will need to be noted. They are:

MEMBERSHIP.—Preparatory members, meaning children who have been organized into a class for preparation in membership in the church, as directed by paragraphs 140-142, Discipline 1940: active and non-resident members, let each member of the church be counted on one or the other of these rolls.

CHURCH SCHOOL STATISTICS.—To see that your enrollment is properly counted, note the fact that you have two separate groups: **First**, those who are enrolled in the Sunday schools; **Second**, those who are enrolled in other groups meeting other than at the Sunday school hour, such as vacation schools, week-day schools, Epworth League, young adult groups. In the second group count only those who are not already counted in the Sunday school report. If possible give the averages called for. To do this go to the one keeping the records and have them average the attendance for the entire year, taking the total number in attendance and dividing this number by the number of times that the group met.

FINANCIAL TABLE III.—You will find no reason to report on the following items: "Bishops"; "Special Gifts to General Benevolences"; "Special Gifts to Conference Benevolences"; "General Administration Fund"; "Methodist Student Day"; "Race Relations Sunday"; "City Missions"; "Home for Aged"; "Hospital" and Sustentation." You will please report your General Conference and Jurisdictional Conference Expense under the head, "Jurisdictional Conference Expense"; your Fourth Sunday Missionary Offering, under the head, "World Service Sundays," and write in one of the blank spaces the amount paid on "District Work" and "Conference Entertainment." Check the financial report in every item and see that no money is reported twice.

PLEASE NOTE. These reports are to be made out by charges and not by individual churches. You will want to make your report by churches on the scratch sheet; but when you copy it for handing in to the Conference give only the total for the charge. These reports must be handed in by noon of the second day, or Thursday. If you lack an item or two in the financial report, go ahead and hand in your report and give these items to the statistical staff later. If one report is out in any district it makes it impossible for the statistical staff to complete the work of that district and of the entire Conference. Make the report out complete before coming to Conference and turn it in Wednesday night or Thursday morning. Remember that if one pastor fails to fully cooperate he delays the work of the entire Conference. We are counting on your fullest cooperation.

R. G. LORD,
Sec., North Mississippi Conf.

PRESIDENT CLINE REPORTS

Dear Dr. Duren: The 116th year of Centenary's history is marked with the largest enrollment on record. Six hundred and ninety-nine students have registered for the regular day classes, and more than 400 in the night school. Over 100 soldiers at Barksdale Field are taking college courses, some of the classes meeting at the airport. Arrangements are being made for courses in Bible to be offered to the soldiers through the night school. The Civil Aeronautics Administration is offering flight training to thirty students through arrangements made with the college.

The contract for the new Science Building has been let and the bricks are being laid as this letter is written. When completed Centenary will have larger space devoted to science study than at any time in her history. The new building will house the science library as well as laboratories and class rooms. There is some inconvenience being experienced while the building is being erected, but the morale of the student body is good.

The State Department of Education has made Mr. R. R. Ewerz, of our Education Department, Assistant State Superintendent. Mr. Ewerz had served eleven years at Centenary and had done very effective work. We were fortunate in securing Dr. A. J. Middlebrooks, of Hattiesburg, Miss., to take the place vacated by Mr. Ewerz. Dr. Middlebrooks has had thirteen years experience in teacher training, and is readily fitting into the situation at Centenary.

Centenary's opportunity for service was never better.

Sincerely yours,
PIERCE CLINE, President.

DEATH CLAIMED AGED WOMAN HERE SUNDAY, SEPT. 29

Mrs. Indiana M. Brown, wife of the late Abram N. Brown, was nearing her 94th birthday when on last Sunday she was called to her eternal reward. She was born in Georgia, but moved to Alabama when she was only a child, and thence to Arkansas, where at Tulip, a Methodist college, she began her education, and later her parents came to Claiborne parish and she entered Homer Female College.

For more than seventy years she had been one of the most faithful members of the Methodist Church, giving of her best to the Master. She has made the way sweeter, brighter and better for every one who has known her, and God is a little more real to us today, as we think of her life.

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

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Just last year, though she was nearing her hundredth mile post, she would never miss her Sunday school class. She would discuss with a clear mind, a heart of love and a devotion that was beautiful, the lesson from week to week, and then her presence and prayerful support were an inspiration to the pastor for the eleven o'clock service.

The funeral services were held Tuesday morning at ten o'clock by the pastor, assisted by Dr. A. M. Herrington, pastor of the Baptist Church, in the First Methodist Church, with the Board of Stewards serving as pallbearers.

Mrs. Brown is survived by five sons: S. E. L. Brown, Haynesville; C. C. Brown, Haynesville postmaster; Henry C. Brown, Leesville; Miller Brown, Glendale, Ariz.; and Jim Brown, Tahlequah, Okla.; two daughters, Mrs. Lillian Garland and Mrs. S. L. Green, both of Haynesville; twelve grandchildren and thirteen great-grandchildren.

LOUIS HOFFPAUIR, Pastor.

VICKSBURG DISTRICT PREACHERS MEET

The Preachers Meeting of the Vicksburg District was held in Gibson Memorial Methodist church, Vicksburg, Miss., Oct. 3, 1940. Rev. H. A. Gatlin, district superintendent, presiding.

The following were the speakers and their topics on the program for the day:

Rev. M. H. Wells, "Board of Missions and Church Extension in the Local Church With Laymen Cooperating"; Rev. J. L. Neill, "Missions in the New Church"; Mr. R. E. Selby, "The Methodist Church With Its Challenge to the Laymen"; Rev. H. A. Gatlin, "The Quarterly Conference in the New Church."

The meeting was very profitable and well attended, and from the reports of the pastors it looks as if the Vicksburg District will be almost one hundred per cent at the Annual Conference.

To Rev. O. H. Scott, pastor-host, and members of Gibson Memorial Methodist church—when another fish dinner?

A. W. Wilson,
Secretary and Reporter.

CONFERENCE AT BOGUE CHITTO

The last quarterly conference of the present church year was held Sunday afternoon at the Bogue Chitto Methodist church, with R. H. Clegg, district superintendent, in charge, and W. A. Hays serving as conference secretary.

The Rev. G. Eliot Jones reported active church schools. He stated that the reorganization of a Woman's Society of Christian Service had been completed with sixteen charter members. Officers of the Bogue Chitto church were elected as follows: Stewards—W. A. Hays, Mrs. E. E. Busby, Mrs. A. W. Noland; Trustees of Church Property—W. A. Hays, Dr. F. H. Thompson and Mrs. S. B. Spencer. W. A. Jordan was elected charge lay leader.

The financial reports were good. Many having been paid up in full with the assurance that all obligations would be up by Annual Conference.

The first Sunday in November has been set aside for the first "Homecoming" of the Bogue Chitto church. All former pastors and members are cordially invited back on that day. There will be dinner served in the church.

A well planned program will also be carried out.

* * *

MY PESKY PORE KIN

By Rey. C. E. McLean

I'm not very hard to get on with,
My neighbors and friends, I like fine,
But one set of folk flabbergasts me—
Those pesky pore kinfolk of mine!

You'd think they're as poor as a church mouse,
Wear rags and use dishes of tin,
If you heard them take stock of their holdings,
My pesky impoverished kin!

Sometimes I go there for a visit—
And mind, you would think this a sin—
Ere long I am eating and drinking
A meal with my pesky pore kin!

When I pass out that way for a car ride,
Or stop for a brief howdy-do,
They insist that I take some black coffee,
Then they throw in a cookie or two!

They besiege me with kind invitations—
"Eat dinner," "Have ice cream and cake,"
And again, "Let us make you some waffles!"
Or, "Please, won't you sample this steak?"

And when we're afflicted with sickness,
And there are no nicknacks for Bill,
Apple pies find their way to our kitchen,
From my pesky pore kin on the hill!

Or perhaps it's fresh eggs they have brought us,
Or a cake, they well know how to cook,
Or a loaf of hot bread, filled with raisins,
Our likes, they seem ne'er to o'erlook!

'Tis true that they have few possessions,
But they haven't found time, yet, to whine.
They share, as though out of great bounty,
These money-free pore kin of mine!

They call their dwelling the "Pore House"—
Poke fun at its weatherstained walls,
But it houses more loving kindness,
Than any tapestried halls.

And, somehow, I like to go out there,
And prank with the old coffee pot,
For they manage to make one feel welcome,
These pesky pore kin that I've got.

I care not for uppity kinfolk,
All showy with jewels and gin;
I like the kind that's warm-hearted,
Just like my pesky pore kin.

For gold serves well to guild temples,
But it doesn't add value to men.
And the treasures which make us all happy,
We get from our wealthy pore kin!

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REV. JOSEPH TULLY NICHOLSON

Rev. Joseph Tully Nicholson was born in Sumter county, Ala., Sept. 22, 1852. His parents were William S. Nicholson and Susan Grayson Nicholson. His parents moved to Paulding, in Jasper county, Miss., when he was four years of age. He was converted and joined the church at Paulding under J. D. Hays, while he was yet a young man, and was licensed to preach at Hopewell church, Jasper county, in 1878.

Bro. Nicholson attended Paulding Academy when he was a very young man. He was a brilliant student and a great lover of books.

On February 7, 1884, Bro. Nicholson was married to Miss Theodora Lewis, of Rose Hill, Miss. To this happy union were born five children, two of whom remain to mourn his passing, Mrs. W. Leon Jolly, of Laurel, Miss., and Earl R. Nicholson, of Detroit, Mich.

In 1879 Bro. Nicholson was admitted on trial at the conference held in Vicksburg, Miss. He was later ordained by Bishop Kavanaugh. He proved to be a preacher of unusual ability. His rapid rise in the conference reads like a romance. He served the following charges: Westville, McComb, Hazlehurst, Edwards, Natchez, Newton, Shubuta, Waynesboro, Rose Hill, Canton, Sharon and Madison. Bro. Nicholson not only gave himself to the work of his charges, but he was interested in all the great causes of righteousness. He lectured in the cause of temperance under the leadership of his good friend, Bishop Galloway, which helped to exterminate open saloons in Mississippi. Being interested in the cause of Christian education, he was very helpful in the building of Millsaps College. He spent several months in going over the state, making talks and raising funds for that institution.

At an early age this gifted and zealous servant of the church was forced to retire due to his failing health. He made his home in Laurel, Miss., where he and his good wife made for themselves many warm friends. His last days were made happy by the tender ministry of his wife and daughter. On Monday night, Sept. 23, 1940, the Lord in His goodness came to His servant in his suffering and said, "It is enough, come up higher." On Wednesday, Sept. 25, 1940, his funeral was conducted in the First Methodist Church, Laurel, Miss., with the Rev. J. W. Leggett, Rev. W. B. Alsworth, Rev. W. J. Ferguson and Dr. J. T. Leggett in charge. His body was laid to rest in the Laurel cemetery.

"Well done, thou good and faithful servant. Enter thou into the joys of thy Lord."
J. W. LEGGETT, JR.

MRS. J. B. KING

Sarah Elizabeth Loch, wife of Rev. J. B. King, pastor of Bonhomie, passed away at the Methodist Hospital in Hattiesburg at 2:45, on the morning of May 4, 1940.

Mrs. King, known by all as Bessie, had not been in the best of health for a number of months. She loved the work of the church so much and was always ready to go and serve where she could. Not only among the church family did she look after the sick, but helped every one she could reach. She especially liked to work with the children and young people, and when her physician told her that she must no longer do active work her greatest regret was that she would have to give up her young people.

Up until the time she was carried to the

hospital she was planning to play for the revival meeting which Rev. J. O. Haines was to conduct, and to attend the District Conference to which she was an elected delegate.

Mrs. King was born at Magnolia, Miss., July 3, 1888, and at the time of her marriage was a music teacher, having studied at Beeson's College, New Orleans and Memphis. She was married to Rev. J. B. King at the parsonage in Magnolia by Rev. Paul D. Hardin, April 2, 1931. She is survived by one brother, John Loch, a lawyer of Memphis, one sister, Mrs. E. A. Collins, of Coffeeville, and a niece and nephew.

On May 5, 1940, a brief service was conducted at the Hulett Funeral Home, in Hattiesburg, by the district superintendent and Rev. J. O. Haines, with several of the local pastors. The body was then carried to Summit Methodist church, where the writer, assisted by Rev. L. E. Alford and a number of the neighboring pastors, conducted the last rites. The body was laid away in the city cemetery.

W. B. ALSWORTH.

MRS. AMANDA ELDORA RYALS

Mrs. Amanda Eldora Ryals was born in Wesson, Miss., on May 16, 1860, and departed this life on September 3, 1940.

Mrs. Ryals was married to M. L. Ryals, on October 13, 1880, and to this union were born nine children. Mr. Ryals and four daughters preceded her in death.

Mother joined the Methodist Church when a child and was a true Christian to the end. Along with her husband she took an active part in church work. She knew the power of prayer and loved to read her Bible. When she got to where she could not read herself, she would ask for some one to read the Bible to her. She was always kind, sympathetic and unselfish.

For two and a half years my dear mother had been a helpless invalid. I was by her side when the end came, and there was not the faintest moan or tremor as she passed into the presence of her Saviour.

Funeral services were conducted from the Hartman Funeral Home, in Brookhaven, Miss., on September 4th, with Rev. L. E. Douglas, of Slidell, La., officiating. She was buried beside her husband in Brookhaven.

The surviving children are E. A. Ryals, Ocean Springs, Miss.; C. E. Ryals, San Antonio, Texas; J. L. Ryals, New Orleans, La.; Mrs. W. C. Collender, Columbia, Miss.; and Mrs. H. R. Taylor, Slidell, La., in whose home she died.

Her daughter,
MRS. H. R. TALLYOR.

SAMUEL E. EMANUEL PASSES AWAY

On Monday night, September 9th, Bro. S. E. Emanuel passed away at his Sunnyside Plantation home near Lorman, Miss.

Bro. Emanuel was for some years before his death in poor health. While his death was not unexpected it was a shock to the family and friends and a loss to the community. He is survived by his wife, Mrs. Clara Cammack Emanuel, and eight children, four sons and four daughters. One son, Percy Emanuel, is now in Emory University preparing for the ministry.

It has been our happy privilege to be associated with Bro. Emanuel for nearly four years. In all of our contacts he has always been Christian. I found him above reproach. For a long time he was Church School superintendent and also a steward in Cane Ridge Methodist Church. Loyal,

faithful, dependable, he was a friend to all and a servant of God. The following anonymous poem, entitled "God Knoweth Best," expresses well Bro. Emanuel's outlook upon life:

Precious thought, my Father knoweth,
In his love I rest;
For what'er my Father doeth
Must be always best.
Well I know the heart that planneth
Nought but good for me;
Joy and sorrow interwoven—
Love in all I see.

Precious thought, my Father knoweth,
Careth for his child;
Bids me nestle closer to him
When the storm beats wild.
Tho' my earthly hopes are shattered,
And the teardrops fall,
Yet he is himself my solace,
Yes, my friend, my all.

Oh, to trust him then more fully,
Just to simply move
In the conscious, calm enjoyment
Of the Father's love;
Knowing that life's chequered pathway
Leadeth to his rest,
Satisfied the way he taketh
Must be always best.

HIS PASTOR.

MRS. EMMA WORTHY POND

Mrs. Emma Worthy Pond peacefully fell asleep on August 10, 1940, at the ripe age of 87 years and 4 months. She was born near Jackson, La., and her father's home was famous for its lavish entertainment of Bishops, college presidents, presiding elders, preachers and noted men in all walks of life. She followed in the footsteps of her noble Christian parents and her home was the stopping place for ministers and other dignitaries as they passed this way. Her deepest joy in life was when she led her first husband, William Worthy, to Christ and into the church, where he became a successful Sunday school superintendent. Her second husband, Mr. Pond, was an elder in the Southern Presbyterian Church. Her keen intellect, sense of humor, capacity for friendship and Christian devotion were outstanding qualities. She was a constant reader of the New Orleans Christian Advocate. The Ethel church had received from her hand such generous support to the last, that her absence in every way will be sadly felt. Her last days were full of peace, kind words to all, and victory in her soul. To the end there was no word of complaint or discouragement. Her faith was supreme. She triumphantly went to live with the angels:

"In the far-away home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll."

Her former pastor,
ALBERT S. LUTZ.

TODAY

By Alonzo Newton Benn

From yesterday's good lessons learn,
And for tomorrow's cease to yearn,
For pregnant is the day now here
With friendship, love, success and cheer;
So loiter not nor listless prove,
Nor trudge along a rut or groove,
But make of self what God did plan—
An upright, worthy, happy man.

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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

With open face to see the glory of God in things as they are, to blink nothing of the terror and yet to be sure of the Kingdom of God with all our heart—that is more for the courage of man than any nationalism or any patriotism when the heart fails and grief benumbs.

—Peter Taylor Forsyth.

THE PRAYER-ROOM TODAY

My Father, give me vision of Thee at work in the world today, turning the evil to good, and making men's mistakes, and even their wickedness, to serve Thy good pleasure. Help me to see Thy hands at work in my own life, weaving with mercy and with judgment the pattern of Thy perfect will. And when I cannot see Thy hands at all, help me to believe that they are working there, and to trust myself to their wisdom, power and love. Thou hast given me many a joy whose memory calls forth my grateful love. Grant that, if sorrow comes to me, I may not prove unworthy of Thy care or disappoint the purpose of Thy heart. Amen.

Rev J B Cain
Oct 41

Whence Cometh War?

By Robert Whitaker

Whence cometh war?
Bring the foul thing to bar.
Out of the hatreds of the ages long;
Out of the greed and blood-lust of the strong;
Out of the strutting swagger of the proud;
Out of the mad hysterias of the crowd;
Out of the lying honor of the State;
Out of the coward meanness of the great;
Out of the toll that profit takes from toil,
Of surplus spoil, piled up on surplus spoil,
Choking to idleness the workman's wheel,
Or raping all the earth with ruthless steel;
Out of a devil's smoke-screen of defense,
That turns to foolishness the things of sense,
Make virtue's garden a vast swamp of vice,
And sells the Son of Man at Judas' price,
Nor has the grace to cast away the pelf
But makes of God an infidel Himself.
Whence cometh war? we know the truth too well—
Out of the mouth of hell!

—Religious Telescope.



WALLET OF THE WEEK



THE "DEVIL'S SHOESTRING," a common American weed, has been found to contain a high content of rotenone, used for making insecticides. Rotenone, which is poisonous to insects, is harmless to birds and animals. The United States imports seven million pounds a year of other roots from which the needed supply of rotenone has been derived. It will now be possible to secure the basic poison from this weed which is a widespread growth in our own country.

* * *

CENSUS RETURNS from Latin America show that Buenos Aires, in Argentina, with a population of 2,317,755, is the largest city. Mexico City, with a population of 1,754,355, is second, and Rio de Janeiro, Brazil, with 1,711,466, is third. In the United States, only New York, Chicago and Philadelphia have larger populations than these three largest cities, and the population of Philadelphia is smaller than that of Buenos Aires. This will be something of a surprise to people who think of South America as an undeveloped continent.

* * *

SECULAR NEWSPAPERS are not less affected by the changed conditions than are others. According to the N. W. Ayer & Son, newspaper directory publishers, thirteen dailies were suspended in the first half of 1940, eight new ones were started, and five weeklies became dailies, and one, the *Jewish World*, resumed publication. Some have merged and others have changed hands. The going has not been easy with the church press, some temporary suspensions have occurred, and there have been some changes, but there seem to have been no liquidations in recent months.

* * *

THE STATE OF CALIFORNIA leads in American vegetable production, according to the Federal-State crop reporting service. Its 1939 vegetable crop amounted to approximately eighty-eight million dollars in value, or nearly three times the value of the Florida vegetable crop which is next in truck cropping. The surprising thing is that New York and New Jersey rank third and fourth respectively and Texas is fifth in truck crop volume. It does not seem reasonable that New Jersey, with its small area and short season, could rank above a great empire like Texas.

* * *

AUTOMOBILE LIABILITY INSURANCE is being seriously affected by the drunken driver, says the American Business Men's Research Foundation. Insurance Companies are being forced to take defensive measures and the rejection of applications and the cancellation of policies where the driver drinks is now common. It has been found that 25 per cent of all automobile accidents are due to liquor and it costs the insurer companies from 25 to 300 per cent more to settle a claim where the driver was drinking. Seventy-five per cent of all rejections and 34.9 per cent of all cancellations are for the single cause of liquor.

TIME, INCORPORATED, publishers of *Time*, *Life*, *Fortune*, *Architectural Forum*, and producers of the *March of Time*, seem to be enjoying a period of remarkable prosperity. The net profit for the first six months of 1940, according to the report of Board chairman Henry R. Luce, was \$2,287,370.86 as compared with \$1,815,076.05. A gain of nearly half a million dollars for the four publications for a six-month period is a remarkable achievement.

* * *

GUTZON BORGLUM, who began the Stone Mountain Memorial near Atlanta, and then quit because of disagreement with the directors and for other reasons perhaps, has been chiseling away on the Black Hills of South Dakota for thirteen years. His four figures include Washington, Jefferson, Lincoln and Theodore Roosevelt. When a fifth figure was suggested Borglum flatly refused and threatened to quit if Congress should demand it. The figures will appear without inscription.

* * *

MINISTERS AND RELIGIOUS WORKERS in England have decided to organize themselves into a trade union, says an exchange. The meeting held in Westminster, England, seems to have been initiated by Rev. Robert Doble of London, and its declared purpose is to remove the "snobbish idea" that it is a professional society and not entitled to the status of "workers." Membership is open to ministers and religious workers of all denominations. We are wondering if the new trade union will be able to hold to its initial idealism when a more subtle form of temptation shall present itself.

* * *

REV. GEORGE WHITEFIELD, known to Methodists as a great pioneer preacher and evangelist and as an associate with Mr. Wesley for a time, was also the founder of the Bethesda Orphan House at Savannah, Georgia. But more interesting than the story of the pioneer preacher who ranged up and down the Atlantic seaboard from New England to Georgia, is his sudden exaltation as an educational premier—an influential factor in the founding of the University of Pennsylvania. In recognition of this service, a monument in his honor has been placed on the campus of the University.

* * *

THE LOST RADIUM is the caption of a recent paragraph in *The Friend*, a journal of the Quakers. It "urges members of that fellowship to be like radium when things go wrong and the environment becomes unfavorable. In a hospital a bit of radium no larger than the end of one's finger was swept into an ash can by a janitor. When a cancer patient arrived the radium could not be found. But the 'God-given' quality of radium is to continue its activity from within, and therefore a sensitive instrument which registers the presence of radium located it in tons of waste. 'Become radio active,' says this writer in *The Friend*, 'and bombard the world with atomic energy of peace and brotherhood.'"—Christian Leader.

New Orleans

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C. MILTON CHALMERS, Publisher

EDITORIAL

WILLIAM PRESTON FEW

It is with a feeling of profound grief that we record the passing of Dr. W. P. Few, President of Duke University, on Wednesday of last week. He was stricken with a heart attack some days before and it seems that nothing could be done to avert the final blow. He was seventy-two years old and he could not have been active very much longer at best, but how poorly can we afford to lose men of his ability, spirit and influence in these disordered times. In nothing was he greater than in the simplicity of his bearing. We cannot recall another man of his scholastic attainments and eminence who was more approachable and brotherly than he was. We talked with him in Chicago in July and, although he looked worn and frail, in his interest and bearing there was no evidence of the collapse which took him from us. The great loss which Duke University sustains will be felt throughout the Church, and eight million Methodists will have reason to feel a tug of grief at their heartstrings. In scholarship and personal character we regarded him as the very flower of Southern manhood. A noble Christian has entered into eternal rest.

THE DUTIES OF A BISHOP

Changes in the organic structure of the uniting Methodist churches and consequent changes in the law have prompted many questions among both laymen and preachers. Some of the questions seem to relate more to persons than to law and we cannot answer those, but those which ask for information regarding law and administration, no matter what may have occasioned the inquiry, we feel under obligation to answer as best we can. We believe that the second question touched upon here may have been inspired by a mistaken understanding or some report which had little foundation in fact, but we act upon the theory that the best answer to an erroneous report is to cite the law.

We have before us a letter from a layman from which we quote:

"Won't you publish the detailed duties of a Bishop? Do his duties lie entirely inside of his area? Is there any obligation on his part to call and see each presiding elder in his district with any regularity? Has a Bishop the privilege of earning money through outside efforts, such as, lecturing, writing, etc?"

In answer to this question we would say that the Bishop has many detailed duties which relate to the presidency of conferences and service on administrative boards. Many of these are mere minute details and do not seem to be in the mind of our questioner. We take

it that his question relates more to what is implied by the general requirement of Paragraph 331-6, of the Discipline, "to travel through the Connection at large." This of itself would be meaningless except for the interpretation of "Official travel" in Paragraph 851, which says, "Official travel of an Effective Bishop shall be interpreted to include all visitations within his Area to Church institutions and enterprises of the Methodist Church, where the call of need or opportunity warrants his presence and service. Official travel shall include also such journeys outside his Area as are within the meaning of travel through the Connection at large. For all such travel within and outside his Area, an Effective Bishop, upon presentation of an itemized voucher, shall have the right of claim on the Episcopal Fund, within such limits as may be set by the General Commission on World Service and Finance. No part of the expense of such visitations shall be accepted from local Methodist churches or enterprises within the Bishop's Area or for visitations made while in official travel through the Connection at large."

Then follows this: "Nothing in this interpretation is intended to preclude the acceptance of an honorarium for special or non-official engagements of a Bishop outside his Area, or for services rendered upon invitations from other than Methodist Church enterprises within his Area, provided that such engagements do not interfere with his official duties."

This is unequivocal language. It is his duty to render every service within his Area that may be necessary, it is his duty to go wherever official duty calls in the Methodist Connection, but it is not his duty to visit districts as such and he has no right to accept an honorarium for any service within his Area, except to other than Methodist Church enterprises, and no special service for outside interests may interfere with his official duties. We would say that he has a perfect right to profit by his writings, but lecturing would probably come within the restrictions above set out.

Another question which was raised recently by a group of gentlemen relates to Bishops also: Can a Bishop continue a minister in the office of presiding elder who has served six years in that office during the last nine years? The background of this inquiry was stated, but it is not necessary to recite it here. It really raises the question as to when the six-year limitation begins. Under Paragraph 332-3, and the parenthesis, of the 1940 Discipline, is this language: "He shall choose and appoint the District Superintendents annually; but he shall not appoint any Minister a District Superintendent for more than six consecutive years, nor for more than six years in any consecutive nine years . . . and provided, further,

that the years of service in such relationship in one of the Uniting Churches shall be counted." In the parenthesis is this, "a Bishop, if he deem it necessary for the completion of union, may continue a District Superintendent beyond his tenure of six years; but such extension of tenure shall not continue beyond the first session of his Annual Conference following the first General Conference of the Methodist Church." It would require rare judicial agility to escape the meaning of this restriction.

We have a question relating to Districts and District Superintendents which we defer to the next issue. Then we have some other inquiries which we know to be justified by the records, but they are rather personal in their nature and we do not wish to discuss things that might do hurt to the cause rather than help it. It is our purpose to print anything of a proper nature which relates to the administration of the Church.

THE BENEVOLENT COLLECTIONS

Some time ago we foresaw the serious situation which has now developed in Mississippi, and we made editorial appeal for immediate and concerted action upon the part of every church and pastor lest the important interests of the Church suffer. Now comes the report of the Treasurer of the North Mississippi Conference, which we publish in this issue, showing the very condition which we warned against. It is now within three weeks of the Conference session and less than eighteen per cent of the assessment for the Benevolences is in the hands of the Treasurer. Only nine charges in the Conference are shown as having paid in full and one hundred charges have not reported anything. On the apportionment for superannuates, only \$6,128.13 has been paid, and forty-five charges have not reported anything. The chaplain at Sanatorium, the Golden Cross and other items have fared even worse.

A glance at the Treasurer's report will furnish an understanding of the picture. We know that many charges will pay in full at Conference and others will come through with a part of their assessment, but we know too that the hour has struck for a determined effort if the enterprises of the Church, including the veterans of the Conference, are to be saved from disaster.

Editorial Miscellany

Note: For unavoidable reasons, Dr. Carley was not able to supply his article this week. We are therefore substituting at his request the material which appears under his caption.—Editor.

THE BAPTIST MISSION HOUSE

The Baptist Mission House in Furnival-street, destroyed by a bomb (writes E. A. P.), was one of the oldest and best-known denominational centers in London. It had just passed its three score years and ten, for it was completed in the spring of 1870. Built and equipped at a cost of some 14,000 pounds, it was long a much admired building, described as "large and commodious." It became the center of many Baptist enterprises and institutions, and until the beginning of the century housed the Baptist Union as well as the B. M. S. Many

will long remember the lofty entrance hall, the broad stone staircase up to the committee rooms, the portraits of past leaders adorning the walls, and the library, surrounded by a gallery and lit from the roof, which contained besides several thousand valuable volumes, relics of missionary pioneers in India, China and Africa. No alterations could conceal the Victorian style and atmosphere of the Baptist Mission House, but none could enter it without being conscious that it had been the scene of many historic decisions, that earnest and good men and women had frequented it, and that it had links with the most distant corners of the earth. Many visitors, of all branches of the Christian church and of many races, have found in Furnival-street benediction and inspiration. Its spirit will live on. May it soon be able to have a new and worthy home.—Christian World.

A PRAYER FOR AMERICA

By Edgar DeWitt Jones

O God, beneath whose guiding hand our exiled fathers crossed the sea, we who are their spiritual and political beneficiaries, bow before Thee gratefully, humbly, reverently.

We thank Thee, O God, for the fortitude of our forebears, their perseverance and capacity for toil, their love of home and native land. We are strangely stirred by thoughts of that noble company who invaded the wilderness, made it a place of fertile fields and lovely gardens, lighted lamps in myriad homes, built the school house and the church, labored, loved, served, and left us the priceless memory of honored names.

O God, we love to think of Thee as the shadow of a great rock in a time of storm, and we are refreshed by the testimony of the psalmist, "I had fainted unless I had seen the goodness of the Lord in the land of the living," and so rest our weary souls in Thee.

We covet the faith of Thy servant of the long ago, who when everything about him was falling, prayed, "Clouds and darkness are round about him, justice and righteousness are the foundation of his throne." For such triumphant trust we praise Thee.

In a world scourged by war, we pray O Judge of nations, that our own republic may be alert and watchful without being belligerent and contentious; that we may be prudent and vigilant without putting our dependence in armaments and huge forces of fighting men by land and sea and air. Strengthen us to say with conviction, "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Eternal Father, strong to save, we pray that in the excitement of a presidential campaign we may be spared the bitterness that divides and weakens a nation. Grant that we have the good sense to temper our party criticisms with generosity, and our censuring of personalities with a mind to the solidarity of our people in those unities that matter most.

May we keep humble whatever happens and brotherly withal. Even as we seek to strengthen our nation in the noblest ideals of freedom, justice and goodwill, may we be haunted by the words of the greatest of the apostles when he said that Thou has made of one blood all nations of the earth. God bless America and the world. In the name of the Prince of Peace. Amen.

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COMMON THINGS

By Bascom Anthony

Life is made up of common-place things, but these are as important as they are common. In fact they are more important than the unusual for they are essential while the others are mainly used to bolster our pride and give us the big-head.

Glass is more important to human life and happiness than diamonds are. Diamonds are fit for very few things beyond giving us a feeling of outside superiority to make up for a shortage of superiority on the inside. If they were as common as rocks nobody would have them. An antique chair is less comfortable to sit on than a nail keg, but poor folks can have nail kegs while only a few can own antique chairs.

Common things are basic and essential while the uncommon are largely ornamental. A ribbon on a cat's tail doesn't reduce the number of mice in the pantry. Familiarity with things makes them common. Sixty years ago a day's ride through an unbroken forest of yellow pine trees bored me. Now when they are about all gone I know I was looking at one of nature's masterpieces. The lack is not in the value of things, but in our ability to see them. A lightning bug is as interesting as an electric storm if we only stop to study him. There are as many things to learn about a rat as there are about an elephant if the rat does have a tail at only one end, and the life history of a tailless frog is more interesting than either of them whether he has lost his tail by sedentary habits or by evolution.

To find that God has taken as much pains in building an atom as He took in building the solar system shows that all things are great and that nothing is to be lightly esteemed. To find that soaking the hands in soapy dish water while mama rests makes them more beautiful than any toilet soap on the market is a great lesson.

I am sorry for those poor deluded people who handle snakes to prove that they are pious. The Indians do the same thing to make it rain. Of the two I prefer the Indian for he doesn't know that the Master refused to have folks following him because he could float down like a feather from the pinnacle of the Temple and that he said no man had a right to put himself in danger just to see if God would pull him out. There is more self-glorification than piety or sense in such performances. Little Jack Horner is the patriot saint of all such performances, for he measured his goodness by the size of his Christmas pie.

The one who made this world gave it as an inheritance to the people with common everyday qualities. There is not a Hitler in the crowd. A Solomon in ability sitting on an Alps of power would fail to inherit the earth unless he made it less selfish, less cruel and more devoted to moral truth by his own life. Greatness comes through service in the common things of life. Every good mother in the world proves this daily in her abiding influence on the life of her family when the authority of Dad is forgotten. Her kingdom rests on the basis of the Kingdom of Heaven, which says "He that would be great let Him be servant of all." That's not rhetoric nor a figure of speech. It's the eternal law of happiness.

—Wesleyan Christian Advocate.

"A wise man's words are like goads, and his collected sayings are like nails driven home; they put the mind of one man into many a life." Ecclesiastes 12:11 (Moffat).

SCIENCE'S CONTRIBUTION TO THEOLOGY

Whatever convictions may be held as to the future of man or humanity, the standard of goodness is decided by the community. the future of man or humanity, the standard cause he wishes to save his own soul is little better than an expectant hedonist; for his motive is personal profit. He may be saved from punishment hereafter by being negatively evil, but his life will be of no benefit to the human race unless he is positively good. What existence awaits us when we are called away we cannot say, but stimulus and high endeavour may be found in the hope that each thread of life is intended to contribute to the web designed by its Creator. Though science may not be able to contribute much to the ultimate problems of spiritual beliefs, it does teach that every action carries with it a consequence—not in another world, but in this—to be felt either by ourselves or by others in our own time or the generations to come. We have passed the stage when, in order to afford support for Christian belief in general, and the Mosaic account of creation in particular, it was only necessary to find naturalistic or rationalistic explanations of miraculous and other elements in biblical records. Such attempts to fit all new knowledge into a system of thought having no claims to scientific accuracy or intention, served no useful purpose to the Bible or to science, and today would satisfy neither historical students nor naturalists. A much sounder basis can be found by applying evolutionary principles to religious thought, and by studying sacred books as stages in the story of man's progressive discovery in theology. It is only by disregarding history that the idea of a fixed and final theology becomes possible. In science there are no final interpretations or unchangeable hypotheses; and when the same principle is recognized in theology, religion will share some of the vitality of the natural sciences. Evolution can be regarded by the theologian as merely the means of creation; and the conception of gradual development is not incompatible with Christian theology: It is through the acceptance of the idea of evolution in the spirit as well as in the body of man that the partition which formerly separated religion and science is being dissolved.

—Sir Richard Gregory, Bt., F. R. S.

WHAT AMERICA NEEDS BESIDES 50,000 PLANES

A spiritual awakening, and one deep enough to remove the notion that a man is okay spiritually when he manages to listen to a sermon over the radio once a month.

A little more respect for the ancient truths, the lessons of history, and the Word of God.

A realization by all hands that a man owes a lot more to his country than his country owes to him.

A return to the old-time standards of character that makes it easy for a man to become indignant over corruption, come to a boil over injustice and get fighting mad over a wrong.

A return to the faith of our fathers, to the teachings of Holy Writ, and the impulse in all crises to turn to God in humility instead of to politicians in panic.

Restoration of the Church to its place of first importance, even if it interferes with gold, baseball, the week-end auto trip or the boating trip.

The capacity to sit through a good sermon in a church with as much eagerness as to sit around an insipid Hollywood movie, a broadcast of current scandal, or the trial of a notorious gun moll.

The immediate restoration of the Ten Commandments as a guide to living, and the return of the Bible to a top place on all lists for "preferred reading."—H. I. Phillips, "New York Sun."

SERMONETTE

Faith is neither superstition nor credulity. Faith rather is an intelligent, expectant, adventurous attitude toward life . . . Faith affirms, "Life, I believe in you. You have the answers to all our questions and will give them to us as a reward for our efforts." Faith is a vital, dynamic, radiant way of living and is the title deed to a better world . . . In this decade men have become unduly sensitized to their liabilities and insensitive to their assets. Magnifying their losses, they have minimized their gains. They discredited their faiths because they have taken counsel of their fears . . . Faith is the only power today that can pull mankind out of the present dizzying nose-dive catastrophe. A fairer world than the one we believed in yesteryear will be built in the future by the men of faith . . . Man will awaken from this nightmare of fevered madness to rebuild the world on the principles of brotherhood and love which Christ brought into the life of mankind.

—Rev. Dr. W. F. Crossland, Methodist, Rochester, N. Y., in Pathfinder.

SOW IN FAITH

We must not expect to see an immediate reward for all the good we do; nor must we always confine our efforts to places and persons which seem likely to yield us a recompense for our labors. The Egyptian casts his seed upon the waters of the Nile where it might seem a sheer waste of corn; but in due time the flood subsides, the rice or other grain sinks into the fertile mud, and rapidly a harvest is produced. Let us today do good to the unthankful and the evil. Let us teach the careless and the obstinate. Unlikely waters may cover hopeful soil. Nowhere shall our labor be in vain in the Lord.

It is ours to cast our bread upon the waters; it remains with God to fulfill the promise: "Thou shalt find it." He will not let His promise fail. His good word which we have spoken shall live, shall be found, shall be found by us. Perhaps not just yet, but some day we shall reap what we have sown. We must exercise it. "After many days," says the Scriptures, and in many instances those days run into months and years, and yet the word stands true. God's promise will keep; let us mind that we keep the precept, and keep it this day.

—Gospel Advocate.

Sex Effect in Purchasing

Lige: "Ah tells yuh, Mose, dat Ah done foun' out de diffunce between de men an' de women at las'."

Mose: "Go long, Lige; it would take a heap-lot smarter man dan you ter find out dat. But let's heah whut you got ter say erbout it."

Lige: "Why, Mose, a man'll gib \$2 fer a \$1 thing dat he wants, an' a woman'll gib \$1 fer a \$2 thing dat she don't want."

Men will remember Mozart, Beethoven, Goethe and Schliemann when the name of Adolf Hitler is one with the glory of Nineveh and Tyre.—The Voice.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

THE ABSENCE OF GOD

By Rev. Arthur J. Hichens

Lord, if Thou hadst been here, my brother had not died.—John ii, 21.

There was in Bethany a home ever open to a homeless man. Jesus found there sanctuary. This writer tells us very simply that Jesus loved Martha, and her sister, and Lazarus. But the shadow of death has now fallen upon that home. Lazarus is dead. In the hour of his illness the sisters had sent a message to the Master, yet Jesus had not hurried to that scene of anxiety. He made His way there with a strange and irritating leisureliness. When He arrived it was too late. Lazarus is dead. Martha greets Jesus with a word which is repeated afterwards by Mary: "Lord, if thou hadst been here, my brother had not died." The greeting is a reproach, and such words might have been addressed to a doctor who had failed to turn up in time. But reproachful though they are, these words also suggest a strange faith. This calamity would not have befallen us if Thou hadst been here! It is a naive attitude, nearer the truth than might at first appear. Surely it is a right instinct which prompts Martha to believe that everything is all right when He is present. Consider this saying, then, first as a word of reproach concerning the absence of the Lord. If Thou hadst been here! But you were not here!

Many people today, if they spoke frankly, would confess to grave suspicions concerning the absence of God. Lord, if Thou hadst been—in Poland, Norway, Holland, Belgium! These places have been the scene of horrible tragedy. There has been bloodshed, misery. Surely it could not have happened if God had been there? God's in His heaven and all's wrong with the world. A few days ago an anxious mother, whose boy, like many others, is caught up in the machinery of war, told me she had begun to doubt whether there is a God at all. You see men do not easily reconcile the presence of God with tragic happenings. This is nothing new. Some have always either doubted or disbelieved God in times of adversity. Even men of faith have suspected the absence of God, or have been puzzled because He seemed to be so inert. In ancient times they asked: "How long, O Lord, shall the adversary reproach? Shall the enemy blaspheme Thy name for ever? Why drawest Thou back Thy hand?" The Psalmist, when speaking of the tyranny of his enemies, cried with impatience: "Lord, how long wilt Thou look on?" Throughout the ages, dur-

ing dark days, men have wondered whether the Lord had forgotten to be gracious. Today, men who say in their heart that there is no God, speak to those of us who claim to be His messenger, and our experience is like that of the old writer who said: "They continually say unto me: Where is thy God?"

All this is but the attitude of a Martha, who in sorrow's lone hour cried: "Lord, if Thou hadst been here, my brother had not died." It is the mistaken notion that God must be absent in times of trouble, or that the trouble itself is an indication of the indifference of God. But the reality of God is not brought into question simply because we can claim no exemption from the slings and arrows of outrageous fortune. In His death agony Jesus was taunted: "He, trusteth on God. Let Him save him now." Perhaps the disciples might have whispered: "God, if Thou hadst been here, our Master had not died." But we know that God was present. He is present always, but especially in the hour of calamity. It is a dangerous lie which declares that we are nearer God's heart in a garden than anywhere else on earth. God is present amid the scene of beauty, for He is beauty. But He is still more completely present in the area of man's sordid sin, for He is love. The cross shows us that God is neither absent nor an idle spectator of man's sufferings. He is a sharer of them, and in all our afflictions He is afflicted. If your heart aches for the innocent people who now suffer so terribly, how much deeper is the concern of God, who is all compassion?

A modern writer speaks of God as the great absentee. But God is never absent, and is never inert. He is everywhere, and although tragedy may overtake us we cannot truthfully say, in reproach: "Lord, if Thou hadst been here . . ." He is here all the time.

But Martha's word to Jesus is not merely an implied reproach. It contains a hint of strange faith. She had not reasoned it out, had not formulated any clear philosophy, but evidently she had a childlike trust that if He had been there earlier everything would have been all right. She was not mistaken. There is a prayer which begins: "O Thou, whose presence solves all problems." Yes, but that does not mean His presence in the world, but in the heart. "Lord, if Thou hadst been in Germany!" But He was there. Alas, in the world does not mean in the heart. God is absent—from the soul which shuts Him out. If any man will not open the door I must stand outside, waiting, waiting, waiting. I must wait and plead until he see the utter reasonableness of My appeal. I must go on knocking until he lets Me in. Meanwhile, while man continues to refuse admission to God, there is a law at work, inexorable. It applies to nations. "For the nation and the kingdom that will not serve Thee shall perish." It speaks to the individual: "Whatsoever a man soweth that shall he also reap." Wherever there is godlessness there you always find desolation. Jesus, in His great lament over Jerusalem, cried: "Behold, your house is left unto you desolate." How strong is our conviction that if Christ had been in the heart this war would have been avoided? Do we really believe that a response to God, as seen in Jesus, alone can bring us out of chaos? The

plain truth is that Jesus, His way of life, His way of love, is inevitable. There is no other way. The present world situation is an eloquent though ghastly comment on the madness of trying to ignore the gospel of redemption. Life will only work His way. Lord, if Thou hadst been here, in every heart, then our brothers and sisters in the devastated places of our continent would have known joy, and peace, and happiness, instead of meeting with an unspeakable brutality.

Notice a further word that Martha spoke, however. She said: "And even now." The past is gone beyond recall. This is not the time for vain regrets. The sins of men are now having their dire consequences. It is not the absence of God from His world which is responsible, but His enforced absence from men's hearts. It is no use wishing that God had arranged life differently; the fact is He left us free to choose between good and evil. In His wisdom He refused to compel man's obedience and to force him to love his Maker. Man's misuse of his freedom has tragic results, but God is sharing in the tragedy. He suffers, but is an ever-present help in time of trouble. The thing to do is to say with Martha: "And even now." We can help to bring about a world in which our brothers shall not die, crushed by the machinery of brutal warfare.

In this connection, suffer a plain and personal word to you all. Beware of talking, and thinking as if this war is the only evil we have known. For many it spells death, but there are worse things than death. Our selfishness has made life difficult for others. We have been lukewarm about our religion and cannot afford, therefore, to say too much about the irreligion of the masses. Before ever the name of Hitler was unhappily familiar to the world there were many evils we were not eager to fight. There was (and is) the degrading habit of drink, with all its attendant vices, and every church member who boasts of his broad-minded views, and takes his occasional glass of sherry, has helped to keep that trade going. There has been the shameful business of prostitution rampant in all our big cities. There have been injustices in our industrial life. There has been the heartache of unemployment. What have we ever done to help stamp out these hinderances to a full life? All spring from one basic fact concerning man's nature—that he is a sinner who needs redemption. "Lord, if Thou hadst been here, in the heart!"

Have we courage to face the challenge of the gospel ourselves? It is so easy to speak bitterly of Hitler while we are precisely like that brutal dictator, on a smaller scale, at home, at work, aye, and even in church. What sins have dominion over us? Martha lamented that Jesus had not arrived sooner. But He came, and the sequel was that Lazarus was called back from the grave. We may have delayed God's coming fully into our own life, but even now we, too, can be raised from the death of sin unto the life of righteousness.

So, men and women, hold on to your faith in God. He is only absent from the heart which shuts Him out. But He does share in all the sorrow of these bitter days. He wills, and waits, to redeem all mankind. Only when He has redeemed us because we have been eager to allow Him to take command of every part of our life, only then can we honestly pray for the redemption of the whole world of men, and the bringing in of a new world order.

—The Christian World.

CONFERENCE NEWS AND PERSONALS

Mrs. W. C. Resor, formerly of Monroe, La., has moved to 3418 Washington St., Vicksburg, Miss., according to a request for a change of address. We appreciate her interest in the Advocate.

Mrs. G. W. Griffin, mother of Mrs. Sam Dunbar, in New Orleans, will spend the winter at 1017 North, West Sreet, Jackson, Miss., and she requests that her paper be sent to her at this new address.

Rev. Tinsley B. Thrower reports that Grenada Methodism is closing a good year. There have been fifty-eight additions to the church, and church school interest and attendance have increased to a marked degree.

Mr. W. S. Holmes, of Baton Rouge, La., paid the Advocate office a brief call on last Friday. We appreciate the fact that he always remembers us when he is in the city, and no man is more welcome than he.

Bishop G. Bromley Oxnam, Secretary of the Council of Bishops, has announced a change in the date and meeting place of the council. According to the plan now it will meet at the Dennis Hotel, in Atlantic City, N. J., on Tuesday, December 3.

Rev. J. H. Morrow, pastor at Forest, Miss., says that he expects to report in full all askings of his church at the forthcoming session of the Conference. Twenty-eight members have been added to the church during the year, ten of them by baptism.

Rev. M. D. Felder, who has been at Pine Grove, La., requests the change of his paper to Holden, La. No explanation of the change is given, and we are not familiar enough with the location to suggest the occasion of the residence change.

Mrs. Rubye Mason McGrew, of Rt. 1, Star, Miss., says that she has been a constant reader of this paper for more than thirty years, and we are glad to note that she does not propose to spoil that splendid record.

Rev. L. M. Sharp, writing for Gloster and Crosby charge, says that he expects to close out the year in fine shape. He evidently is happy in his work and his own mental attitude will doubtless greatly influence the response of his people.

Rev. W. M. Sullivan, pastor at Benton, Miss., who has been one of the finest friends that any paper ever had, will retire at the forthcoming session of his conference in Meridian, and in concluding a long and remarkable ministry is the characteristic word, "I will have some renewals."

Rev. J. O. Ware has been busy during the year with a church-building program at Picayune, Miss., but as Conference approaches he bestirs himself to gather up the loose ends of work which had to be deferred for a time on account of more pressing matters.

We regret to learn that Judge and Mrs. R. W. Oglesby, of Winnfield, La., were in a serious car accident somewhere in Mississippi on September 16. They were both quite severely injured, but their lives were miraculously saved, for which we are sincerely grateful.

Rev. Gilbert Oliver, pastor at Mayersville, Miss., says that in the recent report on Benevolences for the Mississippi Conference, no payment was credited to his charge, which was probably due to the lateness of

his remittance. The charge has remitted since the report, however, \$60.05. Bro. Oliver asks that this statement be made for him.

Rev. L. T. Nelson says that Homewood charge is not making as good financial showing as last year on account of two disastrous crop failures in succession. In spite of adverse circumstances, however, he feels that the charge is making progress. It is well organized throughout both as to churches and the entire charge.

Dr. L. P. Wasson, district superintendent of Columbus, Miss., reports a fine meeting with the preachers and their wives at Old South Union Campground recently. It is the custom of Dr. Wasson to entertain his preachers and their wives there each year. Dr. Wasson also says that he faces a most disheartening condition throughout the district.

Mrs. Lottie W. Reeves, Oak Grove, La., who is a kinswoman of the late Dr. W. C. Black, one-time editor of the Advocate, is true to the Methodist succession in her devotion to the paper. She has not only maintained an interest in the paper through the years, but has had it sent to a friend when she herself had access to another copy of the paper.

Friends of Rev. Andrew Gallman, who was injured in an automobile accident recently, will be glad to learn that he has been able to return to the Seminary at Wilmore, Ky. It will probably be some time before he will be fully restored, but he feels that he will be able to carry on his work which he hopes to do without hurt to himself.

Rev. W. H. Saunders, retired member of the Mississippi Conference, living at Crystal Springs, says that barring his deafness and his age, he is entirely normal. He has a good little farm and a comfortable home and all his children are well situated. And to these personal pleasures is added the joy of an active pastor, a good preacher who is in favor with his people.

The Presbyterian Church, U. S. A., is making remarkable progress in the campaign to raise ten million dollars as a Sesquicentennial Fund for Christian education. The Board of Christian Education, at its meeting in Philadelphia recently, announced \$8,333,000 in gifts and pledges with the celebration of Sesquicentennial Sunday in 4,186 churches still almost two weeks away.

Rev. and Mrs. J. J. Rasmussen, of Mansfield, La., have had an experience of great gladness mixed with profound sorrow. About two weeks ago a baby girl was born to them, and into this experience of gladness

came the report that Bro. Rasmussen's father had died in Hamburg, Germany, on September 2. His death was occasioned by natural causes. We are glad to know that mother and baby are both doing well, and we share with Bro. Rasmussen the hour of sorrow which has come to him.

Mrs. Stuart, widow of Dr. George R. Stuart, who was well known throughout the Methodist church and as well beloved, joined her husband in the celestial home on September 15. In the going of Mrs. Stuart many friends of Dr. Stuart who had known and enjoyed his wholesome humor and appreciated his genial personality, will feel a twinge of sorrow. It is another evidence of our mortality which inspires a look toward the heavenly home and that immortality without which life ends in disaster. She died in Birmingham, Alabama, where her husband had a long and effective pastorate at First Church.

Volume 1, No. 2, of *The Church Times*, a new eight-page "Weekly Journal of Religious News," published by Presbyterian Colleagues, Inc., New York, has been received at the Advocate office. This news journal, issued in tabloid form, at \$2 a year, is in connection with the *Presbyterian Tribune*, which has been enlarged to forty pages and will be issued monthly instead of twice a month. These two publications of the Presbyterian Church, U. S. A., are intended to be complementary and in no sense competitive. *The Church Times* will carry the news of the churches and the religious world, and *The Tribune* will deal with the larger phases of religious life.

NORTH MISSISSIPPI COMMITTEE ON CONFERENCE RELATIONS

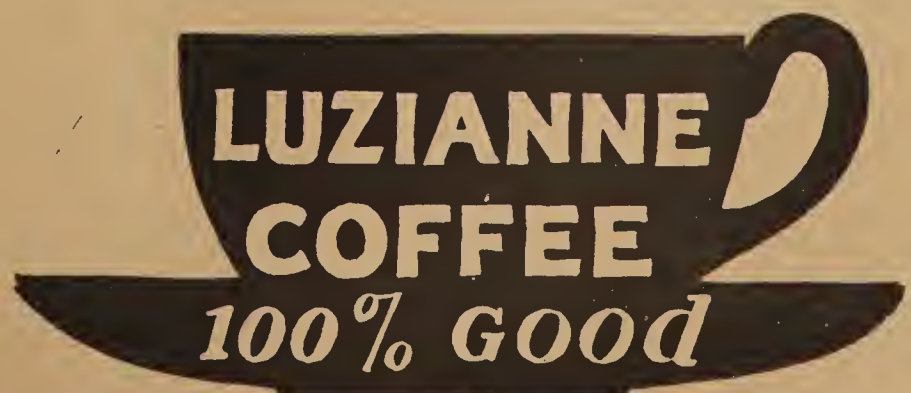
The Committee on Conference Relations and Ministerial Qualifications for the North Mississippi Conference will meet November 6, at 2 p. m., in Columbus. All matters pertaining to admissions will be handled then. Matters referred by the Conference will be passed on later.

W. A. TYSON,
Chairman.

NOTICE TO THE PASTORS OF THE MISSISSIPPI CONFERENCE!

Pastors' Annual Conference Statistical Report blanks will reach you at once. A work sheet containing some instructions is included.

All reports must be made on the new forms. Make a careful study of these new forms. If any questions remain ask your



superintendent or write me.

Please mail me direct tables one and two so as to reach me by November 3rd. Have table three ready to hand in the first day of the Conference.

A. W. WILSON.

Lorman, Miss.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee of the Advocate met in the office, in New Orleans, on October 10th, with all members present except Dr. A. T. McIlwain, who had been called to Kentucky on some other important matters concerning the Board of Pensions.

The report of the editor and manager, Dr. W. L. Duren, revealed the fact that the year had been hard, due mainly to the uncertain future of the Conference organs, but the future was promising. Notwithstanding the unsettled conditions, the auditor's report showed that we are free from indebtedness and will enter the new year with every assurance of better support and larger success.

Under the new plan, in regard to the General Organ, Louisiana and Mississippi Methodism needs the New Orleans Advocate as never before. We commend the General Organ of the church to our constituency, but we must have their support for the Conference organ that gives us Conference news and whose editor understands the peculiar problems of this section better than one so far removed.

Resolutions congratulating the editor and manager, Dr. W. L. Duren, for the editorial work and financial management were expressed by the members of the committee.

V. C. CURTIS,
Secretary.

TO CHAIRMEN OF BOARDS, COMMISSIONS AND COMMITTEES OF THE LOUISIANA ANNUAL CONFERENCE

The Bishop and Cabinet have instructed me to say to you that all chairmen, with their respective boards, commissions and committees, will serve at the coming session of the conference and until the new boards, commissions and committees are set up according to Discipline 1940.

Respectfully,
D. B. RAULINS,
Secretary of the Cabinet.

EDWARDS CHARGE

Rev. Morelle H. Wells says that, although the people of the Edwards charge have faced a serious situation due to the bad crop season, all obligations have been met as they came due, and the church debt has been reduced by \$600, leaving a balance of only \$200 outstanding, and he is hoping to clear that away by the time the Conference meets. This is a worthy record for any year and we sincerely congratulate Bro. Wells and his people.

MINISTERS OF TANGIPAHOA MEET

The Tangipahoa Parish Ministerial Association held its October meeting at the Hammond Methodist Church with a good attendance. After a discussion of the government's plan for cooperation with its defense program, the guest speaker, Mr. James Reid, lay evangelist, was introduced.

He spoke of some of his experiences in Guatemala and emphasized the need for preaching, repentance, the transformation of life, and the spiritual power of Christianity. He also played an original arrangement of patriotic music. The next meeting of the Association will be held at Kentwood. After adjournment the group enjoyed a fellowship luncheon.

SECRETARY.

ZONE MINISTERS MEETING, LAFAYETTE

At the October meeting of the ministers of the Lafayette zone the following reports were made by pastors present.

Rev. Virgil Morris reported that Miss Verna Webster, deaconess in charge of the Wesley Foundation at S. L. I., is very popular with the students there and is doing a fine work.

Rev. Fred Flurry, pastor of the Jeanerette charge, reported that the church at Jeanerette has a new roof and has been repaired generally at an expense of \$2,000.

Rev. W. T. Gray reported that new pews have been installed in the Indian Bayou church.

At Pecan Island we had a revival meeting from September 30th to October 1st, with Rev. W. R. Corrigan, from Bell City, doing the preaching. Bro. Corrigan brought some very helpful and inspiring messages to very good crowds, and although there were no additions to the church, everyone was blessed and the church revived.

R. E. WALTON.

ALDRSGATE, NEW ORLEANS

Dear Dr. Duren: You may say that our people at Aldersgate church are conducting a forward-with-Christ program during the week of October 20-27. Visiting ministers from the city have consented to bring messages on each week night, Monday, Tuesday, Wednesday, Thursday and Friday, at 7:45 p. m.

A celebration and dedicatory service of the new pews will take place on the closing night. WM. B. VAN VALKENBURGH.

REV. W. H. WALLACE TRANSFERRED

News notice in the Times Picayune of Monday carries the announcement that Rev. W. H. Wallace, Jr., who for the past seven years has served as pastor of First Church, New Orleans, is being transferred to Corpus Christi, Texas. Bro. Wallace has done a splendid work at First Church, having paid a debt of long standing on the church building and a considerable debt on the parsonage. Corpus Christi is a splendid little city of something like 30,000 people, and the church to which Bro. Wallace goes is in every way a delightful congregation. Bro. Wallace leaves many friends in First Church who will follow his career in the years to come with sincere interest.

REV. CHAS. A. SPRAGINS TRANSFERRED

My Dear Dr. Duren: I returned this week from Texas, where I was called by the death of my brother, Rev. C. A. Spragins. Charles died Tuesday morning, October 15, and was buried in Wichita Falls, Wednesday, at 2:30 p. m. A great number of his friends, both preachers and laymen, were present at his burial. Bishop John M. Moore and Bishop Hiram A. Boaz spoke comforting

words concerning his worth and ministry.

Charles and I joined the North Mississippi Conference in 1893. The Conference was held at First Church, Columbus. He transferred to Texas in 1897, and was a member of the North Texas Conference from then to the time of his death. His going has left me very lonely. I am the only surviving member of a large and happy family. "Here we have no continuing city, but we seek one to come."

Your friend,

HAL S. SPRAGINS.

Note: This personal letter speaks more eloquently of the sorrow of our friend than anything we might say.—Editor.

OXFORD-HOLLY SPRINGS YOUNG PEOPLE'S UNION

The Oxford-Holly Springs Young People's Union met in Abbeville, Thursday, Oct. 17, with about fifty in attendance. The program on "Evangelism," rendered by the Abbeville young people was most helpful. Miss Jean Sealy, of Abbeville, was leader.

The worship was begun by young people singing "The Kingdom Coming." Prayer was led by Bro. J. A. George, of Oxford, and the scripture was read by Robert Mecklin, of Abbeville. After the singing of "I Love to Tell the Story," Miss Martha Sealy, of Abbeville, gave a most interesting and challenging paper on "Evangelism for Young People." She emphasized the privilege of winning a lost soul to Christ. It isn't a mere duty of a Christian to tell others of the saving power of Jesus Christ, but a privilege. Jesus paid it all, and we owe all to Him. Miss Fannie Fae Sloan, of Abbeville, told of the "Method of Personal Evangelism"—the ways in which we might win others to Christ. We can invite them to Church School, League, etc.

Rev. Torrence Maxey, of Waterford, president of the Oxford-Holly Springs Union, held a short business session at which time Waterford young people invited the union to meet there next month.

The Abbeville young people served delightful refreshments, and a good time was enjoyed by all.

NOTICE—EAST END, MERIDIAN

"East End Methodist church, Meridian, Miss., is host to the Mississippi Annual Conference during its 1940 session, November 13-17, inclusive. This being East End's Semi-Centennial year, it is with a great deal of pleasure that the church is making extensive plans to entertain the Conference royally.

"The large number of preachers and delegates, who are members of the Conference now, necessitates the church limiting the number whom it will entertain to only those who are members of the Conference. Everybody in Meridian is showing a wonderful spirit of cooperation from all the Methodist churches and other denominations as well.

"While the church is not having any great deal of trouble in securing enough homes for the delegates to the Conference, it is foreseen that it is going to take practically all the homes that can be secured to entertain the 370 odd delegates who will be in attendance upon the Conference. So that is the reason why the church is taking this means to say that no persons can be entertained by East End church during the Conference session except delegates to the Conference.

"The church, however, has arranged the following rates for persons who are not delegates and desire to attend the Confer-

ence: Lodging in rooming houses, \$1 to \$1.50; lodging in hotels, \$1 to \$2.50 per person. The meals can be secured for most any price an individual wishes to pay either in boarding houses, cafes or cafeterias.

"The host-pastor, Rev. T. O. Prewitt, will be glad to make reservations for anyone on the above terms. His address is 1612 15th St., Meridian, Miss."

ANGELS

Angels are God's messengers. A race of spiritual beings of a nature exalted far above that of man, whose office is to do God's service in heaven, and by His appointment, to incur and defend men on earth.—"Bible Encyclopaedia."

There are many instances in the Bible where angels were sent to earth on God's errands. An angel led the apostle Peter from prison through locked doors, to a place of safety. (Acts 12:7).

An angel was sent to trouble the water in a pool that the sick ones might step in and be healed.

We find in Hebrews 13:2: Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

God tells us, "He will give His angels charge over thee to keep thee in all thy ways, lest thou dash thy foot against a stone." Psalms 91:11, 12.

What a blessed thought to know our Father sends His angels to guide our footsteps through this turbulent world.

We may wonder if our guardian angel could be a loved one passed on before. They are said to be very beautiful, their apparel white like snow.

Could we see them, what a change would possess our very souls! We would feel safer knowing they were there to help us. But we cannot always feel safe for the Bible tells us we have many adversaries. And that Satan, our adversary, is as a roaring lion, walking about seeking whom he may devour. Peter 5:8.

But we may find comfort in the following scripture:

The angel of the Lord encampeth round about them that fear Him and delivereth them. Psalms 31:7.

MRS. E. W. SOREY.

MINISTERS AND LAYMEN OF BROOKHAVEN DISTRICT MEET

The ministers and laymen of the Brookhaven District met at Wesson on Thursday, October 17, for the purpose of reviewing the work of the year and to make plans for closing the year's work.

The meeting was called to order at 10 o'clock. Rev. R. H. Clegg, district superintendent, was in charge. Bro. G. Elliot Jones, conducting the devotional service, brought a brief and appropriate message on "The Meaning of Love."

The presence of Revs. Seth Granberry and I. H. Sells was acknowledged by the Chair. Brother Sells was then requested to speak to the meeting in behalf of the work of the Board of Christian Education of the Conference. This he did, bringing his message in the earnestness that is characteristic of his spirit. The items which he stressed the most were the Missionary Offering of the Church, Church School Day and work among the young people. In line with his work in the educational field, Bro. Sells asked the meeting for a free-will offering for the benefit of the Wesley Foundation work on the campus of the Copiah-

Lincoln Junior College. This offering was received.

The Chair announced that the district would be divided into four groups which would meet immediately following the dinner hour, for the purpose of discussing the year's work and the formation of plans necessary to close out the year in an acceptable way. Revs. H. C. Castles, J. L. Carter, Roy Wolfe and J. Henderson Jolly were asked to serve as captains of the various groups.

The Chair requested Rev. J. B. Cain to make a statement concerning the special Missionary Offering that is to be received on the fourth Sunday, October 27th, of this month. Brother Cain emphasized the importance of this offering and stated that same was to be remitted to the Conference treasurer, and that each charge would receive credit for same on the General and Conference Claims.

Rev. R. H. Clegg called attention to some pamphlets and the Annual Conference report blanks which were to be distributed during the day. He also furnished each pastor with a condensed report blank that was to be filled out and placed in his hands at the seat of the Annual Conference.

Mrs. C. E. Mullins, of Bude, Miss., was introduced to the meeting and spoke in behalf of the work of the Woman's Society for Christian Service in the district. The request for the continued cooperation of the churches of the district in this fine work was made.

The pastor-host, Rev. H. L. Daniels, was presented to the meeting, and he stated that Wesson was glad to have the meeting in their church, that lunch would be served on the lawn, and urged one and all to remain for lunch.

The Rev. J. L. Carter announced the District Stewards rally to be held at the Centenary church in McComb, on the evenings of October 27, 28 and 29. Dr. G. L. Morelock will be the principal speaker. All pastors were urged to encourage every steward to attend.

Rev. Roy Wolfe, who was to bring the message of the morning, read as the Scripture the sixth chapter of Amos. The girls' quartette from the Copiah-Lincoln Junior College favored the meeting with a special number, after which Bro. Wolfe chose for a text, "Woe unto them that are at ease in Zion and trust in the mountains of Samaria." His message was both inspiring and challenging.

Rev. R. H. Clegg called the meeting to order at 1:30, and Rev. Frank Casey read from the 17th chapter of the Gospel of St. John, the 15th and 16th verses, and made appropriate remarks.

Brother Curtis Youngblood, district lay leader, was presented and brought a challenging message on the work of the Layman in the Church. He called upon the ministry to use all their power to arouse the laymen to the responsibility and privilege that are theirs for advancing the cause of Christ.

Rev. Roy Wolfe requested that the pastors report to him the number of missionary books they had sold this year and to also report as to how many missionary schools had been held on their work. The attention of the ministers was also called to the program of mission activity as outlined in the Discipline of 1940.

Rev. J. L. Carter led the meeting in a study of the section on membership as given in the Discipline of 1940. This proved to be an interesting and helpful study.

The various groups which met during the noon hour, reported on their findings and

plans. And though the note of assured victory in closing out the year financially was not so strong, yet a spirit of optimism prevailed.

The Rev. J. B. Cain led the meeting in a study of the section of the new Discipline on the work of the quarterly conference. A number of changes in this area were presented in the study which proved to be interesting as well as instructive.

The Rev. J. B. Shearer spoke in appreciation of Bro. Clegg's efforts in behalf of the day's program and of the hospitality of the good people of Wesson. The meeting signifying its agreement in these things stood in token of their appreciation.

The Rev. Mr. Clegg spoke to the group, urging that all return to their respective works and put forth their best efforts to meet the challenge of closing out the year's work, and urged that even as the people worked for all to be earnest in prayer for God's help and guidance.

F. E. DEMENT, JR.,
Secretary.

WISE OR OTHERWISE

By Rev. James H. Felts

The size of your salary is not so important as the way you spend it.

The man who is "dead and don't know it" may be a good sleeper, but who waits him for a bedfellow?

He was singing over the radio: "Come where my love lies dreaming." One imagined by the tone of his voice that his love was having a nightmare.

When a woman who can "start her tongue wagging and go off and leave it for hours at a stretch" gets after a man, hunting the tall timber is practical.

Economy is the art of laying a good financial foundation without penuriousness.

Begin and end your services on time, brother preacher, or be deaf to justified criticism and diminishing congregations.

Runts are pigs or persons that get poorer the more they are fed.

I seriously doubt if either church or ministry is helped by multitudinous honorary bestowments.

"Some preachers remind me of a little dog with a tin can tied to his tail. The faster he runs the faster he has to run, till, if he runs faster it will kill him, if he stops it will break his neck."—A retired Bishop.

Bedizened females remind one of a ten cent store in full blast.

The Minnesota woman who had 429 dresses and "nothing to wear," was not so hot. There is not enough cloth in such dresses to make much difference, anyway.

The man who is late because of indifference is guilty of gross impoliteness.

True or false? Science has been and is a greater blessing than curse?

Democracy shall attain the ideal when opportunity is equal unto all men, according to theirs talents, and equal protection afforded to all.—Leon C. Phillips, Governor of Oklahoma.

A woman, whom we take to be a Methodist, sent us a joke for publication. It was addressed to the "Associated Advocate." We wonder if the joke wasn't on us. Anyhow, we received the card although it had no street address.

THE CHURCH PEW

REPORT OF THE TREASURER,
NORTH MISSISSIPPI

Aberdeen District		
	Amount Assessed	Amount Paid
Aberdeen	\$ 600.00	
Algoma	70.00	
Amory	1,000.00	\$ 100.00
Becker	160.00	39.93
Buena Vista	120.00	120.00
Calhoun City	150.00	76.92
Coffeeville	200.00	
Derma	80.00	
Grenewood Springs	120.00	96.00
Houlka	176.00	
Houston	331.00	110.00
Mooreville	150.00	
Nettleton	250.00	
Okolona	300.00	100.00
Paris	50.00	5.00
Pittsboro and Bruce	100.00	
Pontotoc	125.00	
Frairie, Strong, Ham	145.00	14.80
Randolph	50.00	22.85
Salem and Friendship	100.00	
Shannon	200.00	
Smithville	155.00	
Toccopola	110.00	
Tremont	80.00	34.90
Tupelo	1,660.00	375.15
Vardaman	75.00	
Verona	220.00	200.00
Water Valley, 1st Ch.	600.00	
Water Valley, Main	130.00	50.00
Woodland	115.00	
TOTAL	\$7,622.00	\$1,345.55

Columbus District		
Ackerman	\$ 150.00	\$ 100.00
Artesia	200.00	79.00
Bellefontaine	50.00	
Brooksville	100.00	
Caledonia	200.00	
Chester	100.00	23.30
Columbus, 1st Church	1,400.00	500.00
Columbus, Central	100.00	100.00
Crawford and Mayhew	100.00	
Durant	300.00	
Ethel	210.00	5.00
Eupora	160.00	
Kilmichael	180.00	
Kosciusko	786.00	586.00
Kosciusko Circuit	125.00	50.50
Longview and Cedar B.	150.00	52.00
Louisville	325.00	
Louisville Circuit	100.00	
Macon Station	500.00	
Macon Circuit	100.00	
Mathiston and Mabel	150.00	150.00
Noxapater	150.00	
Sallis	150.00	82.00
Rock Hill	75.00	
Shuqualak	170.00	30.00
Starkville	1,000.00	
Sturgis	100.00	100.00
Weir and McCool	140.00	
West Point	350.00	
TOTAL	\$7,621.00	\$1,857.80

Corinth District		
Abbeville	\$ 80.00	\$ 67.50
Ashland	155.00	3.00
Baldwyn	100.00	50.00
Belmont	120.00	60.00
Blue Mountain	70.00	66.90

Booneville	300.00	
Booneville-Wheeler	100.00	10.00
Burnsville	50.00	
Chalybeate	200.00	60.00
Corinth, 1st Church	1,250.00	
Corinth, South Side	65.00	
Corinth, West Side	160.00	50.00
Dumas	100.00	14.00
Fulton	100.00	
Golden Hill	25.00	10.00
Guntown-Salttillo	150.00	45.00
Hickory Flat	75.00	
Holly Springs	660.00	
Iuka	500.00	
Iuka Circuit	137.00	48.94
Kossuth	100.00	
Lowery	25.00	
Mantachie	100.00	
Marietta	36.00	12.77
Myrtle	150.00	54.00
New Albany	1,278.00	450.00
New Albany Circuit	200.00	
Oxford-University	800.00	78.00
Potts Camp	83.00	
Rienzi	200.00	7.50
Ripley	649.00	
Rocky Springs	25.00	2.50
Sherman	104.00	
Tishomingo	85.00	42.50
Waterford	60.00	
TOTAL	\$8,292.00	\$1,232.61

Greenville District		
Arcola and Murphy	\$ 140.00	
Boyle and Pace	225.00	
Clarksdale	1,800.00	\$1,800.00
Cleveland	1,165.00	
Coahoma and Jonestown	368.00	
Dubbs	100.00	
Dublin and Mattson	100.00	
Duncan and Alligator	370.00	
Frairs Point and Lyon	275.00	
Glen Allen and Winter	265.00	
Greenville	1,350.00	
Gunnison and Hillhouse	100.00	
Hollandale	400.00	
Indianola	900.00	150.00
Leland	400.00	
Lula and Dundee	250.00	
Merigold and Sherard	300.00	
Rosedale and Benoit	300.00	
Shaw and Litton	300.00	
Shelby	484.00	
Tunica	553.00	550.00
TOTAL	\$10,145.00	\$2,500.00

Greenwood District		
Acona	\$ 75.00	\$ 75.00
Belzoni	500.00	
Black Hawk	120.00	25.00
Carrollton	330.00	
Drew	400.00	
Duck Hill	150.00	
Ebenezer	150.00	
Greenwood, First Ch.	1,800.00	
Itta Bena	500.00	
Inverness and Isola	250.00	
Isola Circuit	25.00	
Lexington	500.00	
Minter City and G.	300.00	
Moorhead	200.00	
Pickens and Goodman	165.00	
Poplar Creek	100.00	
Ruleville	350.00	
Schlater and Cruger	350.00	
Sunflower and Dodds	385.00	134.35

Swifttown	120.00	
Sidon, Price M. and P.	110.00	10.00
Tchula	350.00	
Vaiden and West	300.00	55.00
Webb and Sumner	110.00	40.00
Winona Station	600.00	
Winona Circuit	50.00	50.00
TOTAL	\$8,290.00	\$389.35

Sardis-Grenada District		
Arkabutla	\$ 105.00	
Batesville	175.00	
Byhalia	400.00	\$ 190.00
Charleston	300.00	
Cockrum	200.00	
Coldwater	325.00	20.00
Como	500.00	
Courtland	110.00	
Crenshaw and Sledge	295.00	68.75
Grenada	500.00	100.00
Hernando	400.00	400.00
Horn Lake	185.00	
Holcomb	200.00	38.00
Lake Cormorant	155.00	55.00
Lambert and Crowder	350.00	65.00
Longtown	110.00	10.00
Marks-Belen-Darling	210.00	
Mount Pleasant	100.00	
Oakland	200.00	
Olive Branch	259.00	16.00
Pleasant Hill	125.00	
Red Banks	177.00	80.00
Sardis Circuit	125.00	
Sardis	500.00	500.00
Senatobia	250.00	
Shuford	110.00	
Tutwiler	200.00	100.10
Tyro	100.00	
TOTAL	\$6,666.00	\$1,642.85

J. H. JOHNSON,
Treasurer.

A NEWSPAPER MAN'S TRIBUTE
TO THE RELIGIOUS PRESS

By William T. Ellis
Foreign and war correspondent; newspaper
syndicate writer

For nearly half a century, my life has been chiefly devoted to reading and writing. My calling has made me an addict to secular periodical literature; yet every week I have also perused carefully several religious papers.

Now, looking back, I want to bear tribute to the value of these religious publications. They have been a large part of my education. Through them I have got a continuous picture of life in its more serious aspects. They have kept me au courant with the religious movements of the world. Their editorial and contributed articles, their quotations from the wise of all ages, and their good poetry, have entered largely into my literary inheritance.

Best of all, the religious press has continually fertilized my spiritual life, giving me a ceaseless awareness of the things of God. Without the corrective of these to my constant newspaper reading, I am sure that my own outlook would have been materialized and distorted. Times beyond count I have met God in the pages of the religious press.

"Mother," said the small boy, pointing to the big Bible in the case in the front room, "is this God's book?"

"Yes, dear."
"Then don't you think we had better send it back to God? We never use it."—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

All Methodist women of the Southland loved and appreciated Miss Estelle Haskin, who had been so untiring in her efforts to give to us the very best literature possible. For this reason I give in full Mrs. Perry's letter to the Council members, telling of the intimate details of her passing:

"It is with a sense of the common sorrow that is ours in the loss of our dear friend and co-laborer that I am writing this morning. No doubt you are anxious to know something more of her going than was in the press.

"A group of us had been called to New York for a number of important committee meetings, and on Tuesday, Sept. 17th, the Executive Committee of the Woman's Division met. It was a profitable, busy day. That afternoon Miss Haskin gave her report. In the presentation of it she was at her best—sparkling with clever remarks and happy expressions. When the meeting adjourned she asked Mrs. Downs to go to the hotel in a taxi with her, saying she was not feeling well, though she was not suffering any severe pain. Upon arrival at the hotel they went at once to Miss Haskin's room and she lay down, asking Mrs. Downs to get her some soda. When the bell-boy seemed long in coming Mrs. Downs went down to see about it. In a very few minutes she returned to find Miss Haskin was gone. She immediately summoned the house physician and he pronounced the cause thrombosis.

"The undertaker of the St. Bartholomew Community Episcopal Cathedral, and one recommended by Dr. Sockman's church as their undertaker, was placed in charge of arrangements. He is a Methodist, and if we had been his long-time friends he could not have been more sympathetic and tender. Miss Howell talked with Mrs. Hunter, Miss Haskin's sister, at Greensboro, N. C. It was decided that the friends who would be leaving Thursday afternoon would take the remains to Nashville, Mrs. Hunter would meet them there, and the funeral would be held in Wightman Chapel and the interment would be in the beautiful Memorial Park on the Board of Missions lot, where Miss Lockie Rankin sleeps. Mrs. Downs and Miss Howell accompanied the remains, and others of our group who could do so reached Nashville in time for the funeral Saturday morning. An important meeting of the Ewha College Committee in New York on Friday made it necessary for me to remain there. This is a source of regret to me.

"On Thursday morning a group of us went to pay our tribute of love and to stand by her side with bowed heads in tender remembrance for you. She was lying in a soft gray casket in a beautiful little chapel of the Cathedral with flowers about the casket. We went from there to the Methodist Book Concern for the meeting of the Executive Committee of the Board of Missions and Church Extension. The opening service of that meeting was a brief, impressive memorial service, conducted by Bishop Arthur Moore. While this has been a severe shock to us all there are many things to give comfort. She was with a group of friends who are among her most intimate associates. She was "about her Father's business," and

peacefully slipped into another room where she will continue to serve Him. I can pray for none of us a happier going than was hers.

"Affectionately,
"CLARA T. PERRY."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The passing of Miss Myrtle Pollard to her eternal rest and reward in the Marguerza Hospital, Monterrey, Mexico, September 17, brought to a close the earthly career of one of our most consecrated and useful missionaries.

In spite of the fact that she had not enjoyed good health during the past several years, the news of her untimely death came as a distinct shock to her family and wide circle of friends. In her going the church and the cause of missions has sustained a great loss.

In this brief sketch it is not our purpose to give a full appraisal of such a noble life, but to try in some fashion to call attention to the splendid service she rendered, and to some of the fine qualities which were so beautifully blended into her Christian character.

Miss Pollard was born near Batesville, Miss., in November, 1896. She was graduated from the Batesville High School in 1913. In 1917 she was graduated from Mississippi State College for Women. In 1928 she received the Master of Arts Degree from Scarritt College.

In April, 1921, she was consecrated in Richmond, Virginia, as a missionary, and in the same year went forth from her church to serve in Mexico. To Mexico she gave nineteen years of faithful ministry in Colegio Palmore, Chihuahua; Institute MacDonnell, Durango; Colegio Progreso, Parra; Centro Social and Girls Dormitory, Monterrey.

Dates and places are so futile in expressing the full measure of love and devotion so freely poured forth from the life of this missionary of Christ upon the people of Mexico, as she served them in her manifold ministry. Like her Master, she loved the poor and unfortunate, and spent much of her time with them in the rural areas, learning and sharing their hardships, helping them solve their problems, and in giving to them more of the abundant life of Christ. A host of men and women in Mexico will some day stand up and call Miss Pollard "blessed," for helping so many boys and girls in their struggle for an education. Through these leaders Christian homes and communities have been established, and the roots of the Christian Church have been planted deep in the soil of hungry hearts in one of our most important Latin American missions.

What was the secret of such a beautiful, fruitful life? Miss Pollard answered this question some years ago when she said, "The supreme desire of my life is to know the love of God more perfectly and to share it with a needy world more fully." Looking back over the years of unselfish, unwearied service which she gave to Mexico—going on in spite of broken health, handicaps and opposition—we know now that it was this dynamic purpose and power which impelled

her to give so freely out of her well-trained mind, her sensitive heart, and her sometimes frail body. She gave all she had in body, mind and spirit—at last her clay—to Mexico.

Absent from us, she yet lives enshrined in the memories of our grateful hearts. Silenced by death, she yet speaks in words like those of one of our great missionary hymns:

"Look from thy sphere of endless day,
O God of mercy and of might;
In pity look on those who stray,
Benighted, in this land of light.

"Send forth thy heralds, Lord to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to thy peaceful fold.

"Send them thy mighty word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart."

MRS. R. P. NEBLETT.
Water Valley, Miss.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Organizational Meeting of the Mississippi Conference Woman's Society of Christian Service

Early on the morning of October 9th, the members of the executive committee of the former Woman's Missionary Society, of the Mississippi Conference, gathered in the Ladies' Class Room, of the Jefferson Street church, in Natchez. There, led by Mrs. E. E. McKeithen, they spent three hours in quiet communion with God—praying for themselves, for their fellow Christians in all the world, for all missionaries, for the war-torn countries, for our nation and its leaders, for the leaders of our church, and, most fervently, for God's guidance in the organizational meeting and in the selection of officers.

It was most fitting that Natchez, "the cradle of Mississippi Methodism," should have been chosen as the place for the organizational meeting of the Conference Woman's Society of Christian Service, and it was genuine Southern hospitality which was extended by each member of the Jefferson Street church and its pastor, Rev. J. L. Neil.

At 1:30 o'clock, Wednesday afternoon, October 9th, Bishop Hoyt M. Dobbs called the meeting to order, and assisted by Rev. Mr. Neil and Rev. H. A. Gatlin, superintendent of the Vicksburg District, conducted the communion service, following the impressive new ritual and closing with a solo, "Lord, Send the Old-Time Power," sung by Mrs. Nellie Neil Cross.

Mrs. W. H. Parman, of Madison, was elected temporary secretary.

After Bishop Dobbs stated the purpose of the organization and the meeting, he said that it is imperative that we re-affirm our faith in God, in Christ, in the Bible, in the church, in a day like this.

The roll was called by districts and delegates answered with the number of charter members of their society.

The report of the Research Committee was read by Mrs. T. H. Fore, and election of officers begun.

Mrs. Paul Arrington, of Waynesboro, was elected president, and Bishop Dobbs presented to her the gavel.

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 27, 1940

By Rev. W. C. Newman

CHRISTIAN MOTIVES FOR ABSTINENCE

Lesson Text: Luke 1:13-16; 4:4;
6:21, 25, 43-45

Golden Text: For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Romans 14:17.

There is, or ought to be, this difference between Christians and any other men—even good men: a Christian makes his decisions, determines his conduct, fixes his moral standards upon one basis alone, Jesus. Not what people think; not what is respectable; not what is permitted by custom and popular opinion; not what one can "get by" with; not even what is harmless—but **what is Christlike!** That is the genuine Christian's guide for living.

Winning God's Approval

It is both a characteristic and an expression of love that one wishes above all else to win the approval of the person loved. That is why Jesus said plainly, "If ye love Me, you will keep My commandments." And that is the supreme desire and obligation of the Christian—"to please God rather than men"; to please God rather than one's self.

But when one accepts this standard of conduct, immediately much confusion about right and wrong is eliminated. For we recognize at once that God has set life on a very high plane, and that in His very nature He abhors anything that cheapens or degrades human life. Surely there is significance for every Christian in the prophecy concerning John, the Baptist, given in our lesson: "He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink." How vastly different is this compliment to John from that which is sometimes given a man or woman today—"He can hold his liquor."

Toward a Larger Self

Dramatic examples of lives wrecked by intemperance or excess can be pointed out in any community. What the casual observer often misses is the many more numerous lives that have never reached the fullness of their power because they have never achieved total abstinence through self-discipline. Everyone recognizes the tragedy of the drunkard; too few recognize the tragedy of lives lessened in their greatness because of half-abstinence.

The chief business of youth is to grow. To grow in ability and character as well as in body. To achieve the very largest self possible. You cannot miss the fact that it was said about both John and Jesus, "He shall be great." Can you imagine either John or Jesus trying to learn how to mix cocktails? They did not become great

through indulgence, but by restraint and growth.

Lop-sided Living

The fatal mistake of all those who claim the right to satisfy their physical appetites is that they give importance to only one side of themselves—the physical. They suppose that man does really live by bread alone. That is, that the only life a man has is in his body, and therefore anything that gives pleasure to the body is good. Thus to put the emphasis on making a living, securing comforts, acquiring fine clothing, laying up treasure in land, or houses, or money, is equally as intemperate as drunkenness. It gives an exaggerated importance to the body to the neglect of the spirit. It is as if one-half of a man should grow, one side of his face, one arm and hand, one leg and foot, while the other half remained the same size and strength as when he was a baby. What a horrible, repulsive, sickening picture of a man that would be! Yet that is exactly what happens when a man indulges his body and starves his spirit.

Defending One's Soul

It is not difficult to recognize dangers to material things. Every one of us is equipped with a fear mechanism that responds instantly and powerfully to bodily dangers. The United States was quick to become alarmed at the possibility of a German world conquest that would engulf our country when we saw Poland, Norway, Belgium and France subdued one after another.

But we are dreadfully slow to recognize dangers that threaten our souls. Naively we play with deadly explosives like alcohol, lust, sensuality, as if we had somehow become so wise as to be shock-proof against them. To all such foolish stupidity Jesus cried in warning, "Woe unto you that laugh now! For you shall weep." Make no mistake about it, that law has never been repealed that declares that the wages of sin is death to the soul. Every man of us needs to catch the wholesome fright of the old hymn:

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

Your Life: Good Fruit or Bad Fruit?

The old idea of every act of a man's life being recorded in a great book to be opened and read at the dreadful day of judgment may have been a too literalistic interpretation of the scriptures. But it is a fundamental and practical truth that each person who lives in the world produces upon the world an influence that is either on the side of goodness, or on the side of evil.

Is it better to do evil than to do good? Then follow the leadership of drinkers, gamblers, roadhouses, "casinos," the brewers and liquor dealers.

Is it better to do good than to do evil? Then follow the leadership of Jesus, the churches, religion.

One thing is certain, you can't follow both. The way of the one is indulgence; the way of the other is abstinence. That, in itself, is sufficient motive for abstinence. **ence.**

DECEMBER ADULT STUDENT ELECTIVE ON COLLEGE YOUTH

Plans and activities of the Methodist Church for meeting the religious needs of its college youth are studied in the elective course for adults which will appear in the December ADULT STUDENT. Consideration will be given to an analysis of the needs of college students, the scope of the Christian Student Movement, the ministry of the church through the pulpit and the local church program, the development on the part of the student of a sense of service and a realization of the significance of church membership. The course was written by the late Dr. W. M. Alexander, former Secretary of the Department of Schools and Colleges of the southern branch of the church, and until his sudden death on October 4, Associate Secretary of the Division of Educational Institutions of the Board of Education. Helps for teachers will appear in the CHURCH SCHOOL MAGAZINE at the same time. Sample copies of the ADULT STUDENT can be secured by writing to Dr. C. A. Bowen, 810 Broadway, Nashville, Tenn.

WHAT WOULD A SWARM OF WORDS BE?

We will have to credit the following to that indefinite entity usually designated as "Exchange."

The Frenchman was disgusted with the English language. "For example," he remarked, "take the word 'crowd.' This means a lot of people. That is easily learned. But a crowd of ships is termed a fleet, while a fleet of sheep is called a flock; on the other hand, a flock of girls is called a bevy, and a bevy of wolves called a gang, while a gang of fish is called a shoal. A shoal of bullocks or buffaloes is called a herd; a herd of soldiers is called a troop; a troop of partridges is called a covey; a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde. A horde of logs is called a heap; a heap of oxen is called a drove; a drove of blackguards is called a mob; a mob of robbers is called a band, and a band of bees is called a swarm!"

A swarm of words must be an essay.

A little girl, who had her first birthday on February 29th, was walking with her aunt in the woods. Suddenly the little four-year-old said: "Oh, Aunt Sis, Oh, Aunt Sis, I found a buzzard." Investigation revealed the fact that she had seen a lizard.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

GOD AND THE NEWSPAPERS

John Wesley used to say, that he read the newspapers to see how the Kingdom of God fared. That is an arresting statement since the newspapers of his times did not "feature" religious news.

Today it is different. In an article by Charles I. Blood on "Thirty Years as a City Editor," the author says that in 1904 a choleric reader telephoned one night and gave him a dressing down, ending up by tearing a copy of his newspaper to bits in front of the mantelpiece.

The irate citizen protested against the newspaper running race track news and snarled, "Why don't you run something uplifting, something from the Bible?"

Instead of laughing the angry subscriber's idea off or treating it with contempt, this city editor took it seriously and on his paper's editorial page next morning there was a verse of carefully selected Scripture.

It proved to be a popular innovation, and daily for more than thirty years Mr. Blood copied down a Biblical verse with a lead pencil for tomorrow's paper. In this way he went through the entire Bible, quoting always from the King James version.

In 1919 a Mr. Reid, a Cincinnati, Ohio layman, thought out a plan of providing a press sheet of suitable quotations from the Bible, furnished free for the daily use of newspapers. Off to a modest start, this service soon expanded beyond its designer's dreams. Today it is used by hundreds of newspapers, city and town.

It is estimated that the secular press gives annually millions of dollars worth of space at advertising rates to these brief passages from the Scriptures besides featuring various religious activities.

The amount of space devoted to religious news, church conventions, announcements, excerpts from sermons and the like, is surprisingly large. Most of the metropolitan dailies give a whole page on Saturday to church affairs, and some of them are brilliantly edited.



Mr. Jones



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If John Wesley were privileged to read a modern newspaper, he would likely concede that the Kingdom of God fares exceedingly well in its pages.

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FISHING

By Rev. Vivian T. Pomeroy, D. D.

On a glorious blue day in July I was invited to go fishing. Not to fish wading deep in a stream with a line needing to be deftly thrown. Not swordfishing from a boat with a "pulpit," in which I am bound to say I should not feel quite so comfortable as on Sunday mornings. But simple, easy, pleasant fishing from an anchored boat in Buzzards Bay. I accepted with delight.

There were five of us. We baited our lines. Our bait was clam. I have never cared for clams. I myself have occasionally been likened to a clam. This may have intensified my dislike. Cooked or uncooked, the clam is not agreeable to me. But I was out for a morning's fishing; so I mastered my dislike and baited my line.

The skipper, who watched me, suggested that the heart of a clam, like the heart of many persons, was too soft for the sly tautog, who would never be caught unless I matched his wits with a more severe portion of a clam's anatomy. Somewhat abashed, I cracked another shell, and re-baited.

Overboard went five lines.

Almost immediately, so it seemed, my four companions hauled up a multitude of fishes—tautog, scup, cunner. I alone held my line, gently twitching it in the approved manner, but without visible result.

And then my mind slid away from fish to the sweet air, the shimmer of the sea, the dim outline of coast near New Bedford. The wind was soft, the sunlight was golden, and the murmurs of my companions melted away. I forgot they were there. I was alive only to the shining sea, the little breeze, the sun and the gentle plop of waves.

Now and then I felt my line was being nibbled. I would be recalled to fishing, practice concentration, pull up the line hopefully—to find no fish—and no bait. Then I would try again. It was really a heavenly morning. Incredibly good to be there, floating beyond the world where men worked and bought and sold and fought and rushed. A seagull swooped over us, screamed and soared away. What a day! What a joy! Twenty times I must have pulled up my line, put on another seductive clam; but never a fish did I get.

At the end of three hours we hauled up anchor for the last time and turned towards the harbor. Four persons in that time had caught some thirty fish. I, the fifth, had caught none.

As we landed, one said to me: "Too bad for you." And another said: "But you shall have a fish or two." And another said: "Better luck next time."

At that I was roused. "But," I said, "I've had the best of the luck—a glorious morning. To fish in the sunlight is the world's happiest sport."

My companions laughed. "But you got nothing," said the youngest.

"On the contrary," I replied, "I got everything—but a fish."

There was more laughter, and someone

said: "Well, don't be too pompous. Perhaps we, too, got everything—and a fish."

And at that I let it be; for that may well have been true.

But I said to myself: "It is good to fish; it is good to be successful in one's fishing. But it is well to remember, whether successful or unsuccessful, that the best part of all is not the fish, nor the welcome meal of fish, but the joy and beauty of being alive to fish. For there are times when the Doing is as good as the Deed, and the Going is as important as the Getting There.—Reprinted by special permission of the author and the Christian Leader.

FUSSY FOLK

By Major Frank M. Thompson
Chaplain, U. S. A.

A well-known author penned this introduction to one of his books:

Leonora, without whose never-failing sympathy and encouragement this book would have been finished in half the time.

Do you not adore dear, fussy, fidgety Leonora? Was she his loving mother or devoted wife? He does not say. It does not matter. We have her picture. She surrounds him entirely. Is the sky over-cast, she has his rubbers and umbrella. Does he sneeze, there is the hot-water bag. His food is carefully selected and proportioned. The shades of his room adjusted to the proper angle; his desk in apple-pie order; his neck-tie just so. The wonder is that the book was ever finished.

The preface was meant to be humorous and, no doubt, the writer expressed himself as forcibly as he dared under the circumstances. But one should not jest with tragedy. And it is tragedy. Those who have to live with and work with Leonoras, or the male of the species, will testify to that.

We repeat, it is a tragedy to be associated with folks who are eternally concerned about our physical and moral well-being; who fuss and fret and fume about keeping things in order; who sacrifice peace and harmony to the god of triviality.

From an old play:

I hope you're not a fidget.

A what?

A fuss, then—a person who always wants everything done the other way.

The Bible uses harsher language, "Even the stupid are weary of his fussiness." Ec. 10-15. (Moffatt Trans.)

—Supreme Council Bulletin.

PRAY FOR STRENGTH

By Mrs. I. W. Rowland

How can I still fight on—

Was the urgent cry of my soul;

The way is yet so difficult,

And discouragements so many—

Although my goal is still in sight,

And many of the hardships gone,

Such courage 'twill take to reach it!

"Father, how shall I endure it?"

I cried to Him in dire agony.

At once a cross flashed on my vision,

And a figure kneeling in prayer—

A voice came whispering softly,

"Pick up thy cross and pray for strength."

Oh, how heavy the cross did seem!

Down on my knees crept I to pray,

Begging the Father to give me strength.

A renewed spirit arose and pressed forward,

Carrying the cross and rejoicing in His infinite power.

Heflin, La.

MEMOIR OF WILLIAM N. DODDS

William N. Dodds, son of William Preston and Martha Velincia Dodds, was born in Union county, Miss., West of New Albany, Feb. 3, 1877. Like most of God's prophets, he came to manhood and to his ministry from communion with God in the open spaces of the great out-of-doors. He was a great lover of unspoiled nature, and from the free fellowship with the Almighty in these mystic silences he came, like John the Baptist, declaring, "Prepare ye the way of the Lord, make His paths straight." Nor did he soften or muffle the last note of this great wilderness message.

He was licensed to preach in 1895. He began his pastoral ministry in 1906, serving as supply Graves Mission, Rainey and Falkner, and Tishomingo. He was admitted on trial into the Conference in 1910, and served the following charges: Baldwin, Houlika, Verona, Tutwiler, Rosedale, Houston, Drew, Pontotoc, Batesville, Hernando, Columbus Central and Ripley, where he had such an enthusiastic reception and began what promised to be one of his happiest pastorates when he was called "up higher." He was ordained deacon in 1915 by Bishop James Atkins, and elder in 1918 by Bishop John C. Kilgo.

He was married to Miss Carl L. Henry, of Union county, in 1901. To them were born four children, Carey Preetou, Ross Perry, Nancy Ruth and Winnie Ethel. The last named preceded her father to the heavenly home. There are three grandchildren, Mary Elizabeth, Perry Dodds, Jr., and Edward Allison Furr, Jr. Brother Dodds loved his home and family with a passionate devotion, and a more beautiful and loyal family relation than that which characterized his home life is rarely to be found. He was a man of strong personal attachments. Truly to know him was to love him, but to have him for a personal friend was to know an enriching loyalty and warmth of devotion that was beyond the touch of any doubt or suspicion. It was this scribe's good fortune to number Will Dodds among his truest, most intimate friends. How we reveled in the freedom of a fellowship that knew no caution during the years that he served Central church in Columbus. He will ever hold that experience as one of the priceless treasures of life's friendships.

His crystal sincerity and good humor made Brother Dodds a favorite with the young people, and some of his best work was done with the young people of his congregations. In that he was assisted very efficiently by his good wife, Sister Dodds was indeed a partner and tireless worker in all the program of his splendid ministry. Her name will be inseparably linked with his in the grateful memory of all the congregations they served. Brother Dodds was an original preacher. It is doubtful whether he ever wrote a sermon or notes except for the Conference committees. His conversion and Christian experience was clear and unmistakable. His experience was the basis of his messages. He could call men to God because he knew God. His faith in God and in His word was never shadowed by doubts. He loved and believed in his Bible as the infallible word of God, and preached it with the conviction of personal experience. On occasions his messages flamed with the reality of the Spirit's presence, and scintillated with the lightning flashes of divinely revealed truth.

Brother Dodds did not receive the literary polish of the schools and colleges, but he was a man of real and essential culture. The soul of culture has been defined as

the culture of the soul. Learning may be a very valuable equipment of the soul, culture is the growth of the soul, and that is determined by the fellowships of life. Bro. Dodds possessed that soul culture that came from constant and intimate fellowship with the King of kings and Lord of lords, that banished littleness and brought to light the divine image in his great soul.

On June 13, 1940, surrounded by members of his devoted family and friends, in the Community Hospital in Tupelo, we held his hand and looked into his noble face as his deathless spirit slipped quietly away to God. The next day a host of sorrowing friends from former congregations and a large number of his brethren of the North Mississippi Conference gathered in and about the little church at Verona to pay their tribute of love and affection to a real friend and man of God who had meant so much to them. We laid his tired body to rest in the cemetery at Verona to await the great resurrection morn. Good bye, good friend, 'til we meet in the Father's House.

L. P. WASSON.

TRUE MANLINESS

Every young man considers it high praise to be called a "manly fellow," and yet how many false ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectual men who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect; the sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill a prisoner for swindling.

Fast living is not manliness. Some men think that to strut, and puff, and swear is to be manly. To some the essentials of manliness are "to toss off their glass like a man," "spend money freely like a man," "gamble like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude and benevolence are the characteristics and essentials of true manliness.

There is no manliness in sin of any kind. Vice is essentially unmanly. Just so far as evil habits are connected with the so-called manly sports, degradation follows.

To be manly is to be honest, generous, brave, noble and pure in speech and life. The highest form of manliness is godliness. Some one has said: "An honest man is the noblest work of God." If we mean honesty in the common acceptance of the word, it is not true. A merely honest man is not the noblest work of God, but the man who is honest toward God and toward his fellow-man—in short, a Christian man is the noblest work of God.—Selected.

FAITH

Scripture—"The just shall live by faith."
—Rom. 1:17.

"All of us live by faith. By faith all things are done. We are living by faith when we build a home, plant a garden, plant a crop, accept a check or buy tomorrow's groceries." (Upper Room.)

We give because we have faith. We may be suffering for food and clothing; we may be anxious, careworn, pinched with poverty; we may see our children suffer for the

proper food and for medical care. Then we have a chance to divide what little we do have of money; if no money, of cheer and courage. The cloud is gone for awhile. We were able to help our Father. The ray of sunshine is wonderful.

The devil might say, "No, don't give that money. You need it for food, for clothing, for a nicer home."

Your faith answers, "I may die of starvation in this world, but in the world to come when I am with my Father I shall not be hungry." Oh, what faith to suffer in this world, even to be willing to die of starvation, if we just have our Father. Have we that much faith?

Did you ever do without food to get a dress you needed to bolster your courage and to keep yourself from looking so shabby before others? If you did you will understand what I am talking about.

Did you ever give up a meal and dress and go looking shabby to pay your church dues or your missionary dues in order that salvation might be carried to some soul in darkness? Oh, the movies and hair waves—no sacrifice at all to give up. We might say, "So and so has more money. She can give." That does not take care of the person we can help. Remember, "it is easier for a camel to go through the eye of a needle than for a rich man to enter into heaven." Through the very act of giving we might be able to help this person. Why envy material things when there is something so much more precious. We can not judge another person, because we do not know his circumstances. But we do know that for the sake of Christ, who gave His life for us, that we can give until it hurts. Then it hurts no more, for we are up on the mountain top with Christ. We are gloriously happy in Christ.

Our Father, we thank Thee for faith in a world of insecurity. We thank Thee that Thou did not leave us out of Thy work. We thank Thee that Thou hast made us Thy partners, and, dear Master, may we truly be partners worthy of Thee and not fail Thee. Amen.

MRS. GEORGE ELLIS.

Noxapater, Miss.

III. MAKING THE BEST USE OF CHURCH SCHOOL LITERATURE

"Isn't there some kind of literature which is easier to use? I can't seem to have much success with what I am using." Many a church school teacher has expressed this feeling to her pastor, her superintendent, or at least to herself.

No system of literature is perfect. Our literature is not completely what its editors would like for it to be. There are certain obstacles to reaching this goal which have not yet been overcome.

Having said this, it must furthermore be recognized that a great deal of the difficulty lies in the way the literature is used. (Sometimes the trouble is more largely in the way it is not used!) It seems evident, for example, that great numbers of teachers do not know that teachers' helps are provided to be used with all pupils' material. Some teachers have a vague idea that such helps are available somewhere, but are not certain just where they are to be found in the periodicals.

There are several fundamental considerations to be stressed in securing the best use of our church school literature.

1. Materials are simply helps. They are not the only factor responsible for failure or success in a teaching and learning situa-

tion. Harry C. Munro has said: "The curriculum is ninety per cent teacher . . . The teacher . . . makes or mars the process by the use made of the materials and the attitudes induced in the pupils." Such a recognition places a very great responsibility on the teacher to prepare himself to make the best possible use of whatever printed materials are selected.

2. Materials must be selected which are appropriate to the needs of each particular church. As a rule, larger churches use the Closely Graded Materials, where there is for example, a separate class for children ten years old, another for those eleven years old, and so forth.

On the other hand, smaller churches ordinarily use the Group Graded lessons, since this material is adapted to situations where, for example, all four and five year old children meet in a single class of beginners or where six, seven and eight year old children meet together as a primary class.

3. Pupils' material is designed for pupils; teachers' material is designed for teachers. Too often teachers use only the pupils' material. This is a serious mistake. To be sure, teachers should be familiar with the pupils' material. But they are handicapped without the suggestions for teaching procedure and the extra resource material furnished for teachers. And we have even heard of situations where the teachers' helps were the only materials supplied for the pupils.

4. Teachers' helps are available for every lesson taught in the church school. Teachers of Group Graded Lessons will find helps for Beginner, Primary and Junior classes in the ELEMENTARY TEACHER, and in the ELEMENTARY MAGAZINE, and helps for Intermediate and Senior Young People's classes in the CHURCH SCHOOL MAGAZINE and in the Teacher's Editions of the INTERMEDIATE QUARTERLY and of STUDIES FOR YOUTH. Teachers of Closely Graded lesson find their helps in Teachers' Textbooks which should be ordered along with the pupils' material. The ELEMENTARY TEACHER and the ELEMENTARY MAGAZINE also contain suggestions for teachers of Closely Graded Materials in the Children's Division, and the Church School Journal offers helps for teachers of Closely Graded courses for seniors. Teachers of Uniform Lessons for adults will find teaching suggestions and resource material in the CHURCH SCHOOL MAGAZINE and in the Church School Journal.

METHODIST WOMEN

(Continued from page 11)

Mrs. W. F. Mahaffey, of Mendenhall, was elected vice-president.

Time for adjournment having arrived, further elections were continued until the next morning.

Telegrams of greetings were read from Miss Mattie Cunningham, of San Marcos, Texas; Miss Ethel Cunningham, of Sergeant, Kentucky; and Miss Mary Cameron, of Thomasville, Georgia.

Following adjournment, all delegates and visitors were entertained by the Washington society, with a beautiful tea at "Au-

burn," which was built in 1816, presented to the city of Natchez by the heirs of the late Mr. Stephen Duncan. It has a perfect spiral stairway and is being refurnished in keeping with its period. "Rosalie," state shrine of the D. A. R., was thrown open for the visitors—built in 1820, adjoining the site of historic Fort Rosalie, it was here that General Grant visited during the Federal occupancy in 1863. The original furnishings are intact.

Wednesday evening Rev. J. L. Neil led the devotional, and the choir, directed by Mrs. Charles Head, sang an anthem.

The pageant, "Messengers of Light," with its colorful display of flags, showing that "the sun never sets" on the work of Methodist women, was presented by the Wesleyan Service Guild of the Jefferson Street church, with introduction by Mrs. D. L. St. John, of Meridian.

Mrs. J. W. Perry, of Abingdon, Virginia, president of the former Woman's Missionary Council, was the guest speaker, using as her subject, "The New Day." She said: "Is there a new day dawning? What forces will influence it, what are we going to do, what does it hold for us, what hopes and purposes will dominate it? Can we look out on the world of today and feel that tomorrow will be like yesterday? No, when this conflict is over, tomorrow will not be like yesterday. Change is the law of the universe—no two eras are alike. The day which is dying is experiencing a terrific struggle between two forces, the physical and the spiritual, and it seems the personal and the spiritual are being driven into the background. A dark picture, the outlook for the new day brings little hope. "Watchman, tell us of the night, for the morning seems to dawn." There is a bright side. Christianity has always reached its peak under persecution—we do not know what the future will be, but we do know our God and our Christ. What are the signs of promise? The Christian church is studying its own condition, the forces of righteousness are coming together, and there are many movements toward church unity. The new day will be a testing time, it will take heroic courage, heroic faith—faith in each other, faith in our heavenly Father. Perhaps we have come together for such a day as this—something is happening to us, we are not discouraged. We may have to go through the shadows before the dawn, but in His strength we can go through."

Rev. J. A. McRaney, of the Washington church, led the Thursday morning devotional.

Elections continued with the following result: For Recording Secretary, Miss Betty Ridgeway, Ellisville; Corresponding Secretary, Mrs. D. L. St. John, Meridian; Treasurer, Mrs. L. F. McDonald, Jackson; Secretary Missionary Education and Service, Mrs. E. V. Perry, Rolling Fork; Secretary Christian Social Relations and Local Church Work, Mrs. Stanley Wilson, Meridian; Secretary Wesleyan Service Guild, Mrs. J. B. Pearson, Meridian; Secretary Student Work, Mrs. R. E. Rollings, Hattiesburg; Secretary Young Women and Girls, Mrs. Robert Peel, Waynesboro; Secretary Literature and Publications, Mrs. H. E. Hamrick, Collinsville; Secretary Children's Work, Mrs. J. C. Burrow, Columbia; Secretary Supplies, Mrs. L. J. Power, Gulfport.

(After adjournment a message from Mrs. McDonald stated that because of unexpected circumstances, she could not serve as treasurer. Societies are asked to continue contacting Mrs. R. E. Rollings, Hattiesburg, until further notice.)

Mrs. E. E. McKeithen, of Meadville, was

appointed Secretary of Spiritual Life, and Mrs. B. F. Lewis, of Jackson, Historian.

Mrs. J. W. Perry, who was in New York at the time, told of the "slipping into another room" of Miss Sara Estelle Haskin, on September 17th. Her funeral was held in beautiful Wightman Chapel at Scarritt College. Mrs. Perry also brought the news of the sudden passing away of Dr. W. M. Alexander, in Nashville, on October 4th. Mrs. Alexander has many friends in the conference, having taught two classes at our Pastors' School.

Mrs. E. V. Perry introduced to the conference our new periodical, "The Methodist Woman"; Mrs. D. L. St. John presented the "Million Member Movement," which challenges each charter member to "bring one" this year; Mrs. W. F. Mahaffey told of the objectives of the Week of Prayer.

The conference voted to continue the same type of district organization as used in the former organization.

Centenary church, McComb, extended an invitation for the 1941 meeting, which was accepted.

Delegates to the Jurisdictional organizational meeting were elected as follows: Mrs. Paul Arrington, Mrs. D. L. St. John, Mrs. E. V. Perry, Mrs. Stanley Wilson, Mrs. W. F. Mahaffey and Mrs. T. H. Fore.

One of the most inspiring incidents of the conference was a series of presentations of Life Memberships. Mrs. Arrington, for the conference, presented memberships to Bishop and Mrs. Dobbs; Rev. J. L. Neil for himself and his brothers, presented one to his mother, and Mrs. Burton, of Montrose, pinned the symbol on her; Mrs. L. O. Todd presented to little Corinne Cross a membership, the gift of her grandparents, Rev. and Mrs. J. L. Neil; Mrs. Charles Head, for the Jefferson Street society, made the presentation to Mrs. George Black and Mrs. Leslie Kaiser; and Mrs. T. H. Fore presented one to little Renee Greenleaf Wells, the gift of her grandmother, Mrs. Greenleaf.

Mrs. Ed. Aldridge, of Brookhaven, sister of Sarah Bennett, read excerpts from most interesting letters from Sarah as she journeyed from Meadville to Rio de Janeiro, Brazil.

Mrs. Janie Drake Cooper told of an accident suffered by Miss Lois Cooper, who recently returned from Japan and is studying in New York, specializing in music. She fell and broke a wrist, however the doctors give her encouragement.

Bishop Dobbs impressively installed the conference officers, and the Charter Service followed. While strains of beautiful music from the organ filled the historic auditorium, each delegate wrote her name in the record book, knelt at the altar for a moment of prayer, and gave her charter to the conference secretary.

Mrs. Bessie Watkins Lipscomb, of Lexington, made the dedication, stating that "We dedicate ourselves to God's service through the channel of the Woman's Society of Christian Service, as the authorized organization of the church for service at home and abroad, in the name of our Lord and Master, Jesus Christ, in grateful memory of all who have loved and served in the past, in oneness of purpose and spirit with all others, in the assurance of faith that our labors for God will be used through the ages," and the entire body joined her in the closing prayer: "Mold us, O Christ, beneath Thy swift, creative hand; to do Thy Will; to show God's love; to make His world more free, more joyful; to combat pain and wrong; to pay in our flesh our share of what it costs to help and save."

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

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A QUESTION IS RAISED

An esteemed subscriber of Zions Herald, who lives in the west, writes as follows:

"I am told that the Board of Publication fixed the salaries of the two publishing agents at \$12,000 each. Is this not out of all proportion to what, in general, is being paid to pastors and church officials? I understand justification is claimed because of the capitalization of the publishing interests, and the anticipated volume of business of the new Publishing House. Is the Publishing House of the Methodist Church to be thought of in the same terms as a business corporation? Is it not rather a benevolent institution more nearly paralleling the Benevolent Boards?"

In discussing the question raised by our correspondent it should be pointed out that the salaries which were fixed for the agents of the Board of Publication are the same as those heretofore received by the agents of the Methodist Episcopal Church, South. The total of \$24,000 for the two heads of the Board, moreover, is approximately one-half the total amount received by the six agents of the uniting churches. We agree, however, with the writer of the letter, that in its church setting, the publishing house, when salaries are in question, ought to be regarded more as a benevolent institution than as a business corporation.

From the purely business angle the salaries of the agents in the new church are none too large in view of the responsibility involved in the management of a concern whose transactions will reach an annual total of some \$5,000,000; but unless there can be a radical revision upward of salaries not only for bishops and general executives, but also for pastors in charge of churches, the new standard set by the Board of Publication will be subject to some criticism. We hope, in any case, that under the new organization and management the publishing house may show a greatly increased volume of business during the coming year, and such enlarged profits as will make possible a 50 per cent or 100 per cent increase in the amount available for the retired ministers of the church.—Zions Herald.

BOOKS

Law and Love, A Study of the Christian Ethic, by T. E. Jessop. The Macmillan Company, New York, pp. 186, price \$2.25.

The author, who is Professor of Philosophy and Psychology in the University College of Hull, England, presents in this book one of the most interesting, unique and challenging studies which we have seen in many a day. To the index of chapters in the table of contents is subjoined a synopsis-index which is unusual, but not more striking than is the study of love as the basic element in real Christian living. At the very outset, the author challenges the practice and the ideal of many sincerely good people as being far from Christian. He takes the position that our ideas of goodness are traditional and fractional, and that our concept of sin represents an iron loyalty to a Calvinistic legalism which at its worst makes God a dictator and religion a rigorous code of law with an almost transparent veneer of spiritual initiative.

The real thesis of the book is that free and creative love is the fulfillment of law, human and divine. Such love Professor Jessop holds to be genetic, generous, positive, childlike, stern and objective. He says that, while secular enterprises and sciences have been aggressive and challenging, the Christian Church has remained traditional and

static and is losing its power to mould the life of the world through its very refusal to reinterpret its doctrines and its demands in the light of the kaleidoscopic changes which life presents. It is his idea that individuality and originality are essential to a dynamic religion, and that a lapse into an imitative attitude always results in the loss of creative power; that duty becomes dominant only when love is sick or asleep; and that the heart sings when it ceases to be driven by duty. The book concludes with a plea for a religion which shall incorporate the values named by Bertrand Russell's paragraph: Initiative, Hope, Action and Creative Vision. The price of this book may seem high, but it is worth a score of the fad-inspired and predigested variety which may be had for a much smaller outlay.

HE WILL UPHOLD YOU

Text: Deuteronomy xxxiii. 27. "Underneath are the everlasting arms."

I have been reading about the men who earn their living putting together the steel framework of great buildings. Some of these buildings are more than thirty stories high, but these men go about their work, walking along the narrow girders, jumping from one to another, joining them together, untroubled by the tremendous depths beneath them. Just one false step and they would be dashed to the ground. Looked at from the street below, they look like tiny ants moving about up there against the sky.

A gentleman tells how he made friends with one of these men and persuaded him to take him up to the top of a very high building on which he was working. Up and up they went, climbing one ladder after another, until they reached the top. There was a platform of planks, and for a few minutes they rested. As the gentleman looked down his breath caught in his throat. It seemed such a terribly long way to the ground.

Then his friend walked across to a corner where a steel girder stretched out over space to join another column. "This will do," he said; "wide as a sidewalk!" Then he walked right across it, leaned against the column on the other side and lit his pipe. "Can you manage it?" he said. (The beam was twelve inches wide.) The gentleman nodded. "Right," said the man, "only remember—that girder is just as wide up here as it would be on the sidewalk down there, and—don't look at your feet. Look where you are going!" The man came back and stood behind him. "Just a minute!" he said. "Let me pull your sweater down, you might catch your hand in it!" The gentleman felt hands come round him from behind and pull his sweater tightly round him. Then off he set to walk along the girder. He got safely across and, holding on to the column, he turned and looked back at his friend, to discover him holding a thick rope, the other end of which was fastened round his own waist! But, of course, he had not known that when he crossed the girder, and I think he was a brave man to try it.

Well, now, all of us find ourselves sometimes in dangerous places. Perhaps we run into danger through our own folly and fault, but sometimes we come into danger in doing our duty and standing for the right. And, sometimes, danger comes to us. We see the gulf of peril yawning at our feet; one false step and we are gone! And at a time like that, "Don't look at your feet, look where you are going!" If the way is the right way, you are all right. Even though it may seem very narrow, it is wide

enough for you to walk. And, remember, all the while "underneath are the everlasting arms." God will hold you and keep you. He is able to do so, and He will. Put yourself in God's hands and trust in Him. He will never let you fall.

REPORT FROM PINEVILLE

Dear Dr. Duren: I do not recall ever having seen a communication from the Pineville Methodist church in your paper, and so I felt constrained to say a few words about our activities.

First I want to say, if you want a pastor who will keep you "in high" so to speak, I recommend Bro. H. E. Pfost. He is brimming full of energy and enthusiasm.

We have just closed a two-weeks revival. Dr. John H. Paul, evangelist, did the preaching, and Rev. Otis Spinks, pastor at Eunice, directed the young people's work and led the singing.

Dr. Paul is a deep thinker and a fine scholar, and his messages were uplifting and helpful. The song services, under the leadership of Bro. Spinks, were splendid, and we all feel that it was good that these men came our way.

Sunday, October 2, the Alexandria District Training School will open at our church, for a five-night period of study, and a number of our people have enrolled for the various courses.

We are grateful for this opportunity to learn and thus increase our usefulness in the work of God's kingdom.

The Pineville Methodist church still has a long way to go, but we do feel that we are on an "upward way," and "gaining new heights."

Sincerely,

MRS. MAY E. HARPER.

EARNING THE D. D. DEGREE

Why not make the degree of doctor of divinity an earned degree for which work would be required equal to that for the degree of doctor of philosophy? One thing which would make the change difficult is the habit of American people who love to give titles to all the people whom they respect.

The Northwestern edition of *The Christian Advocate* tells of a cub reporter who defined a Methodist conference as "a place where every minister is a doctor and every lawyer is a judge."

We cannot endorse the custom of calling ministers "doctor" who are not doctors, but we confess to much more sympathy with a mark of respect conferred by the masses than with the logrolling that takes place in some quarters to secure the degree of D. D.

In the nature of the case, as things now are some men pass through life without an honorary degree who are as well fitted to have it as those who do get it.

If, by some united action, our institutions of learning could make the D. D. degree an earned degree, the whole tone of the ministry might be improved.

—Editorial in *The Christian Leader*.

Some People Are That Way

A woodpecker was hammering on an old hickory tree in the woods. He was making the bark fly when a bolt of lightning out of the sky shattered that old tree into splinters. The woodpecker died thinking he had done it.—Selected.

"Let no man pay you for being less than a man."—Selected.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

No heaven can come to us unless we find rest in today. No peace lies in the future which is not hidden in this precious little instant. There is radiance and glory in the darkness could we but see.

—Fra Giovanni (1513).

THE PRAYER-ROOM TODAY

O Thou who art heroic love, keep alive in our hearts that adventurous spirit, which makes men scorn the way of safety so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen.

—A Devotional Diary.

Mrs Mammie B Mahaffey
Nov 40

Beauty of Achievement

By Frances Willard

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley, or guiding well the ship of State with Gladstone, is always fascinating, and whether known in a circle large as the equator, or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one always loves them. Beauty of reputation is a mantle of spotless ermine in which, if you are but enwrapped, you shall receive the homage of those about you, as real, as ready, and as spontaneous as any ever paid to personal beauty in its most powerful hour. Some sort of reputation you must have, whether you will or no. In school, in church, at home, and in society, you carry ever with you the wings of a good, or the ball and chain of a bad reputation. Resolve to make it beautiful, clean, shining, gracious. This is within your power, though the color of your eyes and hair is not. Beauty of character includes every good of which a human heart can know.

—Religious Telescope.



WALLET OF THE WEEK



CORDOVA, IN ALASKA, is the center for the packing of crab meat in that section. It is said that when crabbing is good and the weather favorable two fishermen operate a hundred and fifty traps for a catch yield of three hundred and seventy-five to six hundred and twenty-five pounds of edible crab meat. The apparent prosperity of these fishermen is greatly modified by the fact that the net profit to the fishermen is only twenty-five cents per case of twenty-four pounds, or a little more than six dollars for a best catch.

* * *

VIRGINIA'S HISTORIC CHURCHES include St. John's Episcopal church at Hampton, said to be the oldest English-speaking parish in America. It recently observed its three hundred and thirtieth anniversary. The Slash Christian church near Ashland has just passed its two hundred and eleventh anniversary, and is the oldest wooden church building in the state. Hebron Lutheran church, in Madison county, among the foothills of the Blue Ridge mountains, recently observed its two hundredth anniversary.

* * *

A NOVEL CHURCH STRUCTURE, says an exchange, has been erected in Kansas City, and is to be known as the Community church. The auditorium will be windowless, the steeple will be a night-time effect produced by beams of light projected into the sky from a dome above the chancel, and the chancel will accommodate an orchestra of one hundred people. Parking inside the building will be provided for one hundred and fifty cars. Dr. Burris Jenkins is the pastor. The novel structure and appointments sound to us more like going to church de luxe than worship.

* * *

JAPAN OUSTS THREE BRITISH BISHOPS of the Anglican Church, according to press reports. It is said that in forcing the Anglican bishops to resign, a promise was given that the American bishops, who are out of the country on leave, will resign also. It is said that henceforth no foreigner may hold executive position in the Japanese church, nor can the Japanese church accept financial assistance from abroad. There are said to be thirty thousand Episcopalians in Japan and this latest move is said to be a Shinto nationalist mobilization. Kagawa, a Presbyterian, has been in prison.

* * *

THE PERIOD OF GREAT ACHIEVEMENT is not confined to middle life nor is effectiveness a prerogative of youth. There are five hundred active British ministers who are over seventy-five, and fourteen hundred over seventy years of age. Commodore Vanderbilt increased his fortune by one hundred million dollars after he reached seventy years of age. Verdi wrote the "Ave Maria" at eighty-five; at eighty-three Tennyson wrote "Crossing the Bar"; and Goethe wrote "Faust" at eighty. George Bernard Shaw at eighty-three is still a great playwright, and at eighty the "Grand Old Man" of England was one of the foremost statesmen of the world. No, the calendar doesn't mean everything.

DR. PHILLIPS THOMAS, of the Westinghouse laboratories in Pittsburg, is said to have demonstrated the fact that friction between the metal particles of an object absorbs energy and makes it lazy. The demonstration consisted of rolling two balls of equal size and weight down an incline, when one lagged behind the other. The ball that fell behind was loosely packed with particles of tungsten and the internal friction had the effect of slowing it up.

* * *

MILES OF RAILINGS in London, in Edinburgh, and in every other English city, are being taken down and devoted to war uses, according to a writer in the Christian World. It appears that the traditional iron fence around public and private properties has been retained through all change that has come about, and that only the war has been sufficient to develop a willingness to give up these badges of exclusiveness. These offerings are said to amount to thousands of tons which formerly shut out potential friends but will now be used to shatter foes.

* * *

THE IMPORTANT PLASTIC INDUSTRY is said to have had its origin in the discovery of cellulose nitrate, now celluloid, by John W. Hyatt, of Albany, New York. He plasticized it by mixing it with camphor. Dr. Leo Baekeland invented phenolic plastics in 1909. The introduction of color came twenty years later by a process which introduced urea formaldehyde into the composition. Hyatt's discovery was made in 1867 and the annual output of the industry is now valued at one hundred million dollars.

* * *

REV. TOYOHICO KAGAWA immured on an island in the Inland Sea to spend the rest of his days working among tuberculosis patients; the Japanese Salvation "Party" instead of the Salvation Army; and the dissolution of the denominational organizations of sixty thousand Korean Christians who must goose-step their way to Shinto shrines, that is Japan, the scrap iron despot of the Orient. Of course there will be those who will say that this is the doing of the military party and not the Japanese people, but a valid answer would seem to be that, if such is the case, the Japanese people are unimportant.

* * *

THE QUETZAL BIRD was believed to be the bird of the major Aztec god, Quetzalcoatl. The feathers of this bird were used to adorn the headdress of Aztec priests and emperors. It is the belief of the Aztec Indians in Central America that the quetzal could not live in captivity. Young quetzals have been captured, but a captured adult quetzal recently is said to be one of the rarest prizes in ornithology. This legendary bird was captured in Panama at an altitude of eight thousand feet. It has a crimson breast, a back and head of emerald green, and wings of jet black overhanging green-gold coverlets. Its tail is black and white with a train of green feathers almost a yard long. It will be housed at the Bronx Zoo in New York.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

LIQUIDATING THE WORLD

Civilization probably never suffered more in any other period of time than has been the case in the last twenty-five years. Beginning with 1914 the constant trend has been in the direction of liquidating the world. In the World War, the nations sacrificed thirteen million men, Europe was left financially prostrate—bankrupt, and moral and social ties were loosed. Religion was outlawed in Russia, Romanism was practically expelled from Mexico, and the Christian Church has been more or less under fire around the world. The peace of 1918 was less a peace than it was a transfer of the conflict from the battlefield, where soldiers fell before murderous cannon fire, to the insides of men where hate, moral and spiritual starvation destroyed men without distinction as to race or nation, friend or foe. So far as we can see there has been no real financial recovery in the last two decades.

For the past year the standards of war have flown again over the ramparts of all Europe, with Asia added. Great cities have been turned into shambles of smoking ruins. Commerce has been practically driven from the seas, industry has been diverted to the arts of destruction, agriculture has been abandoned to those not needed for military operations, and countless millions are facing absolute starvation and death from cold. Mission leaders in long established fields of Christian endeavor have been driven from their labor, and upstanding Christian ministers have been forced into exile, or languish in concentration camps.

At this very moment the Western World is poised for a fateful plunge into the seething cauldron of international strife and hate, but not with unwasted resources of materials and spiritual reserves. Eight years ago, our national debt was approximately twenty-two and one-half billion dollars. After eight years of peace and loudly heralded recovery, the Treasury report as of June 30, 1940, shows that it has been increased by more than twenty billion dollars. Worse still is the fact that we face a further addition of thirty-four billion dollars in the next four years in preparation for war or peace, not to speak of other billions of hidden Federal taxes. The situation in Europe is such that no argument is necessary to establish the fact as to the liquidation of governments.

On the side of the church, there is no hopeful sign in sight. In the face of the wanton destruction of church properties in military areas and a ceaseless attack upon the whole religious enterprise, the decade from 1926 to 1936, according to the Census Bureau, witnessed a reduction of annual church revenues from 817 millions in 1926 to 518 millions in 1936, and there has certainly been no recovery since. This means that while Federal revenues have steadily mounted, religious operations, de-

pendent upon tax-ridden and impoverished people, have been forced to accept disastrous retrenchments and, as a consequence, the forces which make for social stabilization are being slowly driven from the field. Considered from the standpoint of war, financial condition, or the effectiveness of religion, we are on the way to a certain liquidation of the world.

DISTRICTS AND DISTRICT SUPERINTENDENTS

As we promised in our last issue, we now undertake to answer some questions relating to Districts and District Superintendents. Under the duties of a Bishop, Paragraph 331, 2, we have the direction: "To form the Districts according to his judgment, after consultation with the District Superintendents, and after the number of the same has been determined by vote of the Annual Conference." It is the prerogative of the Conference to order the number of districts and in that way it determines the number of District Superintendents. In that same connection, it has the right, if it shall so elect, to fix the compensation and the method of its payment for District Superintendents. Paragraphs 840, 841.

The appointment of the District Superintendent is the duty and the responsibility of the Bishop. He is appointed annually and may be continued in the office for six years consecutively, or for six years in any consecutive nine years. In general, the District Superintendent is the official adviser of the Bishop in all matters relating to appointments in the Conference, and he is his liaison officer in the administration of the district to which he is appointed. He is an administrative field-agent of Methodism.

Like the Bishop, he has many duties of purely detail character. Under Paragraph 228 of the Discipline, will be found a general outline of his work. He has the right to change, receive and suspend preachers in the interval of the Conference and in the absence of the Bishop. He is required to see that property titles conform to the Discipline. It is his duty to supervise undergraduates and encourage them to bring up the course of study. He must furnish the names and addresses of all local preachers in his District. He must deliver to his successor a list of abandoned churches and report all financial transactions touching abandoned properties to the Annual Conference. He must promote all interests of the Church and cooperate with City Mission Boards in the administration and promotion of their work. He must consult with pastors as to appointments "when such consultation is possible." Par. 332, 1. It is his duty to hold District Missionary Institutes, promote all benevolent work, and see that proportionate remittances are made monthly for Bishop,

District Superintendent and Conference Claimants. Paragraphs 552, 553, 806, 807.

In addition to these specifically named duties, it may be said that there is no Methodist enterprise or interest of his District to which he is not specifically related by the law of the Church, and no man has a greater opportunity and field for constructive service than has the District Superintendent. The office cannot be successfully administered by any man who lacks character, vision, ability and energy, or who may take the line of least resistance.

THE DOUBLE-DIPPER SALARY-RAISE AMENDMENT

We have before us the first "release" of the Bureau of Governmental Research, a non-partisan and non-political organization of private citizens for the study and appraisal of proposed local and state laws and reforms. In this release dealing with amendments looking to the correction of official corruption and election abuses, it appears to us that the Bureau makes wise comment and suggestion which the voters in the coming election would do well to consider very carefully, both as to what it commends and what it disapproves.

An emergency has made necessary the submission of entirely too long a list of Constitutional amendments at one election, a thing which has become too common in Louisiana politics. It is calculated to secure a blind and prejudiced endorsement of an administrative program, without an understanding of the course which such endorsement may give to political events. We quite agree with the Bureau as to the unwisdom of adopting any amendment which carries two separate and distinct items. The form of the proposal to cure legislative nepotism and double-dipping unfortunately has a decided tang of political astuteness. It apparently undertakes, whether intentionally or not, to have the voting public interested in one thing but doing a different thing at the same time.

In the first place, the amendment seems to assume that money may be made a cure for avarice even of the criminal kind. Louisianians should not need to be told that there is no such thing as buying off agents of political corruption and that any such assumption in the amendment is without foundation.

In the second place, the association of a cure of corruption with a salary increase for legislators implies the necessity of a salary increase to lift the legislature above dishonesty. Of course such a confession was not intended, but the implication is there.

In the third place, the amendment seems to ask the voters to purchase appeasement of their resentment because of past political corruptions by an "either or" measure—keep the law and conditions as they have been or give us \$900 each annually for the change.

We expect to vote against this amendment, because we think it is itself a kind of double dip. We will vote against it because we know better than to believe that the "gold cure" is an efficacious remedy for political corruption. We will vote against it because we will not experiment at the expense of a tax-ridden public at a time when the fiscal affairs of the state are as they now are. We will vote against it because we believe that it has the taint of policies which in the past made Louisiana

a stench in the nostrils of the nation. It is our mind to vote for the "Civil Service," the "Voting Machine" and the "Anti-Poll Certificate" amendments, and we expect to give fair consideration to all the list.

Editorial Miscellany

By Dr. H. T. Carley

GOING HOME

They called it "Home-coming Day," and I went—so I must have gone home.

The old home is not what it used to be. Many changes have taken place. Those saplings that Mr. Acklen, janitor, grounds-keeper and factotum in general, set out have become more or less stately trees—a barren old field has become a beautiful wood-covered campus. Saplings have a way of growing up, just as children have—especially over a period of some forty years. There is this difference, though—most saplings become first-class trees.

The old buildings have gone—except the President's Home. The Main Building burned years ago; but a better one has taken its place. Those memorable boarding places—the Cook House and the Warrel House have been replaced by brick dormitories and a first-class dining hall, where a cafeteria serves anything you want—and can pay for. Meals were standardized in those days, just as courses of study were—you took what was set before you, or did without. The old-timers well remember that boarding house yell:

Battle-axe, Battle-axe,
Star and Navy;
Warrel House, Warrel House,
Grits and gravy.

Everything had official yells in those days—the college, the classes, the fraternities, as well as the boarding houses. All the fraternities—there were only two then—gave their yells out on the campus after their meetings in their halls in the Main Building on Saturday nights. After due deliberation on the part of the faculty and the student-body, an official college yell was adopted:

Che-bim, che-boom,
Che-bim-boom-bah,
Millsaps, Millsaps,
Rah, rah, rah!

The class of 1899—one of whom I was which—had its yell:

Rah, rah, rah,
Stand in line,
We are nine of '99,
Tain't no bluff, tain't no blow,
Ninety-nine is all the go!

The late distinguished Rev. H. B. Watkins, one of the nine, was the composer of those classic lines.

When we got back to the old home we found we had a lot of younger brothers and sisters—fine looking boys and girls, too. Only two or three sisters had arrived

when we reached our majority and had to leave the maternal roof! One of those charming little sisters acted as guide to show this old-timer various points of interest on the campus—he needed a guide to keep him from getting lost in that big educational center.

What tender thoughts we had of "Ole Doc," W. L. Weber, Dr. J. A. Moore, George Crawford Swearingen, Dr. Muckenfuss, J. P. Hanner, E. L. Bailey, R. S. Ricketts, and the others, as we wandered around. How they would rejoice to see the fruition of what they began! Their mantles have fallen on worthy shoulders.

In our day, we poorer students lived in the "shacks"; now, the faculty live there—except they call it "Faculty Row." Of course some improvements have been made on the buildings!

And what a football game we saw that night!

LOUISIANA CONFERENCE— BATON ROUGE

The Ninety-fifth Session of the Louisiana Conference of Methodism, and the second under the United Church, convenes in First Methodist Church, Baton Rouge, November 13th, with Bishop A. Frank Smith presiding. Plans have been made for the entertainment of approximately 430 preachers and official delegates.

Baton Rouge, the State Capitol and location of the Louisiana State University, is a historical city of approximately 75,000 people. As a deep sea port on the Mississippi River, Baton Rouge has experienced large industrial developments within recent years. Among the more prominent industrial plants are the Standard Oil Refinery, the Solvay Process Company, the Dupont Chemical Company, the Ethyl Gasoline Corporation, and there is now under construction a \$5,000,000 synthetic rubber plant.

This church had its beginning with the early missionary efforts in Louisiana after the opening of this territory to Protestantism in 1814. It became a station appointment in 1834. The congregation continued to worship in a beautiful old structure built in 1847, until the present modern building was completed in 1926. The membership of over 2,800 has an excellent modern educational plant of four stories, 150 by 50 feet, and an elegant church auditorium, seating over 1,000 people, with space sufficient to place 500 additional chairs in emergencies.

This year's budget was \$34,787, and has been raised in full. The staff consists of the pastor; director of the Wesley Foundation, who gives full time to the 1,100 Methodist students on the campus; a director of Christian Education; a financial secretary; and an office secretary. This concludes the seventh year of the present pastor, J. Richard Spann.

Among the distinguished speakers of the Conference are Dr. Roy Smith, newly elected editor of *The National Christian Advocate*, who will speak Thursday afternoon and night and Friday afternoon and night; Dr. W. W. Cropper, representing the Board of Missions; and Mr. Boyd M. McKeown, representing the Board of Education. Saturday night, the Woman's Society of Christian Service, under the Conference presidency of Mrs. George Sexton, will have charge of the program. Dr. Georgia Harkness, Professor of the Garrett Bible Institute, Chicago, Illinois, has been invited to be the speaker on this occasion.

The appointments will be read Sunday afternoon, beginning at 3:30, and broadcast over WJBO and other stations of the Louisiana network.

LET'S GET OUR MONEY'S WORTH!

As the editor travels around he has opportunity to observe the drinking habits of the population. It is encouraging to note the large number of adults and especially young people who do not use liquor. Soft drinks are increasingly popular and even some people who patronize night clubs use them instead of intoxicants. The number of drinking places is not an accurate index of the amount of drinking. In California they greatly exceed the demand, and many of them are on the verge of bankruptcy.

Probably the worst inroads of drink are on the middle classes of business and professional people where drinking has become a social pastime, characteristic of weddings, bridge clubs, etc. Here is an opportunity for Christian men and women to express their ideals in an effective way. So far as employed people are concerned, Saturday night is a time of considerable drinking and carousing.

One of the most vivid impressions comes from the fact that men in uniform seem to



BISHOP A. FRANK SMITH,
President Louisiana Conference

get considerably more than their share of liquor. Both soldiers and sailors frequent the drinking places, sometimes with women and sometimes not. Now it should be understood that in both services the grade of enlisted men is much superior to that in former generations. Many of the soldiers and sailors come from good homes, and have at least a high-school education, and some of them are married. The calling out of the National Guard and the conscription of 900,000 additional men will provide the liquor dealers with greatly enlarged fields of operation. All state legislatures which convene this winter should take prompt and decisive action to insure that drinking places are kept at a safe distance from all military camps and reservations. This is the first thing to be done. The second is that all communities near such establishments should exert themselves to provide an extensive program of wholesome entertainment to occupy the time of the military and naval visitors. Then they will not feel compelled to visit saloons for the lack of something else to do.

This matter is exceedingly important. We regret to find in a British Columbia paper this statement: "One reflection worries us

as we write—the rumors persistently heard about increasing drinking among the troops in training, and this is not confined to the rank and file. If there is truth in this it seems an amazing thing to be permitted when every ounce of efficiency is called for to win the war. A large number of lads who have joined the forces here come from homes where they never saw and they never wanted drink. They should not now, if they are, be exposed to the temptation. We hope our military leaders will see and maintain a worthy example."

The last sentence is important. Officers who drink champagne are in no position to "crack down" on privates who imbibe beer.

It is an astonishing thing that while there is difficulty in securing ships to transport refugee children to the United States the flow of Scotch whisky is uninterrupted. One purpose is to keep up the proper rate of exchange between the two countries.

Progress, a moral reform magazine at Washington, calls attention to the reports that alcoholism had much to do with the collapse of the French army, and the finding of experts that drunkenness was the worst of four problems now confronting that country. Hence the partial prohibition which has been ordained by the Petain government. *Progress* is correct in saying that "there is a lesson in this for the military experts of the United States who are terrified lest the abstaining army of Hitler, led by abstaining officers, directed by a leader who is a total abstainer from both liquor and tobacco, should invade America. With the present method of mechanized and aerial warfare total abstinence has become a military necessity. We suggest that the United States do not wait until the war is over, as France did, to adopt that policy."

Here is where the Drys can profitably make a stand. They will have the assistance of all citizens who desire to get their money's worth out of the \$15,000,000,000 appropriated for defense. They will be strongly reinforced by the almost universal conviction that alcohol interferes with efficiency.

Since the above was written we received from Bishop James Cannon, Jr., a copy of an action taken by the executive committee of the Federal Council of Churches on September 20. This points out that the selective service draft act of 1917 made provision for protecting the men in the armed services from the evils of intemperance and vice, while the draft act just passed makes no adequate provision. Therefore the committee asks the military and naval authorities to promulgate such regulations as will do for the soldiers of today what was done in the first World War. The failure to care for this important matter is an index of the state of mind which has been prevailing in Washington throughout the summer. Especially is this the fact when it is noted that the chairman of the Senate military affairs committee is the Hon. Morris Shepard, who is usually sensitive in matters of moral import. Let the churches make themselves heard at this juncture.

—Christian Advocate (Pacific Ed.)

Men sing much of liberty but a liberty to starve to death is not greatly to be desired by anybody. Hence, many men when put to the acid test will swap liberty for security. They sacrifice the ox for the tenderloin, the sow for the milk bag, patriotism for pancakes and freedom for a dish of fritters. Esau was not the only man who sold his birthright for a mess of pottage. That thing has been done by several nations in Europe.

—Rev. L. L. Gwaltney.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD'S DOOR OF HOPE

By Rev. John Bishop

(We are saved by hope.—Romans viii, 24.)

We don't think much of hope today. We hope for the best, but fear the worst. The very word "hope" has deteriorated in meaning. Our fathers spoke of "the blessed hope," by which they meant their certainty of eternal life. We say "not a blessed hope," by which we describe our certainty that the worst is sure to happen.

How is it possible to hope, you may ask, when everything seems so hopeless? Remember that the need for hope can scarcely be said to have begun until the outlook is apparently hopeless. Hope defies arithmetic. Hope is like the oxygen tubes in a sick room; it assumes a desperate situation.

To give way to depression, to face each new day without hope, is to have lost the battle before it begins: it is to betray our cause by taking it out of God's hands.

Hope is one of the words which take their true meaning from Christianity. It gives fresh courage and strength to the souls of men in a time of weariness and disillusionment. The world into which Jesus came was very like the world in which we are living today. It has been described as a world "which had lost the sense of morning and youth, a world whose hopes had fallen and which had lost faith." Yet the New Testament is the most hopeful book in the world. In the presence of Jesus hope springs up in human hearts like flowers at the touch of the sun.

St. Paul makes faith, hope and love the chief virtues of Christianity. He speaks of the patience of hope, and of hope that maketh not ashamed. He declares that we are saved by hope. The hope of which the New Testament speaks is sure and steadfast. It is not the easy optimism which builds castles in the air and refuses to face the stern realities of the immediate present. Nor is it the blithe cheerfulness of the sanguine temperament. Its incarnation is not to be found either in Mr. Wilkins Micawber or Mark Tapley. There is grim determination as well as victorious certainty in hope, as that virtue is presented to us in the New Testament, for its setting is a world in dire distress.

1. Hope liberates. It is a door. There is a phrase in the prophecy of Hosea which runs: "I will give the valley of Achor for a

door of hope." At the destruction of Jericho, Achan took part of the spoil, and because of his disobedience he and his property were destroyed and buried in the valley of Achor. This place, which was the scene of Israel's defeat and Achan's shame and sin, was the very place which God gave to His people as a door of hope. God points us back to our valley of Achor, to the place where we have already failed and fallen and says: "There is your door of hope: go back and try again." And those who go back in His strength are enabled to write a new memory on the old shame.

* * *

The word Achor means literally "trouble," and it is a great thing for us when we learn that even in trouble God has for us a door of hope. Many a one has first learnt to trust in God because of a serious illness or a cruel disappointment or an overwhelming sorrow. They have learnt to say, "It is good for me that I have been afflicted."

I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow
And ne'er a word said she,
But, oh, the things I learned from her
When Sorrow walked with me.

There is a door of hope even in the valley of trouble, and those who tread that valley in God's company are sure to find it. We are saved by hope, saved from defeat and despair. Hopeful men are the world's saviours. It was said by Trevelyan, the historian, of an officer whose audacity played a noble part in the Indian Mutiny: "In the high places of the field, in the dark perils of war, hope shone in him like a pillar of fire, when it had gone out in all others." We who believe in Christ and His ultimate victory should be able to hope when others have lost hope. What strength we may impart to them by our confidence. In Matthew Arnold's poem, "Rugby Chapel," he shows us the dispirited, broken host of mankind, wandering in the wild. And then there comes in sight the few who have seen the vision:

Beacons of hope ye appear,
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.

These come moving down the ranks, recalling the stragglers, refreshing the outworn, bringing new courage, strengthening the wavering line, leading the march on to the city of God. We may be beacons of hope if we will—stars to steer by when the sun has gone down—signal fires that burn brighter as the night grows darker. God can do nothing through hopeless people. Despair always spells defeat and disaster.

Man, what is this and why art thou despairing?

God shall forgive thee all but thy despair.

* * *

2. Hope protects. It is a helmet. Paul in one of his earliest letters writes: "Let us be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation." If we keep our faith in Christ, if

we love one another, if our hearts are set with confident hope on that salvation which is to be brought to us at Christ's appearance, we need fear no evil: no foe can touch our life. Without hope no man can hold up his head in the battle. The forces of evil are mighty, but God is not on the side of the big battalions. God is on the side of the good. Right is might, and however black the night that covers us, hope sees that

Behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

Our souls may be distressed when we see the power and arrogance of the wicked, but echoing down the ages comes the clarion call of the saints, "Hope thou in God." "The Lord of hosts is with us: the God of Jacob is our refuge."

* * *

Nearly two hundred years ago John Howard, the great prison reformer, wrote these words: "There is a hope set before me. In the Lord Jesus Christ I put my trust. In many instances God has disappointed my fears and exceeded my hopes."

* * *

Let this be our strong encouragement in these times of testing. God is still on the throne. "Crowns and thrones may perish, kingdoms rise and wane," as we have seen in recent years, but righteousness and justice shall not vanish from the earth. God will never leave us nor forsake us. The Cross is the pledge of that. Calvary is the ground of unquenchable hope. When the shallow hopes of the world are all dead, we can hope on in God.

* * *

During a truce in the American Civil War, when the hostile armies sat sullenly facing each other with a field between them, a little brown bird rose suddenly from the long grass and darted skywards. There, a mere speck against the blue, it poured forth its music. And steely eyes melted to tears and hard hearts grew tender. There was a God who cared. There was hope for men. The God of hope can fill us with all joy and peace in believing, even in a world like this.

* * *

3. Hope holds. It is an anchor. "We have fled for refuge," declares the writer to the Hebrews, "to lay hold of the hope set before us: which hope we have as an anchor of the soul, sure and steadfast." As long as a man has hope in his heart, life cannot destroy him. It may hurt him, but it will not break him. As long as hope holds out, he will weather the roughest storm. Hope is an anchor—only, mark you, it must be Christian. What is Christian hope? It is the attitude towards life of a man who has gazed upon the face of God the Father.

* * *

There was a Psalmist once, whose ship was tempest tossed, groaning in every timber and heading straight for the rocks, when suddenly he bethought him of his anchor. "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God." And that anchor, let down upon the everlasting rock, held and saved him.

* * *

There is a story which Principal Rainy used to tell about a man in Edinburgh, who was a bad character and a confirmed law-breaker, often in the hands of the police. He had one redeeming feature in his life—his love for his little girl, the very image of her dead mother. He committed burglary

(Continued on page 10)

CONFERENCE NEWS AND PERSONALS

Bro. R. E. Howe, Rt. 1, Shreveport, La., expresses his appreciation of the Advocate both in deed and in word, for both of which we are duly grateful.

Miss Ida Goff requests the change of her address from Lucedale, Miss., to Pascagoula, Rt. 2. Her friends will take note of this change.

Mrs. L. E. Ward, formerly of Hattiesburg, Miss., has changed her residence to Box 112, Poplarville, according to a notice for a change of address.

Miss Lou Westcott, of Phoenix, Miss., is a real Advocate fan. She writes that she reads it from front to back and enjoys it very much.

Another devoted reader of the Advocate is Mrs. Auzza Owen, of Rt. 2, Aberdeen, Miss. To her it is a visitor whose expected coming is itself the occasion of joy.

Mrs. G. L. Pou, of Ellisville, Miss., adds to a business note a message which means much to us: "Our prayers are for you and the good work you are doing."

Rev. F. J. McCoy, pastor at Lecompte, La., reported a fine district training school in progress at Pineville last week in which many of the churches of the district took part.

Dr. Elam F. Dempsey, writing from Hotel Nash, Nashville, Tenn., asks us to say to our readers that less than 200 copies of "The souvenir of the First General Conference" remain. He urges that orders be placed at once by those who desire copies or disappointment may result.

Rev. Martin Hebert reports a very helpful week's revival meeting at Sulphur, which closed on Sunday night, October 20. The preaching was done by Rev. R. L. Weldon, of Welch, La. Five members were received into the church with others to follow.

Mrs. T. W. Lewis, widow of Rev. T. W. Lewis, late of the North Mississippi Conference, lives at 70 North Waldran Avenue, Memphis, Tenn., and while she is not of Mississippi, the Advocate has a place in her heart for its associations as well as its messages.

A cablegram to the Board of Missions and Church Extension of the Methodist Church, from Bishop John Gowdy, announces his safe arrival in Foochow, Fukien, China, on October 4. He had returned from America following the General Conference and a number of speaking engagements in this country.

Mrs. Valcour Randolph McDonald and her mother are back at their home in Nashville, Tenn. Sister McDonald indicates that they will not be able to attend the North Mississippi Conference, but they will be looking wistfully toward Columbus at that time, and the Advocate will be their messenger as to its doings.

Over against the ugly letters which we sometimes receive from subscribers whom we have tried to accommodate is one from Bro. Mardsen A. Harmon, of Church Point, La., which is refreshing indeed. He expresses both his appreciation for the Advocate and for the fact that we carried the subscription without cutting him off.

Mrs. E. C. Box, of Coushatta, La., has been a subscriber to the Advocate only one

year, but she seems to have a veteran's appreciation of it. She says she hopes not to be without it again. While she likes all its contents she speaks particularly of the Church School lesson which we carry from week to week.

A friend writes us from outside our territory: "We have just heard that the Ministerial building at Millsaps is to be named for Bro. Woollard. We are so glad for the recognition of a dear friend." We had not heard of this action and we feel sure that the choice of the name will be especially pleasing to many ministers and friends throughout Mississippi.

Press reports of last week carried the announcement of the election of Rev. B. F. Rogers, of Shreveport, to head the Y. M. C. A. work at Louisiana State University, Baton Rouge. It is announced that he will take up his work at the University on Nov. 1.

Rev. Dan P. Yeager says that he has had a busy and happy year's work on the Williamsburg charge, and he hopes to have a good report at Conference notwithstanding the difficulties of a crop failure. He adds also that he is happy to know that we are going to continue to get the New Orleans Christian Advocate in the new set-up.

BOARD OF MINISTERIAL EDUCATION AND TRAINING

The Board of Ministerial Education and Training will meet at the Methodist church in Columbus, at two o'clock, November the sixth.

"All undergraduates, all applicants for Admission on Trial, all applicants for Orders, and all who expect to be used as supplies are requested to meet this Board at that time.

W. H. MOUNGER,
President.

NOTICE—MISSISSIPPI CONFERENCE

The Committee on Conference Relations and Ministerial Qualifications will meet on November 13, at 2:30 p. m., at East End Methodist church, Meridian, in room designated. This Committee will consider the items found in paragraph 463, article 12, sections 1, 2 and 3, of the 1940 Discipline.

All persons whose relationship to the Conference comes under the regulations of this Committee are asked to read paragraph 463 before meeting the Committee.

Special Attention—Candidates for Admission on Trial and into Full Connection are

urged to study carefully section 3 of paragraph 463 and come with written statement, if possible, covering all questions indicated in said section.

C. C. CLARK, Chairman.

TO PASTORS OF NORTH MISSISSIPPI CONFERENCE

From some of the cards we are receiving from the pastors it seems that they are planning to bring their principal delegate and reserve. We wish that we could provide room for the reserves, but Columbus is so crowded that we will not be able to provide for more than one lay delegate from each pastoral charge. If principal can not come then, of course, we are looking for the reserve.

Fraternally yours,
J. D. WROTEN.

L. P. MAY DIES

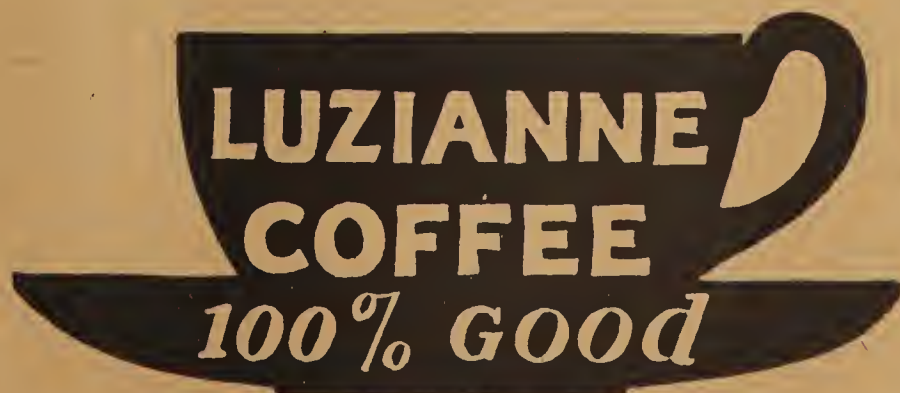
Honorable L. P. May, of Jackson, Miss., aged 69 years, son of J. P. and Mrs. Mary A. May, died October 18, 1940, of pneumonia, after two days illness. He had practiced law thirty-three years.

On June 5, 1910, he was married to Miss Effie S. Price, of Clark county, Miss., who survives him. He is also survived by one half brother, W. M. Thornton, of Pachuta, Miss., several nieces and nephews, some of whom are the children of his younger brother, B. P. May, who passed away in 1906.

He was a Christian, member of the First Baptist Church, Jackson, Miss., a patriotic citizen, a loyal and devoted friend. He leaves a host of friends to mourn his going.

CONGO MISSIONARIES ARRIVE ON FURLOUGH

Eight missionaries and three missionary children of the Methodist Church, all serving in the northern Belgian Congo, Africa, arrived in New York City on October 18, on regular furlough. They came from Capetown by freighter. These missionaries were in the Congo under the former Methodist Church, South. They are: Dr. and Mrs. William B. Lewis, and their son, William, whose American address is Leland, Miss.; Rev. and Mrs. Alex J. Reid, of Berea, Ky.; Rev. and Mrs. Joseph H. Maw, of Central, S. C.; the Misses Ethel and Ella Ruth Stilz, daughters of Mr. and Mrs. E. P. Stilz, of Gallatin, Tenn.; Miss Flora Foreman, R. N., of Amarillo, Texas; and Miss Lorena Kelly, of Moorseville, N. C. During their year of furlough, a number of these missionaries will be engaged in speaking at conferences and in churches; the children will enter American schools.



PETAL METHODIST CHURCH HISTORICAL SKETCH

During the years 1906-1907, a small group of Methodists in the little village of Petal, Miss., met occasionally in the old frame school building for religious services. These services were conducted by different visiting ministers, most of whom were from the near-by city of Hattiesburg. At the 1907 session of the Mississippi Annual Conference, the Rev. E. D. Phillips was appointed pastor of the congregation. Early the following year he organized the Petal Methodist Episcopal Church, South, with a membership of twenty-one. The Sunday school of about the same number was organized at the same time, with Mr. W. C. Hearst as superintendent. A little later, through the efforts of Mrs. Christine McGilvary and Mrs. W. C. Hearst, about a half-dozen ladies banded together as a Ladies' Aid Society. After functioning for a short while, this local organization merged into the Woman's Missionary Society, of which Mrs. A. M. Price was the first president. The congregation continued to worship in the school building for some time, but later very gratefully accepted the gracious invitation of the Presbyterian people to use their new church building.

While worshipping in the Presbyterian church the membership increased steadily and after a few years the Methodists began to feel the need of a building of their own. Following the realization of this need in 1915, definite plans for building the church were worked out by Mr. C. M. Lowery, and the following year, under his able leadership, a frame structure was erected at a cost of approximately \$1,200. This building consisted of a main auditorium and four small adjoining rooms. The building site was a gift of Mrs. Sarah E. Wedgeworth, who purchased the lot and presented it to the church. The first sermon was preached by the pastor, Rev. W. A. Terry. At this service Mr. Lowery, who had not been a member of any church, united with this church and became a leader in various activities, serving officially in several capacities.

During the years that followed, the church and Sunday school membership outgrew the original building, and in 1928 set to work to provide a larger and more comfortable quarters. In 1929 an annex with Sunday school class rooms, assembly room, ladies parlor, pastor's study and kitchen was begun. Through the years of depression work went on slowly but steadily, and under the capable leadership of Rev. E. E. McKeithen, the goal was reached. The entire building is brick veneered and the interior of the auditorium remodeled and refinished. The building is modern in every respect and will accommodate all departments of the local church.

The following pastors have served the Petal church in the order and through the years named:

Rev. E. D. Phillips, 1908; Rev. O. S. Lewis, 1909-10; Rev. J. L. Neill, 1910-13, until summer; Rev. W. E. Harrington, from summer to close of Conference year, 1913; Rev. L. E. Wicht, 1914; Rev. H. Mellard, 1915; Rev. W. A. Terry, 1916.

Rev. C. E. Downer, 1917-19; Rev. S. C. Moody, 1920-23; Rev. B. H. Williams, 1924; Rev. J. B. Stringer, 1925; Rev. M. W. Porter, 1926-28, until summer; Rev. J. B. Holyfield, from summer to close of Conference year.

Rev. H. W. F. Vaughan, 1929; Rev. R. A. Allums, 1930-32; Rev. B. H. Williams, 1933; Rev. E. E. McKeithen, 1934-37; Rev. H. A.

Wood, 1938-39; Rev. T. C. Cooper, 1940 until summer; Rev. A. M. O'Neil, from July 1st to close of Conference year.

The following are rendering efficient service as officials of the church—Trustees: Eugene Carley, W. C. Mathis, G. R. Atwood, J. F. Pou, III, and A. Livings; Stewards: Ed. E. Carley, chairman; Mrs. Ed. E. Carley, secretary; J. O. Runnels, treasurer; G. R. Atwood, W. C. Mathis, Dr. J. F. Pou, Eugene Carley, C. W. Bugg, J. W. Nettleville, Joe A. Pace and J. P. Moseley; Recording Steward, Mrs. Ed. E. Carley; District Steward, W. C. Mathis; President, Woman's Society of Christian Service, Mrs. Dan McLemore; Charge Lay Leader, Ed. E. Carley; Golden Cross Director, Mrs. Mildred McSwain Johnson; General Superintendent Church School, W. C. Mathis.

The Woman's Missionary Society, Epworth League and other departments are organized and functioning actively. Thus, this church from its small beginning has



A. M. O'NEIL, Pastor

grown consistently, fulfilling its mission which has increased in usefulness throughout the years of its existence.

The charter meeting of the Woman's Society of Christian Service was held in the church, Sept. 9, under direction of the pastor, Rev. A. M. O'Neil, with a membership of forty-two. The designated program was observed, which proved to be well planned and was very inspirational. As above stated, Mrs. Dan S. McLemore was elected president; Mrs. A. Livings, vice-president; Mrs. Ed. E. Carley, secretary; Mrs. L. A. Prine, corresponding secretary, and Mrs. J. E. Jackson, treasurer.

Some needed repairs are being made on the parsonage next to the church, and the membership of 365, with an enrollment of 162 in the Church School, are diligent in

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

their united efforts to execute the complete church program, and expect to send to the Annual Conference in Meridian a full and creditable report on Nov. 13th.

"I wouldn't cry like that if I were you," said a lady to little Betty.

"Well," said Betty, between her sobs, "you can cry any way you like, but this is my way."—Exchange.

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THE CHURCH PEW

THINKING OF LIFE IN TERMS OF ULTIMATES

By Paul D. Leedy

I have always been interested in that bit of dialogue between Hamlet and his friend, Horatio. They are on a wind-swept Danish plain at midnight. The ghost of Hamlet's father appears and beckons Hamlet away. His friends protest, lest danger should befall him, to which Hamlet significantly replies:

"Why, what should be the fear?
I do not set my life at a pin's fee;
And, for my soul, what can it do to that,
Being a thing immortal as itself?"

This literary allusion merely serves to introduce a type of approach to life. It is the approach to life in terms of its ultimates. "And, for my soul, what can it do to that, being a thing immortal as itself!"

Most of our confused thinking, and temerity of spirit comes from not carrying the issues of life to their final implications.

Here is a very timely illustration: Most of us are blaming Hitler for the world cataclysm which has now descended upon us. How blind we are! How little have we thought in terms of ultimates!

We forget that Herr Hitler is but the visible manifestation of a spirit that is invisible and infinitely more fatal to the soul of mankind than any material machinations of the imagination. That spirit is the spirit of selfishness, the spirit of greed, the spirit of man's hatred and inhumanity to man. It is from the tree grown out of this spirit that the children of this generation are eating the bitter fruit.

It is noteworthy that Jesus always thought of life in terms of its deepest causes and ultimate consequences. One day He told a story about a man who had bulging barns and abundant crops. He pictured the shortsighted mortal as he pulled down the storehouses that he already had to build bigger. And then, with a philosophic insight that penetrated to the heart of life, He cried, "What shall it profit a man if he gain the whole world and lose his own soul?"

The teachings of Jesus are full of flashes that reveal His method of thinking of life in terms of its finalities. "Life is more than meat, and the body more than raiment," He said. "In this world you shall have tribulation, but be of good cheer, I have overcome the world."

In these difficult and bewildering days here is the approach to life that we need, and it is the only approach that will help us to see life through the eyes of Jesus. God grant that we may look behind our full barns and perceive the condition of our souls!—The Christian Advocate (N. Y.)

THE REDISCOVERY OF HELL

When General William T. Sherman said, "War is Hell," he probably did not know with what theological soundness he was speaking. All soldiers who have been through the heat and stench of battle have repeated that phrase as a vulgarity worthy of the horror of the experience.

But to the student of the long range of human history the association of the words

war and hell ought to have an entirely new significance just now.

Since 1918 it has been increasingly difficult to make men and women frightened about punishment in a life after death. Charles G. Finney brought great and lowly men trembling to the mourner's bench. Today's popular preacher talks in positive terms about the good life and the Christian's social obligation to his neighbors.

The world conflict of 1914-1918 begat a popular philosophy that reduced man's conception of himself to a very low level. The rise of the machine in industry made man simply a poor co-worker or competitor of the machine. The slaughter of thousands on the battlefields made human life cheap. The mad rush for personal wealth in the "roaring twenties" made man lose respect for his own spiritual self and the depression made him wonder what could be spiritual in the universe.

Along with all that came a decline in moral and social standards of living. Immorality goes hand in hand with godlessness. When man decides that he is completely adequate and that God is merely a figment of human imagination then it matters not to man what he does with the standards of living. Immanuel Kant in *The Critique of Pure Reason* insisted that God is essential to morality.

So the history of the age of the Hebrew prophets repeats itself as we approach the middle of the twentieth century. The diabolical mess into which civilization has been plunged is not attributable, alone, to Hitler, Mussolini, Chamberlain, Stalin or any one else. The raging conflict is the inevitable result of the depths to which moral and spiritual standards have fallen in the last twenty-five years!

When people rush wildly into sin saying, "It doesn't matter what I do so long as I don't hurt any one but myself," they forget a sacred and inescapable obligation to society, itself. The individual who lets his own mind and body become contaminated, to that very extent contaminates the life of the world.

As the prophets and evangelists of old strove to snatch individual sinners from the brink of the fiery pit, let the courageous prophet of the pulpit in 1940-41 bring the soul of America to its knees in humble penitence! Christian civilization cries out to be saved! War is hell and hell already has caught a vast area of humanity in its bloody grasp.—The Presbyterian Tribune.

GOD'S DOOR OF HOPE

(Continued from page 6)

and was sent to prison. While he was there the child died. On the day he came out, he learned of her death. It was a cruel blow. He felt that he could not go back to the house, and in his distraction he resolved that when night came he would fling himself over the Dean Bridge and end his life. So at midnight he stood upon the bridge. He was climbing the parapet, when suddenly there flashed upon his mind the opening words of the Creed, "I believe in God the Father Almighty." He stepped back. Again it came, clearer than before, "God the Father Almighty." He knew nothing of God, but he did know something of fatherhood. Why, he thought, if God is like that I can trust Him with my lassie and with myself.

And from that moment death receded: life began anew. He was at his wits' end and cried unto the Lord in his trouble and was delivered. The anchor Hope held. "Which hope we have as an anchor of the soul." Can you say it? Have you this anchor on board? If so, you will reach your desired haven.

* * *

Hope is an anchor of the soul, fixed not on any earthly goods, but on the eternal verities, within the veil, behind the embroidered curtain which is spread between us and reality. This hope of life eternal is the master hope which tests all the rest. "If in this life only we have hope in Christ, we are of all men the most pitiable." But if the hope of eternal life is ours, it matters little what lesser hopes may perish. For we are secure amidst the most tumultuous sea. "We are saved by hope."

Hope liberates: it is a door.
Hope protects: it is a helmet.
Hope holds: it is an anchor.

May the God of hope fill us with all joy and peace in believing, that we may abound in hope, in the power of the Holy Ghost.

—The Christian World (London)

GOD'S IN HIS HEAVEN

A New Poem by John Oxenham

Yes,—God's in His Heaven,
But all is not well
With a world that has gone astray,
That has turned aside
From the Higher Things,
And has chosen the Lower Way.

No,—all's not well;
But—since God's in His Heaven,
We will hope, and work, and pray
That the bruising and the healing,
God's ways to man revealing
May bring at last the dawning
Of His long-expected Day;
When a world, repentant, kneeling,
In deep contrition kneeling,
In response to God's appealing,
Shall turn its back for ever
On its crumbling gods of clay;
And, aflame with high endeavour,
Shall seek God's Way.

For God's in His Heaven;
The dew's on the thorn,
The morning's at seven,*
A new day is born.
The daisy's uncurled,
The grasses empearled,
The birds, all a-wing,
Chant their matins and sing.
There is joy and thanksgiving
In each smallest thing.
And there's hope for the world,
Since God's in His Heaven,
Each day of the seven
Bids us look for the best,
In a world that's new-drest
Every morning by God
From the sun to the sod.
Be our sins all forgiven!
Be our hearts purged and shriven!
And the world may still hope,
Since God's in His Heaven.

*With thanks to Pippa and R. B.
—Methodist Recorder, London.

"Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful."—Charles P. Steinmetz.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th Street, Meridian, Miss.

Not since we made our gifts to the "Belle Bennett Memorial," have we been given an opportunity to do something very definite for Scarritt College. It is most fitting that we close the work of our Woman's Missionary Council with the gift of an endowed chair to the college which we founded and in honor of our loved Mrs. Clara Tucker Perry.

We of the Mississippi Conference really feel that Mrs. Perry belongs to us in a very special way, and we are going to show our love for her and our college by the largest Week of Prayer offering we have given in years.

Looking through our old records, we read in our 1927 Journal: "The Belle Bennett Memorial was completed this year. Our entire quota for the Memorial was \$17,495. Mississippi Conference was one of eighteen that paid its quota and is to be on the Roll of Honor." (We have seen our name carved on the inside of the Scarritt Tower—one of eighteen! Are we not proud?)

We do not have complete records, but, doubtless, our largest Week of Prayer offering was in the Jubilee Year of 1928, when it amounted to \$3,165. Let us give "as God has blessed us," and, surely, that will be a generous gift, for we cannot count our blessings—we can only show our gratitude in a small way for our special blessings in this year of 1940.

* * *

Meridian—Recently, at the eleven o'clock hour on Sunday morning, a beautiful incident occurred at the Poplar Springs church, when three Life Memberships were presented. The auditorium was lovely with its decoration of fall flowers, and pews were reserved for the families of those being honored.

In behalf of the Richardson Circle, Mrs. Floyd Price presented one to little Jane Edwina Horne, the 13 months old daughter of Mr. and Mrs. O. E. Horne.

To two of the charter members of the first organization in the church, Mrs. E. B. Key had the pleasure of making the presentations. One, as the gift of her son, Mayor Clint Vinson, and her grandson, Captain Gene Vinson, to Mrs. M. L. Vinson, with her daughter, Mrs. Blannie Dennis, placing the pin on her. The other, as the gift of the Poplar Springs Woman's Society of Christian Service, to Mrs. W. A. Barker, and her pin was placed on her by her daughter, Mrs. S. P. Bruce. It is interesting to note that the Poplar Springs church was organized on Mrs. Barker's front porch, and the land for the first building site was given by the late Mr. M. L. Vinson.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Corinth, Miss.,
October 15, 1940.

Dear Members of the Woman's Society of Christian Service: We again come to that time of year when we set aside a definite time for special prayer and meditation and a love gift to express our appreciation for

God's goodness to us. We call this time the Week of Prayer.

This year the date is November 3-9. Our major objective is stimulating and deepening the spiritual experience of every woman participating in the program, intensifying her interest and concern in establishing a Christian World Community, increasing her sense of stewardship of life and material gifts.

The Love Gifts will go to the endowing of a Chair of Christian Life and Thought at Scarritt College. This chair will be named "The Clara Tucker Perry Chair," for our own Mrs. Perry, who has served us so efficiently as Council President for the past seven years, and who has given of herself so generously through these months of reorganization.

When they told Mrs. Perry the chair was to be named for her, she was so moved she wiped the tears from her eyes and said, "I have never had anything, even a baby named for me before, I am overcome."

The program has been prepared in booklets, two of which will be sent each auxiliary. The book contains a worship service and material for two talks: (1) "Scarritt Built for the Future; (2) "Scarritt's New Day." The contents of this book may be used for two programs or for an all-day retreat. A program committee should study these materials, giving prayer and thought to their best presentation and use.

Last year our Conference Week of Prayer Gifts amounted to \$1,500. If the goal of \$100,000 is reached, each Conference must increase their 1939 giving about one-third. So our part would be an increase of \$500, or a total of \$2,000. We are hoping this increase will come as a result of many more of our women participating this year.

Won't you make an effort to have EVERY WOMAN in your church share in the spiritual enrichment and outpouring of Love Gifts during this Week of Prayer?

With confidence in your generous and loyal response to this phase of our work, I am

Sincerely,

MRS. W. R. McCORMACK,
Secretary, Spiritual Life.

* * *

Belen Organization Meeting

The Woman's Missionary Society of the Methodist Church, in Belen, has reorganized into the Woman's Society of Christian Service. At a meeting at the church September 6, Rev. J. E. Lawhon called the membership to order, and all joined in singing "My Faith Looks Up to Thee."

Officers named are: Mrs. T. L. McKibben, President; Mrs. M. M. Gibson, Vice-President; Mrs. G. O. Denton, Secretary of Missionary Education; Mrs. M. L. Campbell, Secretary of Children's Work; Mrs. S. C. Stone, Secretary of Literature and Publicity.

The meeting was dismissed with prayer by the pastor.

MRS. S. C. STONE,

Publicity Secretary.

Smiling Through

Man is that peculiar animal who can get a good hearty laugh out of pictures in an old family album and then look in a mirror without as much as a grin.—Boston Herald.

THE ELOQUENCE OF HEARTS THAT KNOW

"I love the Advocate, Oh, so dearly, and can't see how I can do without it, but I have a friend who will share her paper with me for several months and then, perhaps, I can renew. You need the money to carry on the good work, and every Methodist home should have the Advocate. So I am asking you to discontinue my Advocate until further notice."

* * *

"The sudden and continued illness of my husband has, for the time being, brought quite definite financial readjustments for us . . . I have tried to make myself believe that I could get along without the Advocate. So far I have failed in this argument with my better self. Then too during these 'at home' days the Advocate is about the only channel through which we contact our beloved Methodist church . . . I hope to re-subscribe."

(Note: The two letters from which these excerpts are taken came in the same mail. The first, a friend described as "one of the saints of earth." The second, testifies out of the experience of troubled hours in her life.—Editor.)

FIRE FROM BOMBING DESTROYS CHENG TU HOSPITAL EQUIPMENT

The Women's Hospital, connected with West China Union University, Shengtu, was completely destroyed in a fire which followed a Japanese air raid in August.

The superintendent of this hospital is S. H. Liljestrand, M. D., missionary of the Methodist Church. He is a graduate of Syracuse University, and a native of Jordan, N. Y.

"The fire which destroyed the Women's Hospital destroyed all of my cystoscopic and electrotherapeutic apparatus and the accessories of a general gynecological clinic," writes Dr. Liljestrand. "Fortunately I had loaned a cystoscope to the Men's Hospital a block away. Also, the radium was saved, being in a patient that night. The patient was ambulatory. She went to a Chinese hotel because of the fire. In the morning her honorable husband informed us of her whereabouts and the radium was recovered! I still have only fifty milligrams—but that is a mighty help."

"I lost a diathermy machine; an ultra-violet lamp, large size; three adult size cystoscopes; one infant's and one children's cystoscope galvanic electrical apparatus.

"The fire also destroyed our medical periodicals—including those on urology, surgery, gynecology and obstetrics.

"I would be very glad if we could get second-hand apparatus, and used copies of medical magazines . . . There continues to be great demand for our services in this war-torn section of China."

If any reader is interested in assisting Dr. Liljestrand with used but good conditioned material, will he please communicate with the Medical Department, Board of Foreign Missions, Methodist Church, 150 Fifth Ave., New York City.

Nothing comes from doing nothing.—The Voice.

Scotchman (at riding academy): I wish to rent a horse.

Groom: How long?

The Scotchman: The longest you've got, laddie. There be five of us goin'.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 3, 1940

By Rev. W. C. Newman

JESUS DECLARES HIS MISSION

Lesson Text: Luke 4:16-30

Golden Text: For the Son of man came to seek and to save that which was lost.—Luke 19:10.

Once when my little son was venturing down town alone, a man stopped him on the street to ask his name, and to talk playfully to him as grown-ups like to do with children. The little fellow made the usual replies until the man asked him "What does your father do?" Upon which the boy said: "He don't do anything. He just preaches!"

Re-thinking Our Mission

Try as I would to laugh that off as a "cute" saying of a little boy, it just won't laugh off. It has a stinging challenge in it. Really now, what are we preachers and church people doing? Do we know? Or have we lost sight of the true purpose of religion and the church as we have become more and more involved in tedious details and complex ecclesiastical organization?

There are many things about the "old-fashioned" religion which I do not think we need or want for this new day, demanding as it does new kinds of service from the church. But one thing we surely need. They had a compelling sense of their mission in the world. They were "called of God" to seek and to save. And the weight of that tremendous task continually bore upon them, so that they could not rest because of it. It gave passion to their preaching, fervor to their prayers, earnestness to their religion. Many of us today preach without conviction, as if it really does not matter much whether people believe what we say or not. Many laymen may be very gracious in their invitation to others to attend church and Sunday school, but I know very few who feel any urgency about it. For the most part we moderns are exceedingly complacent and casual concerning religion and its mission in the world.

Anointed or Appointed?

Jesus never lost the consciousness of His "divine calling" nor of the nobility and importance of His work. He was neither called by a congregation to its pulpit, nor appointed by any church authority to a station or circuit. Very humbly and simply, yet with obvious conviction, He said:

"The Spirit of the Lord is upon me,
He hath anointed me to preach the gospel"

At this time when we who preach, and they who must hear our preaching, are naturally excited about the meeting of our annual conferences and the stationing of

the preachers for another year, we will all do well to ask whether we have received our commission from the "Spirit of the Lord" or from the Bishop and his cabinet alone! The most important thing about our work, both ministers and laymen, is whether we go to our new appointments like "galley slaves, scourged to their dungeons," or like men upon whom God has laid His anointing hand and set us apart for the holiest and most valuable task in all the world.

The Gospel—Bread or Words?

Nor did Jesus allow Himself to become confused as to the one, great, ultimate objective of all his preaching and ministry.

Once after he had been alone in the wilderness, fasting and praying for many days, he found himself very hungry. It suddenly occurred to him that he need not be hungry. He had power with which to turn stones into bread. And it would be a good thing to establish a tremendous bread factory on the hillside, where he could daily transform the rocks into enough food to satisfy all the hungry multitudes of the earth, so that there would no longer be any undernourished children or pinched-faced poor.

But the more he thought about that the more sure he was that the world needed something more than it needed bread; that he could invest His life more profitably than by doing charity. And so he set about giving the world love, purity, honor, mercy, truth and goodness—"every word that proceedeth out of the mouth of God."

He might have spent all his life, all his power, healing the sick, raising the dead, making the blind to see. And if he had done this would have been the most popular preacher of all time. But he didn't. He spent all his life and power trying to teach men how to love, how to be pure, how to be brave, how to pray, how to know God.

That is "The Gospel"—the words that proceed out of the mouth of God, through the mouth of every true Christian, into the heart of the world.

Gracious Words Ungraciously Received

What a beautiful text Jesus chose for his sermon that day in the synagogue! To preach the gospel to the poor; to free captives, to make the blind to see, to declare the victory of God over evil—lovely words graciously spoken.

But the words which Jesus spoke had a way of turning a sword-point in the heart of his congregations. It was all very well to talk about love and neighborliness and goodwill. Surely a sermon on such subjects is soothing and delightful.

But while love is a very pleasant thing to think on and sing about and write poetry concerning, it is neither easy to achieve nor happy always in its results.

For Jesus went on to make the application of the words of his text—and when the crowd heard how he applied them they were infuriated, and wanted to kill the preacher. You see he told them plainly that their racial prejudice was ungodly, and would never save them. That of all the widows in Israel in the days of Elijah, not one received the blessing of God except one who was not a Jew at all. And of all the lepers

in the land of that day, only a contemptible Assyrian, a foreigner of dark skin, was healed by the power of the Almighty. Their race and color and creed availed them nothing. No wonder they were mad!

So it is easy to love the lovely, people of our kind and color. Not so easy to love one's enemies, or inferior folk, or Negroes, or Germans. Such love inevitably gets us into trouble. But that was Jesus' sermon. Are we able to hear it?

BE UP TO DATE

There is a false idea held by a great many people that to be a Christian is to be behind the times. The very opposite is true. Christianity does not require that any man live in yesterday, but it requires that all men live up to today. Consider this language, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." II Peter 1:12-14.

Peter, under inspiration by the Holy Spirit, urged those who read his words to be "established in the present truth." This means to live in harmony with present facts and conditions and apply all the principles of righteousness as revealed in God's Word to conduct as it fits into the present time. It teaches us not to live in the past, but in the present. It is God's requirement that we face present duties, present conditions and meet the obligations of today. We should let the past teach us its lessons, not for the sake of the past, nor for the sake of those lessons, but in order that we may meet present conditions and do our present duty with the greatest possible degree of strength, attaining the fullest success.

The expression, "Be established in the present truth," is far reaching. If every preacher and every church member endeavored fully to live up to this injunction, Christianity would be regarded as the greatest up-to-date power for the advancement of all that is good and righteous in the human race. Such expressions as "up-to-date," "up to now," are generally understood as being out of harmony with Christianity. The actual truth is, that God teaches that everyone should adjust himself to the present time and apply the principles of righteousness to present-day needs.

—Baptist Standard.

We cannot serve God and mammon; but we can serve God with mammon.

—Robert E. Speer.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

ONE MAN'S MINISTRY

Forty-three years as preacher and pastor of the same church, and still going strong, is a record. One must have a wealth of sermonic ability and a world of character stuff to stand the strain. In four decades, the pastor of a large city church would preach about four thousand sermons, marry twenty-five hundred couples, conduct about the same number of funerals, hold thousands of conferences, attend myriad committee meetings, make a multitude of calls.

Any way you look at it, here is a man's job, and Dr. George W. Truett, minister of First Baptist Church, Dallas, Texas, has to his credit this amazing record. Three times this man has been unanimously elected president of the Southern Baptist Convention, and in 1934 president of the Baptist World Alliance. He has been the special speaker and preacher at literally thousands of conventions in this and other countries. And he crowds his church at Dallas every Sunday he is in the pulpit.

Truett, of Dallas, has a number of honorary degrees, but in Dallas, most of the people address him as "Pastor." An eloquent word, that; more eloquent, I hold, than "clergyman," "chaplain," "preacher," or "minister." For "pastor" means shepherd, and the shepherding ministry is one of the tenderest and most beautiful in the world. Read "the shepherd psalm," which is the twenty-third in the collection, and note how impressive its imagery.

Dr. Truett holds many evangelistic meetings. He averages about one Sunday a month away from home, preaching in special missions. He has an iron constitution and is a tireless worker. Think of speaking twice a Sunday through forty years, to the same people! Once this man wrote to a friend, "When I see the varied temperaments and relative needs of my church members, sermons come to me like birds in flocks."

On Dr. Truett's seventieth birthday, he wrote a letter to his wife, beginning with

the salutation, "My darling Josephine," and ending, "Forever your own, seventy years old and going strong, George."

"Going strong" is right!

(c) 1940 by Religious News Service.



Mr. Jones

CHIN UP

By Rev. Vivian T. Pomeroy, D. D.

Seven or eight years ago I was walking along a street in Boston when I caught sight of a most odd-looking man. I had half a feeling that I knew him, so I looked again and discovered to my horror that I was meeting myself in a shop window. I was shocked to see a smallish man with stooping shoulders and a slightly battered hat. Hastily I moved off.

If you have ever caught sight of yourself in a shop window, you will know exactly how I felt.

I decided then and there that something must be done about that man. He must throw his shoulders back; he must keep his head up; he must be like the Village Blacksmith and look the whole world in the face.

But the Village Blacksmith had muscles strong as iron bands. My daily work, with all its pleasures and advantages, does not make for muscular development. Exercise—that was it. Exercise was what I needed.

A few days later I noticed in a newspaper an advertisement of a rowing machine. I resolved to have a rowing machine. Spending more dollars than now I like to remember, I sent for it. When it arrived, it proved to be a very handsome contrivance. Sliding seat, bands and pulleys. One sat in it on the floor, and with swinging arms rowed amid the scenery of chairs and tables.

I started rowing with high hope. A hundred strokes every morning, and perhaps a few strokes every night. Soon I would be as straight as an arrow and feel as strong as a lion. Shoulders back, chin up, I would walk up Park Street, and people passing me would think: "There's a fine figure of a man. How hearty! How fearless!" They might even be reminded of the Village Blacksmith.

So went my thoughts as I rowed along between the table and chairs.

But at the end of the first week I lost heart in my rowing. Nothing happened. I saw no change; I felt no change. And one morning I suddenly knew why.

If one takes exercise just for the sake of exercise, nothing ever will happen. If one wants to keep one's chin up, one must have mind as well as muscle. If one really wants to look the whole world in the face, one must do it from inside out, not from outside in.

I put the rowing machine in the dark corner of a closet in my study. I forgot all about it—until yesterday morning, when I was turning out things because I am moving to another house, to a new parsonage.

Yesterday morning I looked at the rowing machine with no regrets, and on the spot I gave it to a dear parishioner, who says he needs to get thinner in the region of the waist. But I did not tell him this story.

It is sometimes best to learn by sad experience.—Reprinted by special permission of the author and the Christian Leader.

VICTORY IN DEFEAT

Talking to a leading evangelist not long ago, we asked him this question, "What would be your chief criticism of the ministry today?" What he said is very significant, "The ministry today is ego-centric rather than Christo-centric."

Could it be truthfully said that we are thinking more of ourselves, more of our program, our system, our methods, more of the groups that we have built up around our personalities than we think of the Lord Jesus Christ? Truly, too many of us are thinking of self, self, SELF! instead of Christ. As we examine ourselves, we must admit that we are guilty, defeated men in need of the mercy and power of God.

The message of the apostle Paul to the church at Rome, a church in the midst of a condition that was very similar to ours today, is very appropriate, "I beseech you by the mercies of God that ye present yourselves a living sacrifice, holy and acceptable unto God, which is your reasonable service and be not conformed to this world, but be ye transformed by the renewing of your mind, that we may prove what is the good and acceptable and perfect will of God."

There may be hope in the very fact that we are defeated. For when we come to the place that we admit our defeat and that there is not anything good in us to commend ourselves unto the Lord, and when we lay ourselves fully and completely on the altar of sacrifice, in that moment there is not defeat, except as the world views defeat; there is victory, as viewed from heaven. And after all, that is the way everything should be viewed. One of the fine things about the theology of Karl Barth is that he views everything from heaven. We have been viewing everything from earth. God can only use the humble and the repentant. God can only use those who can see themselves worthless. God can only use those who have in their own strength been defeated.

When God was looking for a man to lead Israel out of the Egyptian bondage, He chose the Moses who fell back from the burning bush saying, I am not worthy. That is why God wanted him. He knew from that moment on, Moses would depend on Him and build on His standards.

When God needed someone to send the Messianic message to the world He called on Isaiah, a priest, before the altar, and as he was called to do that service, Isaiah said, I am not worthy. There is nothing in me to commend myself to Thee. That is why God wanted Isaiah. He knew that the message would not be Isaiah's message; it would be His message.

And when God sent His only begotten Son Jesus Christ into the world, Jesus was tempted to exalt self. In Gethsemane He said, "Let this cup pass from Me." It was the self in Jesus that spoke those words to His Father, but when in agony of spirit and soul He was able to say, "Nevertheless, not My will, but thine be done." He gained the victory. He gained it in what the world called defeat.

When Renan wrote his "Life of Christ," he left Jesus hanging upon the cross as he wrote the word "Finis." Judged by worldly standards, Jesus failed. He was defeated on the cross. But viewed from God's standpoint, He won the victory that gives to humanity the life that shall endless be.

When our pulpits are filled with servants of God, depending fully upon the resources of heaven, we may expect a new day of victory in the church of Jesus Christ.

—Editorial, Christian Action, October.



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RESOLUTIONS

Whereas, God, in His infinite wisdom, has called our friend and brother, Ernest Silcott, from his labors on earth to rest in heaven we deem it a privilege to express our appreciation of his life and services to God and humanity; and

Whereas, the fact of our beloved brother having lived, has been a benefit to humanity, a blessing to the community in which he lived and an inspiration to all that knew him; therefore be it

Resolved, that we, members of the Board of Stewards of the Henning Memorial Methodist church, assembled in our regular monthly meeting September 4, 1940, do hereby express our grief because of our loss, and extend our deepest sympathies to our late brother's loved ones.

"Then be content, poor heart;
God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.

"And if, through patient toil, we reach the land
Where tired feet, with sandals loosened, may rest,
Where we shall clearly know and understand,
I think that we shall say, 'God knew best.'"

Be it further resolved, that a copy of these resolutions be sent to the family, that a copy be placed in the minutes of this meeting, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,
O. B. CROZIER,
Secretary of Board of Stewards.

MEMOIR—McKENDREE MARVIN BLACK, 1866-1940

By Rev. J. L. Neill

On Thursday morning, June 20, 1940, the spirit of Rev. M. M. Black quietly left its earthly habitation to join those of his loved ones who had gone on before. His dear wife and one son, Warren C. Black, were at his bedside during his last hours. The other children were many miles away, one in California, one in Chicago, and one in Washington, D. C. Due to modern methods of transportation all of the three were able to join their mother and brother before one o'clock the next day.

Bro. Black's body was carried to the Galloway Memorial Church at 2 p. m., Friday, October 21, and his pastor, Dr. B. L. Sutherland, led in a beautiful memorial service. Dr. T. M. Brownlee, district superintendent of the Jackson District; Dr. B. M. Hunt, pastor of the Capitol Street church; Rev. E. L. Ledbetter, pastor of Grace church; Rev. Marvin Miller, pastor of Millsaps Memorial church; and Rev. J. L. Neill, pastor of the Jefferson Street church, Natchez, Miss., assisted in this service. J. L. Neill delivered the memorial address in accordance with a request made by Bro. Black some time before his death.

The church was well filled for the service by the many friends of the family, the trustees and the faculty members of Millsaps College, and some twenty or twenty-five of Bro. Black's ministerial brethren of the Mississippi Annual Conference. During the service Dr. Fagan Thompson, assistant pastor of the Galloway Memorial church, sang two of Bro. Black's favorite songs.

Immediately after the close of the service at Galloway Memorial church the body was carried through the country to Natchez, Miss., where just as the sun was setting, birds on every side sweetly singing, and the shadows lengthening, the mortal remains of this servant of God were tenderly buried in the family lot, where lay the bodies of his first wife and the children who had passed away in infancy. The service at the grave was conducted by J. L. Neill, in the presence of the immediate members of the family, relatives from Jackson and Natchez, and a few friends of the family.

McKendree Marvin Black bore three honored names. Those of Bishops McKendree and Marvin, and that of his scholarly father, Dr. W. C. Black. Through his consecrated, humble, sacrificial service, Bro. Black was able to write additional content into each of these noble names.

There was no man in the Mississippi Conference who understood the missionary program of the Methodist Church better, loved it more passionately, or promoted it more constructively and enthusiastically. For twenty-eight years he was an active member of the Conference Board of Missions. Twelve of these years he was its efficient secretary, and four more he was its worthy president. His interest in education was equally great as is shown from his own statements given below. The fact is, Bro. Black knew the two must go hand in hand.

M. M. Black loved the Lord and laid everything on the altar of service. God made use of his talents in humble and in high places as an example of a sacrificial servant. Very few men were more consecrated to their tasks, more fearless in the defense of the right, more constructive in the promotion of good causes, or more meticulously methodical in all his work than Bro. Black.

About three months before the earthly end came, Bro. Black gave an example of the methodical care with which he did everything by writing out and depositing in a safe place a condensed sketch of his life, to be used after his departure. It tells the facts of his busy life with such brevity and unadorned accuracy that we feel it ought to be quoted in full as a part of this tribute to his memory.

"McKendree Marvin Black, eldest son of the late Rev. W. C. Black, of the Mississippi Conference, and Mrs. Phoebe Black, was born near Hazelhurst, Copiah county, Miss., March 13, 1866. His early education was obtained at home and in the public schools of the state. He was converted at the age of twelve while attending the Seashore Camp Meeting at Biloxi with his father, and was received into the church on profession of faith shortly after returning home.

"In the fall of 1884 he entered Emory College, Oxford, Georgia, and was graduated therefrom with the A. B. Degree in June, 1888. After teaching two years—one at Toomsaba, Miss., and one in Fairview Institute, at Binnsville, Miss.—he entered Vanderbilt University as a post-graduate student in the fall of 1890, and received the M. A. Degree therefrom in June, 1892. During the summer of 1892 he was elected headmaster of the Preparatory Department of Millsaps College, which began its first session in September, 1892, and continued in that relation for two years. Soon after reaching Vanderbilt University he felt called to preach, and was duly licensed in October, 1890. He was admitted on trial into the Mississippi Conference in December, 1893. In June, 1894, he resigned his position at Millsaps College in order to go into

the pastorate. He was then appointed to Crystal Springs to fill the place made vacant by the election of Rev. John W. Chambers to the presidency of Whitworth College. He served there until Conference met. Following is a list of other pastorates served:

"Wesley Chapel, Natchez, 1895-1896; Gloster, 1897-1899; Assistant Editor, New Orleans Christian Advocate, 1900; Mayersville, 1901-1902; Bolton, 1903; East End, Meridian, 1904; Pascagoula, 1905; Purvis, 1906-1908; Port Gibson, 1909-1910; Philadelphia, 1911; Kingston church, Laurel, 1912-1913; Broad Street, Hattiesburg, 1914; Canton, 1915-1916. In December of 1916, he was appointed Commissioner of Millsaps College, and served in that capacity for six and a half years. For the last two years of that time he also served as Bursar of the College. During the first four years of his service as Commissioner the two dormitories on the campus known as Burton Hall and Galloway Hall were erected. From December 1, 1920, to June, 1921, he served as Field Representative in Arkansas and Missouri, of the General Education Commission of the M. E. Church, South. In December, 1923, he returned to the pastorate and served the following appointments: Richton, 1924-1927; Morton and Forest, 1928; Poplarville, 1929-1930; Mt. Olive, 1931; Woodville, 1932-1933; LaBranch Street, McComb, 1934; Gibson Memorial, Vicksburg, 1935-1936; Heidelberg, 1937-1938. At the Conference in November, 1938, he asked for and was granted the superannuate relation, and has since then resided in Jackson, Miss.

"He served as a member of the Conference Board of Missions twenty-eight years, being secretary of that body for twelve, or more, years, and president for four years. He served as a trustee of Millsaps College for twenty-one years. During the last year of his pastorate at Purvis (1908) the town was visited by a terrible tornado which left it in ruins, and destroyed the Methodist church and parsonage.

"He was twice married. His first wife was Mary Campbell Vaughn, of Natchez, Miss., to whom he was married on December 8, 1896, and who passed away on November 24, 1904. Five children were born to them, two of whom died in infancy. The three who survive are: Henry Vaughn Black, of Washington, D. C.; Marvin M. Black, of Palo Alto, California; and Mrs. Francis F. Elliott, of Chicago, Illinois. On September 1, 1906, he was married to Miss Lillian G. Patrick, of Byron, Illinois. Two sons were born to them, one of whom survives, namely, Warren C. Black, of Magee, Miss."

McKendree Marvin Black leaves to his wife and the four children memories of a life well spent, and to his brethren of the Mississippi Conference an example of industry, fidelity and sacrificial consecration which challenges each of us to higher and holier things.

WIT AND WISDOM

When some churches want a new minister they want one with:

—the strength of an eagle,
—the gentleness of a dove,
—the grace of a swan,
—the eye of a hawk,
—the friendliness of a sparrow,
—the night hours of an owl,
—the industry of a woodpecker,
—the attractiveness of a peacock,
—the tough skin of a gander,
and when they get that bird they want him to live on the food of a canary.—Selected.

HOW ONE EVENING SERVICE WAS RE-VITALIZED

Here, in Fulton, some months ago, our evening service was dragging. There was one Epworth League with an attendance that rarely exceeded a half dozen. The average attendance upon the evening church service was around twenty-five or thirty.

We put our heads together to do something about it, and here's what happened: Two of our brightest and best senior young people were sent to Lake Junaluska's Young People's Assembly, five of the finest intermediates were sent to the Pickwick Intermediate Christian Adventure Camp, and we arranged for the Youth Caravan to spend a week with us. Now, those two senior young people have put into the Senior Epworth League Meeting and the Young People's Division of the Church School all the new ideas and inspiration they received at Junaluska. The five intermediates have done likewise in the Intermediate League Meeting. The adults have organized an Adult League Meeting. The aggregate attendance of these three League Meetings averages well over 100, and practically everyone of them stays for the church service, with a few extra ones dropping in.

We have incorporated, or more accurately, we have co-ordinated the League Meetings with the church service. We meet at 6:30 p. m., each League Meeting in its own room, we have 15 minutes worship program, 20 minutes discussion period, and then we all meet in the church auditorium for the church service, which is in fact a continuation of the same program, we have one hymn, and the pastor preaches, usually on the same theme as was used in the worship and discussion programs. We dismiss promptly at 7:30, the entire program taking only one hour. Everything is covered, yet nothing is rushed. Anyway, it is working, and that's the main point.

This program is having a helpful effect on all other phases of the church's work. Our morning attendance has increased at least 50 per cent, and the Church School attendance has practically doubled, and the same is true with all offerings.

We have received 21 on profession of faith and 5 by transfer. We will go to Conference with a full report, asking to be returned another year.

MARLIN McCORMACK.

THE OLD, OLD STORY

There is one letter that most of us accept as a tradition of Christmas. It is the letter that brings us our Christmas Seals. Year after year we receive that letter. We send our money. We do this because we

TO ORGANISTS AND CHOIRMASTERS . . .

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know that something worthwhile is being done with our money.

Few of us, though, take an active interest in how our money is spent to combat one of our most dreadful enemies—tuberculosis. The horror of tuberculosis is fading gradually. That is enough for most of us. We read each year of the declining death rate. Perhaps, we even know the fact that the death rate from tuberculosis among people of all ages has been cut three-fourths since 1907, the first year of the Seal sale.

We have forgotten the despair that once struck us whenever we heard the verdict—consumption. We know now that tuberculosis, if discovered in time, can be cured. We know that the X-ray can find early tuberculosis in time to cure it.

This year, as in other years recently, the tuberculosis associations are asking us to do one more thing in addition to giving our

losis associations and every single individual in this country.

We are fairly warned this year that if our own money must be used to fight our own indifference and complacency toward a deadly enemy of ours, as well as used to fight the enemy itself, complete victory will be delayed interminably.

We must restore meaning to Christmas Seals. We must consider them as the symbol of the financial power that is imperative to free ourselves and our children from a deadly scourge that, as yet, we have not conquered.

WISE OR OTHERWISE

By Rev. James H. Felts

Getting married is like planting a crop, plenty of work necessary to a successful harvest.

A man's family life gives definite color to and understanding of his citizenship.

Sane living and self-control are so related that each is necessary to the other if we are to be worth-while citizens.

A small job well done always makes possible a larger job needing skilled workmen.

According to Dr. Carrel the smaller the outside discipline the greater must be the inside control.

"You cannot carve rotten wood"—nor can you build a permanent democracy without good citizenship.

The same will power that prevents stealing will, if given sway, prevent any other evil that afflicts humanity.

The loss of eyesight is tragedy, but the loss of insight is slow paralysis and death.

The moral sense that gives no definite trend in daily living needs attention.

To spend much on the outside and little on the inside is cheating one's self.

Say, young married couple, if from the beginning you require of yourselves living inside your income you will be wiser, happier, more respected, and have and hold a larger measure of self-respect.

Cowards and weaklings charge their failures to God. Men of courage confess their sins, renew their vows, and seek the better life with renewed energy.

"One man in every ten is crazy." Why not tell the truth by saying, "Possibly one man in ten is sane."

True or false? Clothes make the man, lack of clothes the woman?

Education is fundamental but if it were not for law, there would be gladiatorial shows every Friday night in more than one American city.—The Voice.

HER GIFT
IS SMALL
But...
THOUSANDS SHARE IT!

By remembering one . . . she's helping thousands! Because her gift is decorated with a Christmas Seal! Your purchases of Christmas Seals will enable your Local Tuberculosis Association to continue its year-round campaign. Since 1907, this campaign has helped to reduce the death rate from Tuberculosis by 75%! But the fight is not yet won. Tuberculosis still takes an annual toll of 64,000 lives! So from now 'til Christmas, mail no letter—send no package—unless it is decorated with the Christmas symbol that saves lives.



dollars. Their request is reasonable. Their having to make such a request is ironical. They are forced to ask us to drop our attitude of complacency toward tuberculosis. Great though the victories of the past are, tuberculosis is not under control in this country. It is our lives and our children's lives the tuberculosis associations are fighting for.

More persons between the ages of 15 and 45 are killed by tuberculosis than by any other disease. And these are the young, active, productive years of life.

Sixty-four thousand persons died of tuberculosis last year. That means that the disease killed 175 persons a day, or one person every eight minutes.

So the eradication of tuberculosis cannot yet be taken complacently. It can be eradicated. It will be eradicated—if we continue to regard the disease as a deadly enemy that can be forced out of this country through the combined efforts of scientists, medical men, health departments, tubercu-

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FROM TICKFAW, LOUISIANA

Some of the readers of the Advocate may be interested in the following information. In 1937 Bro. J. P. Bonnacarrere organized a Methodist church at Tickfaw, and remodeled the unused parsonage at Tickfaw for a temporary church. The little church was unusually active from the very beginning. The Natalbany Lumber Company has donated the recently abandoned church building at Natalbany to the Methodist people on condition that it be moved to Tickfaw. We are now tearing the building down and stacking the lumber at Tickfaw. Our small membership of forty-two will soon be strengthened by the addition of the Methodist people of the Natalbany community, who were not affected by the removal of the mill. They have already raised three-fourths of the total amount needed to erect a very nice permanent church. This new church will be the only Methodist church in the sixteen miles between Amite and Hammond. We plan to begin building within fifteen days.

Fraternally yours,

D. T. WILLIAMS, Pastor.

SOILLESS GARDENING

In the long ago I heard of a man who went to a scientist's lecture, which broke to its hearers the sad news that in twenty-five million years or so all the coal and oil of the world would be exhausted, and that thus life would only be possible, if at all, to a very tiny remnant of the human race. As he heard the news he blanched, but as he was not hearing the lecturer too well he rose to his feet, and said, his face a picture of worry: "Pardon me for interrupting, but when did you say that would happen?" "In twenty-five million years," replied the lecturer, and then colour returned to his hearer's face, and with a great sigh of relief he resumed his seat, saying: "Then that's all right. I thought you said five million." There is now, it appears, no need for anyone to worry about what will happen to himself or his posterity when the last ton of coal and the last gallon of oil have been consumed, for even if the physicists have not learned to split the atom and thus unlock for use the endless power available in matter; hydroponics will attend to the matter. Give the chemists an ample supply of carbohydrates, and they will rearrange their molecules so as to convert them into fuel. They know how to do so now, so that all that is necessary to provide a sufficiency of fuel for the industrial and domestic purposes of all the world is just that sufficient supply of carbohydrates; and hydroponics could manage that in next to no time, were the necessity to arrive immediately.

But what, you are asking, is this hydroponics which promises to supply mankind with all the power and heat it can require, and can keep on supplying it for ever, or until the sun goes cold? It is just the art and science of growing crops without soil. and its inventor, and the coiner of its horrid name, Dr. William F. Gericke, has written a book all about it, *The Complete Guide to Soilless Gardening* (Putnam, 12s. 6d.), which may prove to be one of the world's epoch-making books. The method of soilless gardening is simplicity itself. Above a tank of water to which are added the nutrients that plants require, you sprout your vegetation in a bed of sand or litter, and with its leaves in the sunshine and its roots in the nutrient solution, its growth will surpass anything possible in agriculture. Being in water, no devouring pests can destroy the

roots, and as in each cubic inch of water there is six times as much nutrition dissolved as is found in a cubic inch of the richest soil on earth, the plants can be so crowded together that the yield from an acre of hydroponic tanks is from four to ten times that of an acre under agriculture. In some cases that is an understatement; for, to take an example, an acre of land under potatoes produces somewhere about a hundred and ten bushels, whilst hydroponics has produced the equivalent of two thousand five hundred bushels. Naturally the best results will be achieved in lands of ample sunshine, and because sunshine is all that hydroponics needs, besides sufficient water to supply its tanks, lands like Italy and Japan, which are worried by crowded populations and inadequate agricultural land, could use it to multiply their production of foodstuffs manifold; and, says Dr. Gericke, "once their hunger is satisfied from within their own boundaries, the reason for seizing the rolling wheat fields of their neighbours might be swept away."

Hydroponics has thus in it the promise not only of supplying the world with power for all its necessities, but that of a warless world; and a world, besides, from which



poverty will be expelled; for every man with a small hydroponic tank at his back door can grow in it all the vegetable food his family can need. Still more, it will make available as the homes of men sunny lands at present only thinly populated because their soil is poor. There seems in fact, almost no limit to the good that hydroponics can do, and all about it, about its technique and its already proved results, you will read in Dr. Gericke's book, to which I have given so great a share in my space because in years to come it may be regarded as the most important scientific book of its time, if not of all times.—Methodist Recorder.

PREPARING FOR UNIVERSAL SUNDAY

By Rev. Francis C. Stifler, D. D.
Editorial Secretary American Bible Society

Universal Bible Sunday, which this year will be observed on December 8, has in recent years become one of the popular observances of the church year. It lays an emphasis upon an aspect of kingdom work that finds endorsement in every denomination. All Christian groups use the same Bible. The date has grown out of the fact that the second Sunday in Advent, which

always falls on the first or second Sundays of December, has for some centuries been the day when the Church of England, the Episcopal Church, and other liturgical bodies have eulogized the Word of God. Ordinarily, it has been found an acceptable date in most churches, because it follows the December Communion, and is early enough to avoid conflict with the Christmas celebration.

For more than twenty years now the American Bible Society has promoted the observance of Universal Bible Sunday as a natural expression of its basic concern to encourage the wider circulation of the Holy Scriptures.

Only once each year does the Society attempt to establish direct contact with all the accredited Protestant pastors of the country—that is at Bible Sunday time. This year there will be mailed to every pastor, around the first of November, an envelope containing carefully prepared materials to aid in the celebration. The principal item in this packet will be a twelve-page brochure bearing the title for the year, "For the Healing of the Nations," written by Dr. T. Z. Koo, of Shanghai, China. Dr. Koo is secretary of the World's Student Christian Federation, and has recently visited the principal European nations and toured the United States to address student groups. His is a recognized authority in education, internationalism and religion. He writes with a lucid style that captivates the reader. The Society feels that it is this year making a genuine contribution to the reading of the pastors of the country.

As formerly, the packet contains a sample church calendar folder with responsive reading, which will be supplied in reasonable quantities to any church desiring to use it.

To a greater extent than ever before, Universal Bible Sunday this year will receive wide general publicity, which will contribute to its usefulness to every local congregation. In addition to letters of endorsement from national and state sources, the great network religious programs of the day will make mention of it; and the popular "Wings Over Jordan" program of the Columbia Broadcasting System will on that morning be entirely devoted to the celebration.

The date this year marks the centennial of the founding of the Brooklyn Bible Society, one of the principal auxiliaries of the American Bible Society. From the platform of a great mass meeting to be held in Brooklyn that afternoon, it is expected that an address will be broadcast to the nation. Other network broadcasts and hundreds of local station programs will be given. The religious press, the libraries, the Young Men's and Young Women's Christian Associations, are cooperating, as well as weekly and daily papers the country over.

"For the Healing of the Nations"—surely, the Bible has been given to the world for such a time as this. A mighty wave of encouragement will sweep across our land if every church, large and small, in its own chosen way, celebrates the observance of Universal Bible Sunday, December 8.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.

—Jacob Chamberlain.

Jessie: "My dear, I haven't seen you for ages."

Tessie: "Oh, I know. I've been so busy with one thing or another. I've just had my teeth taken out and a gas stove put in."

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

"A new attitude to life is breaking through the crust of our selfishness. If man's true life consists in loving, many are entering today into a fuller life. If by prayer and perseverance we can hold on to the new meanings and values we have the foundations on which a new order can be reared."

—J. H. Oldham.

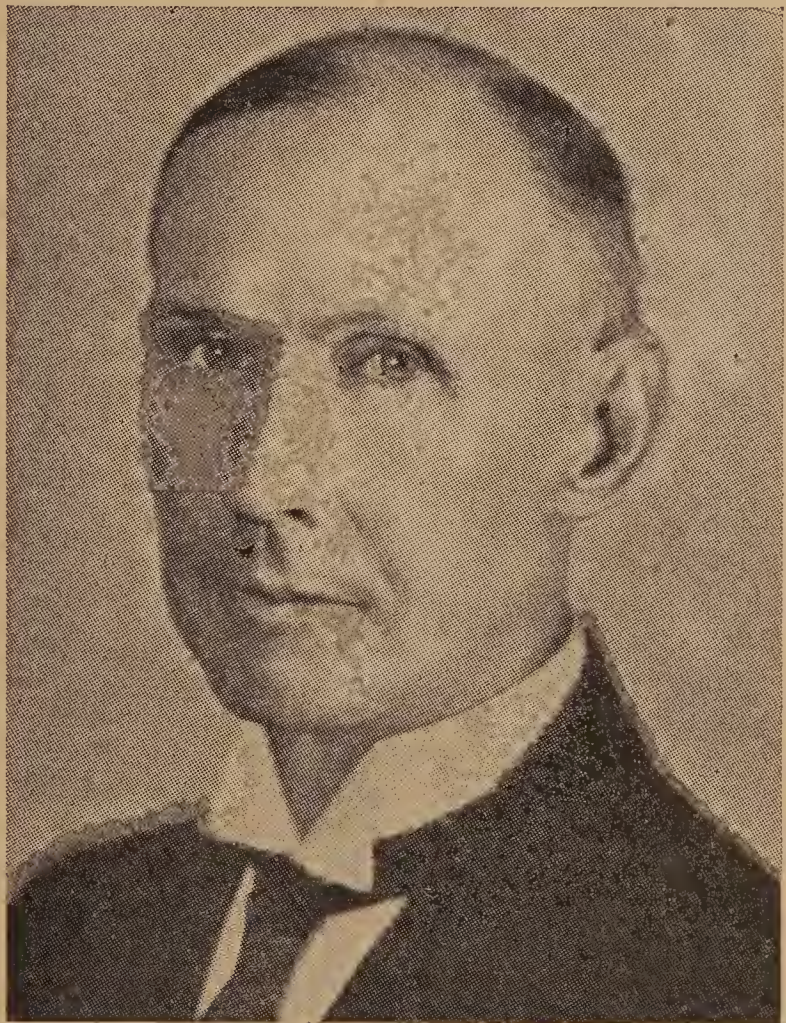
THE PRAYER-ROOM TODAY

Look upon us, O Lord, and let all the darkness of our souls vanish before the beams of Thy brightness. Fill us with Thy holy love and open to us the treasures of Thy wisdom. All our desire is known unto Thee, therefore perfect what Thou hast begun, and what Thy Spirit has awakened us to ask in prayer. We seek Thy face, turn Thy face unto us and show us Thy glory. Then shall our longing be satisfied, and our peace be perfect. Amen.

—Augustine.

Mrs Mammie B Mahaffey
Nov 40

BISHOP HOYT M. DOBBS



The Presiding Bishop at the North Mississippi Conference
now in session at First Church, Columbus, Miss.



WALLET OF THE WEEK



ALIEN CONQUEST is declared to have marked every stage of religious progress since Christ. It is pointed out that a Jew brought the gospel to Rome, a Roman took it to France, a Frenchman took it to Scandinavia, a Scandinavian took it to Scotland, a Scotchman took it to Ireland, and an Irishman, in turn, made the missionary conquest of Scotland. Thus it appears that Christian conquest was a chain of racial links, and the same story might be carried on as accounting for the Christian leavening of pagan lands in our day.

* * *

A CROWDED CONGREGATION of Mohammedans recently sat for four hours and listened to a sermon delivered by a follower of the great prophet. This is in strange contrast with the impatience of the average worshipper in America who has a tendency to rate every sermon by its length. A distinguished Britisher once observed, "It's not how long a sermon is, but how long it seems." At any rate people who are sincerely interested do not turn and twist in the pews and nervously look at their watches.

* * *

THE TOTAL GOLD PRODUCTION of Luzon, the largest of the Philippine Islands group, is said to be forty million dollars annually. The gold fields are located in the hills of Luzon and they were known by the forefathers of the Igorot tribe of natives who, with the primitive methods and implements known to them, exploited the fields. The mining plants today are modern in every way, with elevators, overhead conveyors and huge vats in which the ore is crushed and cleansed, but the miners are still Igorots, as much transformed, however, as the methods which they inherited from their fathers.

* * *

WAR DAMAGE to Methodist mission properties in East and South London is estimated to be two hundred and fifty thousand pounds. At the present rate of exchange, this is approximately one million dollars. Added to this terrific total is the loss of other churches which will indicate something of the extent to which the factory, slum and poorer sections of London have suffered. The Baptists have lost their seventy-year-old mission building which cost approximately seventy thousand dollars to build. Such is war and such are the sufferings of the poor who live in crowded factory districts.

* * *

THE CONTROL OF AMERICAN WEALTH has been a much discussed theme for a long time. Some years ago it was stated that sixty families controlled American economic life. It is now said that three groups have "considerable influence if not control" of fifteen of the two hundred largest industrial corporations in America. The duPonts control a fortune estimated at five billion dollars of which five hundred and sixty-five million is in stocks of two hundred corporations. The Mellons, with a fortune in billions, control seven of the two hundred corporations and have large stock in seventeen. The Rockefellers control five oil corporations with aggregate assets of four and one-half billion dollars.

DR. CHARLES A. LIPPINCOTT, a well-known Presbyterian minister who was formerly a pastor in South Bend, Indiana, is in charge of industrial relations at Studebaker's. It is claimed that under his leadership a labor policy marked by complete informality has been inaugurated. It is said that it is a friendly employer-employee plan which has been fully justified by the results attained. Fifty-eight per cent of the workers are over forty and twenty-seven per cent are over fifty years of age. It is in the best sense an honor system on both sides.

* * *

MISS MARY CORNISH is the subject of one of the war's most touching stories. To begin with, she is the only woman among the forty-six who were saved from the "City of Benares," the ship in which seventy-nine British children were sent to death by a German torpedo. Miss Cornish, an "escort," and six little boys were rescued after being adrift in an open boat for eight days. During that perilous time she massaged the limbs of the children to counteract the bitter cold and told them stories to keep up their spirits.

* * *

THE HAWAIIAN ISLANDS are said to have twenty-two thousand American tourists annually, and these tourists spend twenty million dollars a year without acquiring more than a superficial knowledge of our island possession in the mid-Pacific. It is said that Queen Lilluokalani was deposed largely through the influence of the offspring of the missionaries who began work there more than a hundred years ago. The Islands were formally annexed to the United States in 1900, and agitation is now going on for securing to the territory the status of statehood.

* * *

THE NATURAL RESOURCES OF THE WORLD have formed the material cornerstone of human progress. Wind, water, timber, coal, mineral ores, petroleum, the radio-active ether and hundreds of other things have become the commonplaces of our times, but they were requisitioned by the genius of man in times of emergency and need. Just now one of the unused resources of Iceland is being made to serve the needs of man in that frigid land. The hot springs and the geysers which are found all over the country are to become a great central heating plant from which hot water is to be conveyed for making the home of the Icelander warm and cozy.

* * *

THE AUTOMOBILE INDUSTRY, according to Pathfinder, uses one hundred and seventeen million seven hundred and twenty-five thousand square feet of plate glass annually. These figures, great as they are, will occasion little surprise to the average reader, but when it is said that this is seventy-five per cent of the total annual output of America's plate glass industry, it is something for which the average person is not prepared. Two thousand six hundred and sixty-nine acres of plate glass in automobile manufacture as against eight hundred and eighty-nine acres in show windows and every other use is rather surprising.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

RELIGION AND LIQUOR

It is sometimes difficult to reconcile the incompatible things which are associated with religion and its promotion. It is no uncommon thing to find in certain quarters institutions and agencies, purporting to be religious, making use of outlaw practices and businesses. This is especially true of gambling and the liquor business. Several months ago we had something to say about a religious journal and its gorgeous page-advertisements of cigarettes and liquor. That journal is loud in its insistence upon the recognition of the rights of "religious minorities." Our very first demand of such a propagandist is that he shall justify for himself the use of the term "religious," rather than that he belongs to a "minority." If a "religious minority" has so little conscience on the subject of liquor as to sell its prestige and the souls of its people for the dirty shekels of the liquor industry, it has no valid religious claim which we feel bound to respect. No other business is so heavily penalized as is the liquor industry, for the reason that lawmakers recognize its iniquitous character. And the acceptance of such a tax burden by the industry is its own confession of the justice of the implication. Not even the Roman publican who farmed the taxes of Palestine two thousand years ago was more detested and despised than is the liquor business today. From our point of view, the exploitation of the liquor business for the promotion of religion is as unworthy as anything that Judas did, and the motive is not unlike that which inspired him to betray his Lord.

Not many days ago we ran upon another instance of the same character. In a saloon window we saw a placard bearing the words, "Holy Name Rally." On the window above the placard were the words, "wines and liquors." To associate even by implication the name and the mission of one who was a Nazarite and who upon the cross refused a stupefying draught, is beyond our understanding. As religious policy and method, it strikes us as being an effort to "cast out devils through Beelzebub the chief of devils." In our thought of the holy Name there is not only no association with liquor, but the absolute antithesis of all that liquor represents. We believe that a church should represent every righteous implication of religion rather than sit astride the world and wave the flag of Christian conquest.

DUTIES OF A PASTOR

The duties of a minister are naturally included in those of a pastor, but they are neither so extensive, nor so detailed. No other person in the church has such a multitude of responsibilities laid upon him, neither is the life of any other person more completely regimented than his.

A pastor is defined as a preacher who by appointment

of the Bishop is in charge of a station or circuit. Par. 222. In the exercise of his office, he has certain restrictions laid upon him along with the duties which are prescribed. There are certain personal restraints which are considered necessary to the development of a life in conformity with the teachings of Christ and the moral implications of the Gospel. In administration he is not allowed to employ the services of an unaccredited evangelist without the written consent of the District Superintendent. Par. 225. If he is in debt to the Publishing House he cannot receive a location until he has secured such indebtedness. Par. 236. In the territory of the Illinois Corporation, the indebtedness of a superannuate to the Publishing House becomes a lien against his annuity claim and must be paid in annual installments up to twenty-five per cent of his annuity claim. Par. 1327.

A general survey of the duties of a pastor will be found in twenty-six items under Paragraph 223. He is required to preach, visit, have the oversight and direct the labors of the local preachers of his charge, see to the choosing of and examine the class leaders, and hold or appoint prayer meetings, love feasts, etc., "where advisable." He must see to the circulation of church literature—books and periodicals, preach on Temperance, vigorously support a Temperance program, present the cause on World Temperance Sunday and take an offering. Pars. 566, 567. He must preach on Christian Education, the Claims of the Ministry, Stewardship, World Peace, on the Bible and its circulation, preach to the children and explain the meaning and importance of the Benevolences.

He must cooperate with the Board of Lay Activities in the promotion of that work, Par. 568, support Lay Activities as projected by the Jurisdictional Conference and by the District Board of Lay Activities, Par. 1233, and share the direction of the work in the charge with the Charge Lay Leader, Par. 1244. He is required to see to the instruction of all persons in the principles of the Christian life, present the interests of the City Mission Society when his charge is included in the territory of such Society, Par. 972, he must read the General Rules and may organize and promote the work of an "Official Board as an optional responsibility.

He must keep a membership record, with dates and manner of reception and dismissal and keep a permanent record of baptisms and marriages. He must keep a directory of residences and a constituency roll, and furnish a certificate of membership to all who join the church on profession of faith. He must keep a record of active and non-resident members which must be transmitted to his successor, Par. 136, with a roll of the Methodist constituency. Par. 137.

He must make written reports to the quarterly confer-

ences and an annual report to the District Lay Leader, of the work of Lay Activities. He is required to make a report of the number of his pastoral visits and of the use made of the Church School roll in pastoral visitation, the subscribers to the church periodicals, on all items of the church program and of plans for future work. He must leave his successor a list of Benevolent contributors and of subscribers to the church periodicals. He must notify the giver of a church certificate that he has received same before it may be placed on the permanent record of membership. He must make a report of the details of the year's work to the Annual Conference. After ten years of service, he is entitled to take a Sabbatical year for travel and study once in every seven years, with the express consent of the Conference. These are the highlights of the pastoral task prior to his seventy-second birthday when he is automatically retired from active service.

ECCLESIASTICAL SIDE-STEPPING

The Alabama Christian Advocate, issue of October 31, carried an editorial under the caption: "Shall Methodist Preachers Use Tobacco?" The real issue raised by this editorial is not so much shall our preachers use tobacco, as shall they be honest. Criticism of ministers touching their indifference to their vows is becoming increasingly vocal. They assumed these obligations voluntarily, upon the acceptance of certain conditions they were admitted into the Conference, the conditions are not open for later review and revision and no Conference has a right to admit a man who declines to accept the required conditions. In our opinion no Bishop has a right to put the question of his admission until the conditions are accepted.

As the editor of The Alabama Christian Advocate points out, since 1914 in the Southern Church the Committee on Admissions has been under the necessity of requiring "all applicants to agree to abstain from the use of tobacco." In the Methodist Church the requirement is extended to include anything else hurtful to ministerial influence. Every minister received into full connection since 1914 is, therefore, under solemn contract obligation to "abstain from the use of tobacco." Another requirement at which certain preachers rebel is that of pastoral visiting. Some time ago we heard a prominent pastor sneer at pastoral visiting. More recently a lay member told us of a man who rather boasted of his deliberate rejection of that part of his ministerial vow. All such pastors of whom we know recite the same arguments in support of their rebellion. It is not our purpose to argue the importance of pastoral visiting here, though we are fully prepared to defend it. We cite the law in the case. From time immemorial the Discipline has made it the duty of the Bishop to ask of every applicant and to demand an affirmative answer, "Will you visit from house to house?" Upon him is laid the further obligation also, "not to mend our rules, but keep them." Every Methodist preacher in the connection is under vow to do these two things, and to do less is simple infidelity, is ordinary dishonesty. No man has to enter the Methodist ministry, but he must be faithful to his own vows at the bar of the Conference if he is to be effective in religious leadership. No smoke-screen apology in scientific terms will satisfy the upright and devout people of

his congregation. It is easy enough to develop an acute conscience touching something we do not wish to do, but it is not so easy to inspire right-thinking people with respect for open disloyalty. These are questions which ministers can well afford to think over on their knees.

Editorial Miscellany

By Dr. H. T. Carley.

THE THORNS AND THE ROSES

The experiences of humanity have a way of getting themselves expressed in short sayings, striking in form, easily remembered, and packed with meaning. Many of these sayings come quickly to mind—"The burnt child is afraid of the fire," "It's a long lane that has no turning," "All's well that ends well," et cetera. These sententious statements may not express a universal truth; but there are not enough exceptions to destroy their validity.

So we have the affirmation that "Every rose has its thorn." That may or may not be absolutely true—we believe a thornless rose has been developed; but many a person has held a glorious bud in one hand while he licked a pricked place on the other, the while he thrilled to the beauty of the blossom. A rose with only one thorn is cheap, at that. We'd still love roses if they had a thousand thorns.

The significance of these sayings is not, however, derived from their applicability to a particular situation or set of circumstances, but to a wide range of experiences. For example, an automobile has become a practical necessity for business and a heavy contributor to pleasure; but it has its drawbacks. You put your car in the garage at night after a day's smooth performance; when you go to get it out next morning, maybe in a hurry to go somewhere, the left hind tire is as flat as the proverbial pancake. You can jump up and down in your exasperation—but you're not going anywhere in that car till the flat is fixed.

Or you have driven down to the station to meet a friend on a night train. You park in peace, and—let us hope—with pleasurable anticipation of seeing your friend, you walk over to the station as the train rolls in. There he is!—and you conduct him to the car for the drive home. You step on the starter. A dull, slow grind, and that is all—the battery is as dead as Hector! Then you notice that you had left your bright lights burning. There's nothing to do but—well, you know.

Or you may go a-fishing, a recreation that even preachers may engage in without hurt to conscience, according to Izaak Walton, for he says: "He that views the ancient Ecclesiastical Canons, shall find *** Angling allowed to Clergymen, as being a harmless recreation, a recreation that invites them to contemplation and quietness." So you go a-fishing—and at the first cast you hang your lure on a snag too far out to reach, too deep to wade to, and too solid to pull loose. You lose your lure—but you don't quit fishing.

And so on.

Plenty of thorns—but think of the roses!

HISTORICAL SKETCH OF THE PIONEER FIRST METHODIST CHURCH

By Miss Sadie P. Hudson

The Methodist is the oldest church organization in Columbus.

During the first decade—1821-1831—all denominations, including the Methodists, used the historic Franklin Academy as a place of worship.

The first church building in the town was erected by this denomination, which has owned three brick churches.

The church built by the Methodists and now known as the Jewish synagogue, was erected in the year 1844. It is the oldest church edifice now standing in Columbus.

The present church, thrown open today to cordially welcome the North Mississippi Conference, is considered one of the handsomest churches in the State. It was begun in 1860; finished in 1867. The church was dedicated by Dr. Atticus Haygood (afterwards Bishop) in 1877, during the pastorate of the Rev. W. W. Wadsworth. Col. Thomas Carleton Billups was chairman of the Building Committee; James Shaw the contractor, with Isaac Darter his foreman. The Rev. Thomas Jefferson Koger was presiding elder at the time the contract was let.

The proportions of the church, the long Cathedral aisles, the slave galleries extending along three sides, the graceful chancel and organ lines; the spire, perfect in outline, bespeak the architect's skill.

The annex of the church was built in 1912, under Dr. W. L. Duren's pastorate, with Mr. Charles F. Sherrod as chairman of this building committee.

There are three memorials to beloved members: The Baptismal Font (1902) to the memory of Major John Marshall Billups; the swinging opalescent chancel light (1923) to

Instrumental music was introduced into the church in 1868, with Professor A. Poleman as organist. The present pipe organ, the pride of the church, with its perfection of tone and harmony, was erected in 1878, with Mrs. Clifford Hardy as organist.

In 1873 the church adopted as a temporary experiment the renting of pews to increase annual expenses. The plan was discontinued when the church debt was paid, and the church dedicated.

Many distinguished pulpit orators have filled this pulpit. Many brilliant weddings solemnized within these walls. The first wedding to take place was that of General Saunders Billups, who was married November, 1867, to Miss Wildie Sykes, granddaughter of Mr. James Sykes, Secretary of the conference, who left in his possession a priceless Record Book of the church, containing data from the year 1831.

Some of the outstanding Methodists of the first two decades of the history of the church were: The Rev. George Shaeffer, E. B. Randolph, Dr. Dabney Lipscomb, James

L. P. Wasson; President of Board of Christian Education, T. W. Lewis; Director of Wesley Foundation, Miss Mary Nell Samply; Chairman of Spiritual Life Group, Mrs. H. A. Alvarez; Superintendent of Depart-



C. M. CHAPMAN, Pastor,
Central Church, Columbus

ment of Social Service, Mrs. W. B. Whitman; Golden Cross Director, Miss Elise Lipscomb; Superintendent of Mission Study, Mrs. Mayo Ellis; President, Wesleyan Service Guild, Mrs. Earl Jones.

PREACHERS ENTERTAINED

The District Superintendent and his wife, Rev. and Mrs. Elmer C. Gunn, were hosts to the preachers and their wives of the New Orleans District outside the city, at noon on Thursday of last week. Rev. and Mrs. H. W. Rickey, Rev. C. M. Morris, Rev. C. J. Thibodeaux, Mrs. L. E. Douglas, Mrs. Oakley Lee and Mrs. L. R. Shumaker were absent. The editor and his wife, like Saul, son of Kish, were "also among the (country) prophets." A lovely dinner was served and the halloween motif, indicated by the colors orange and black, with pumpkin faces on the place cards, added a seasonal appropriateness. It was a delightful fellowship and the graciousness of the District Superintendent and his wife was duly appreciated and acknowledged.

AN IMPORTANT PASTORAL CHANGE

A news item carried in *The Virginia Methodist Advocate* of October 31, is of special interest to many of our readers. Bishop Peele announced that Dr. Fred R. Chenault, pastor of Park Place church, Norfolk, would be transferred to First Church, Birmingham, Ala., and that Dr. L. G. Sturdivant, of Florence, Ala., would be transferred to Park Place church. Dr. Joseph A. Smith is the present incumbent at First Church, Birmingham. Dr. Smith's appointment will be announced at the North Alabama Conference meeting in Tusculumbia, November 6.

Let us advance upon our knees.—Joseph Hardy Neesima.



J. D. WROTEN, Pastor-Host,
North Mississippi Conference

Sykes, William Dowsing, William Murrah and Orid P. Brown.

The membership of the church at present numbers 1,300, under the able direction of the Rev. J. D. Wroten, pastor in charge.

Officials

Trustees: T. E. Lott, Chairman; T. W. Lewis, Vice-Chairman; D. E. Field, Secretary and Treasurer, J. H. Propst, W. M. Horton, I. H. Atkins, E. P. Cox, I. M. Lavender, Joe B. Love.

Stewards: I. M. Lavender, Chairman; W. G. Sims, Vice-Chairman; J. W. Jones, Treasurer; D. C. Nickles, Recording Steward; I. H. Atkins, W. F. McCormack, E. B. Broom, J. C. Colvin, Dr. G. L. Dowdle, J. O. Dowdle, Dr. J. C. Broadfoot, D. E. Field, E. P. Cox, Dr. W. H. Eubanks, J. L. Ferguson, James Caruthers, W. M. Horton, M. C. Howard, T. W. Lewis, Jr., T. E. Lott, Joe Love, Joe W. Shull, C. A. Thompson, R. C. McRee, J. B. Swanzy, W. M. Covington, George Brumfield, Pasley George, Henry Jones, James Thompson, Ralph W. Webb, Dr. J. W. Lipscomb (Hon.)

Secretary to the Board, Mrs. M. C. Howard; Choir Director, Belton Byars; Organist, Miss Helen Ferguson; Church School Superintendent, W. M. Covington; President of Woman's Society of Christian Service, Mrs.



L. P. WASSON,
District Superintendent, Columbus, Miss.

the memory of Mrs. Irene Burke Locke; the Illuminated Cross at the base of the steeple recently placed (March, 1940), which bears the inscription: "To the Glory of God and in loving memory of Sue Billups Hudson."

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

TOWARD THE SUNRISING

By Dr. J. D. Jones, C. H.

(Numbers 21:11)

"Toward the sunrising." This beautiful and suggestive little phrase occurs in a verse in the book of Numbers—a verse which marks a stage in the wilderness journey of the Hebrew people. This is how the whole verse reads: "And they journeyed from Oboth and pitched at Iyeabbarim in the wilderness which is before Moab toward the sunrising." Prosaic commentators tell us that the phrase simply means that the Israelites chose a place with an Eastern aspect for their camping site. There is, I believe, much more in it than that. But even on that prosaic and matter-of-fact level there is a suggestion of cheerful courage and triumphant hope about the little phrase.

Unquenchable Hope

Why did the Hebrews give their camp this Eastern aspect? Well, Canaan, their promised land, lay to the East. It was eastwards the Hebrew exiles used to gaze with passionate longing when their Egyptian masters made their bondage bitter with labour. In that direction lay their destined home and the pitching of their camp "toward the sunrising" was just a symbol and evidence of the hope that burned with undying flame in every Hebrew breast. Delay and difficulty had not been able to quench that hope. There are two words in the verse from which the phrase is taken which are suggestive, the one of the delay, and the other of the difficulty. There is that word "wilderness." They had been wandering in it for years. They had imagined, when they left Egypt, that their journey to Canaan would be, at most, a matter of weeks. But years had passed, and they were in the wilderness still. Then there is that word "Moab." They were in the wilderness "which is before Moab." Moab was a hostile power. Moab barred the way to Canaan. Moab would give them no passage through, but threatened them with the sword. Both nature and man seemed to be antagonistic to these Hebrews. But in spite of the "wilderness" and in spite of "Moab," they pitched their tents "toward the sunrising." In spite of the delays of the wilderness journey, in spite of the threatenings of Moab, they bated not a jot of heart or hope, they held fast to their faith that, because Canaan had been promised to them, to Canaan they would surely come. And in token of this brave hope of theirs they pitched their tents "toward the sunrising." We too, as Christian men and women, have

our hopes. We are heirs to great and splendid promises. And just because these hopes and promises are ours, we too ought to be of a brave and cheerful spirit. We ought always to pitch our tents "toward the sunrising." The Christian man faces, not the dark, but the dawn. On his countenance we see not the fading glow of sunset, but the increasing light of the broadening day. No touch of pessimism clouds his spirit, and he has the brightness and gladness of the man who is quite sure that the world is "grey with morning light." He hankers after the yesterday because he expects a greater and better tomorrow.

This spirit of a brave and cheerful expectancy did actually characterize the Christians of the New Testament. They "rejoiced in hope." The vital and essential difference between the Christians of those early days and the pagan people in the midst of whom they lived was this—the face of the pagan was turned "toward the sunset." The golden age of the pagan was behind him, but the Christian looked for a Holy City yet to come. Pagan literature was full of a pathetic regret over days of innocence and happiness which had vanished never to return; the New Testament is full of a buoyant and exultant expectation of a kingdom of righteousness, peace and joy yet to be. In the midst of a weary and disillusioned world these first Christians moved with eager step and cheerful spirit—they pitched their tent "toward the sunrising."

Tonic Men

That is the typical Christian spirit, but is it ours? Stevenson in one of his essays says that a "happy man or woman is a better thing to find than a five-pound note. Their entrance into a room is as though another candle had been lighted." In days such as these we know the worth of the bravely hopeful man, the man who in spite of the wilderness and Moab, in spite of disappointment and defeat, holds fast to the great promises of God. He helps us to brave the storms that beat down upon us and to endure through the "dark and dreadful day." And such a bravely hopeful man every Christian ought to be.

In this hour of crisis and peril for our country we cannot help her better than by holding fast to our blessed and glorious hopes. Government spokesmen have been exhorting us to be of good heart in these testing and terrible days. They deprecate all discouraging and defeatist talk. Such talk, they tell us, does Herr Hitler's work for him because it makes the hearts of the people to melt. All of which no doubt is true. A man on the other hand, whose face is "toward and sunrising," the brave and cheerful man, acts like a tonic on his fellows. The man who shows the world what Stevenson calls a "glorious morning face," helps to dispel depression and doubt. But this kind of brave hopefulness cannot be "made to order." It cannot be "worked up." There must be reason for it. Hope is a Christian virtue. But it is not the primary virtue. "Now abideth," says St. Paul, "faith, hope, love." First the "faith," then the "hope." There can be no transposition of that order. Christian hope springs from and is provided in the Christian faith. The hope that can stand the strain of days like these

is not the kind of cheerfulness which springs from high spirits, but the hope which is born of faith in a living and active God, working in our world and bringing His own holy purposes to pass. Some of our attempts at being cheerful are very much like whistling to keep our courage up. But the man who really and truly believes in God will abound in hope. His coming into a room will be as though another candle had been lighted.

* * *

What sort of an aspect a man's countenance will wear depends on his attitude toward the sun. If he has his back to the sun his face will be in shadow—dark and gloomy. If he is turned towards the sun his face will glow and shine. And the Lord God is a sun! If a man turns his back upon Him, he may sink into gloom and depression. But if he turns his face toward Him, he will be cheerfully confident. "They looked unto Him," says a Psalmist, "and were lightened," or, as Moffatt translates it, they "beamed with joy." The infallible cure for anxiety, William James says, is faith in God.

* * *

For the God we believe in is a God who loves righteousness and hates iniquity; justice and judgment are the foundation of His throne; mercy and truth shall go before His face. This world is His world. He created it, and then by the blood of His Son He redeemed it. Evil is not to triumph in this world. It may win momentary successes, but it is doomed. Out of all the chaos and confusion of the present hour, God will bring a better world. He will yet set His King upon His holy hill of Zion. It is by renewing our faith in God, "getting deeper into God," as someone has put it, that we shall be able to put a cheerful courage on even in perilous days. For this God will not fail or be discouraged till He has set judgment in the earth. The man who has a living faith in such a God will always pitch his tent "toward the sunrising."—The Christian World.

PRIDE IN OUR PART

The National Tuberculosis Association and its more than 1,600 affiliated associations throughout the country have no other support than our dollars, which once a year we give—one by one, two by two, five by five—to a sum that enables the vast organization to wage its campaign for our health, happiness and lives.

Now that we have with us again the Christmas Seals, through which the health progress of next year will be made, we may well review with pride the victories for which we, as individuals, have been largely responsible.

Our money has helped to back the organized attack that has cut the death rate of tuberculosis three-fourths since 1907, the first year of the Seal sale. Our money has financed one of the greatest health education programs ever carried on in this country. And what greater education can there be than health education? Tuberculosis must be defeated through education of the people because, as yet, science has found no vaccine for its prevention, no drug for its cure.

Education, paid for by our Christmas Seal dollars, is our greatest vaccine. Christmas Seals, too, have played a part in the establishment of clinics, in the development of new methods of diagnosis—the tuberculin test and the chest X-ray.

We have helped buy the knowledge that
(Continued on page 10)

CONFERENCE NEWS AND PERSONALS

We appreciate a word concerning the Advocate from one of our new readers, who says that although she has been taking the Advocate but a short time she never expects to be without it again, and that expression is similar to many such messages reaching our office.

Rev. A. S. Byrd, a superannuate of the Mississippi Conference, and Mrs. Byrd, who spent some time with their daughter at Montgomery, Ala., are now back within the bounds of their home Conference. The address is 123 East Academy Street, Canton, Miss.

Mrs. George H. Stockstill, of Picayune, Miss., heartens us with a word concerning the Advocate: "It is a much better paper now than ever before since I have been a subscriber, I think." She has been a subscriber to the paper for the past twenty years.

Rev. R. M. Matheny, pastor of Hattiesburg circuit, in the Mississippi Conference, is connected, we presume, with the Y. M. C. A., at Hattiesburg as well. We appreciate his activity in connection with the Advocate along with the many duties which he must have.

Mrs. C. M. Martin, superintendent of the Nursery Department of East End Methodist church, Meridian, has again exceeded the quota of \$50 assigned to that department for the church budget. The total raised amounted to \$81.55. In this regard Sister Martin is maintaining a consistent record for success.

Dr. Wm. J. Davidson has been appointed acting secretary of the Department of Educational Institutions, the position formerly occupied by the late Dr. William M. Alexander. Dr. Davidson formerly filled that office in the Board of the Methodist Episcopal Church, and had worked in close cooperation with Dr. Alexander. The appointment is announced as temporary and for no definite period.

Rev. M. N. Hamill, pastor of Golden Hill charge, of the North Mississippi Conference, and formerly of the Methodist Protestant Church, has recently celebrated the 100th anniversary of the Jumpertown church, report of which appears elsewhere. This church closes its first year in the Methodist Church with everything paid in full, sixteen members received this year, and interest at high tide.

Rev. James Lee Reid, lay evangelist, of 2912 Meadowbrook Drive, Fort Worth, Tex., was a caller at the Advocate office during the past week. He reports successful meetings at Hammond, Ponchatoula and Bogalusa. He asks us to say that he has an open date from Nov. 24 to Dec. 8, before sailing for an evangelistic tour in Guatemala and Honduras. He will be glad to have any person desiring his services at that time to communicate with him at the above address.

Rev. F. L. Applewhite reports a good year on Enterprise charge. Revivals have been held in all the churches, with young people's revivals in two of them. A number of members have been added on profession of faith. A Vacation Church School was held in Enterprise, led by Mrs. John Palmer. The church at Enterprise is now housed in a beautiful building, following the destruction of two previous buildings by fire within a short period of time. The church at Stone-

wall is undergoing reconstruction after fifty years of honorable history. It is to be one of the best equipped buildings for its size in the Conference. Completion of the building is expected by December. Bro. Applewhite hopes to make full payment on all obligations.

BOARD OF CONFERENCE CLAIMANTS

Please announce a meeting of the Board of Conference Claimants, of the Mississippi Annual Conference, Wednesday, at 3 p. m., Nov. 13, in the room assigned, East End, Meridian Methodist church. All members are requested to be present.

C. A. SCHULTZ,
President.

OLIVE BRANCH CHARGE

The Board of Stewards are faithful and successful in their work. The Olive Branch church completed the payment of the church debt February 1. Funds have been raised for the exterior repairs. The budget was increased two hundred dollars for this year, and it is being paid in full. There is a small increase in the assumption of benevolences. In addition, the superannuate asking is being paid and all the other official calls of the church are being paid. The entire charge has completed its finances for the year. Next Sunday we begin our work for next year.

Our people are going forward in the consolidation of Miller church with the Olive Branch church. This will be mutually beneficial.

Two training classes have been held in the Olive Branch church. Two vacation schools were held on the charge. Three meetings have been held on the charge, and Olive Branch entertained the District Conference.

The young people are organized and going forward with their work. The Union meets monthly.

Each church has an organized Woman's Society of Christian Service. Their work is going forward in a fine spirit.

The Church Schools are to be commended. The Board of Education at Olive Branch has sponsored a men's class, which began with this month. The Church School enrollment has increased 15 per cent, and the attendance Sunday was the largest in the history of the church. Church bulletins go into all our homes. The Upper Room and other Christian literature go into the homes of our membership. Much else could be said. All in all it has been a good year.

E. L. JERNIGAN, Pastor.

MAKING PROGRESS

As we come to the close of the Conference year, we have a deep sense of gratitude to those who have guided the work and given support to our Hospital program. Our hearts are glad and we rejoice at the unmistakable evidence of a definite growth. Many are not only learning of the good being done for the scores who must find themselves in our hospitals seeking relief from suffering, but are gladly giving of their means for the support of our hospital chaplains. We are persuaded that when all our Methodist people come to know of what the Golden Cross is doing many more will rally to its support. Scores of these unfortunate ones are a long ways from home with no dear one, or even a friend to visit them in the hours of much suffering, and sometimes death. To these especially, and many others, our chaplains mean to them more than the tongue can tell.

We urge those who are in a position to do so, to give to ALL our people the information concerning our chaplains work, and thereby making it possible for helpful ministries to be carried to these so much in need.

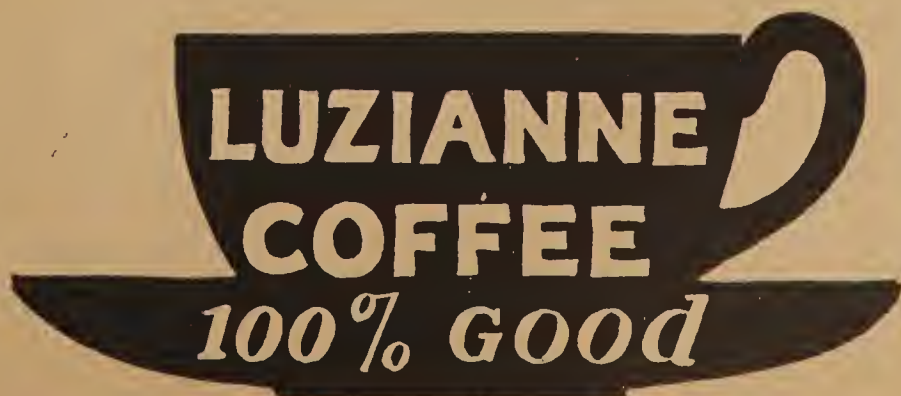
J. A. ALFORD,
Conf. Golden Cross Director.

REPORT OF EDWARD R. HAUG, METHODIST CHAPLAIN, ST. PATRICK'S HOSPITAL, LAKE CHARLES

The Methodist Chaplaincy of St. Patrick's Hospital, in Lake Charles, has been a new experience for me, but a happy and profitable experience. The importance of ministering spiritually to the sick has grown on me. To those who have lived sincere Christian lives, a visit from an official representative of the church is a comfort. They cannot go to church as they are used to doing every Sunday so the church comes to them. There are many in the hospital away from home and their pastor, and a visit from the chaplain gives them a new appreciation for the church. Others are Methodist only in name and these appreciate thoroughly that the church is providing for them in their times of need and some are won again for Christ and the church.

My contacts in the hospital have been varied. Most of the people are fine Christian folk whose faith and courage sustain them during their hospital confinement. Some of the more unusual contacts were: a Methodist from Georgia who was taking a drunkard's treatment, and a Methodist who had

(Continued on page 12)



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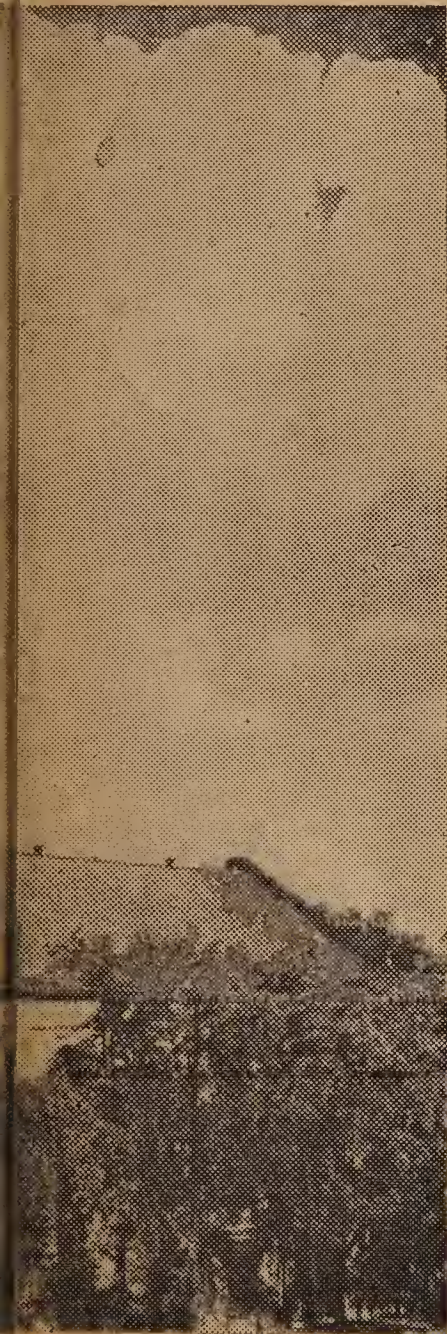
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THE CHURCH PEW

"CASH AND CARRY"

By A. J. Wm. Myers

Head of the Department of Religious Education in Hartford Seminary Foundation

This may be an international policy or it may be a philosophy of life for an individual or a nation. It has three main tenets which should be carefully weighed by every American. This philosophy strictly implies

1. Repudiation of any responsibility for the state of the world or for conditions as they exist. Yet every intelligent person knows that no nation or person is exempt. For example, the attitude of the United States to the League of Nations and the World Court and her sale of essentials to Italy and Japan at war contributed markedly to the present world chaos.

2. Refusal to take any risk regardless of what human rights and ideals are at stake. When gangsters are at large in a city the police are not ordered off the streets and into the safety of the police stations, and it is not seemly that when gangsters are at large among the nations any great nation should scurry all her ships and her navy into ports for safety! The Nazis recently held up the United States as a model in this respect to other nations who still dared to claim the freedom to trade with the allied powers—and the praise of the Nazis is very serious censure.

3. Demand for safe financial profits, without any risk, even if the world is afire. It is much like the soldier-executioners, throwing dice for the clothes of Jesus as He was suffering crucifixion for the very ideals that are now at stake and for which the allies are suffering. And these profits are war profits which is very close to war profiteering. United States newspapers regularly show how well the foreign trade is keeping up, but it is practically all due to allied war orders and the allies are fighting and pouring out treasure and life for the very ideals that are dearer than life to Americans. Besides if the allies should lose, then the United States would have such a financial crash that all previous depressions would in comparison look like time of great prosperity. If the Allies win, the United States will share to the fullest extent in everything they have saved from the ruin of civilization.

The "Cash and Carry" philosophy of life is well illustrated in the action of the priest and Levite in the story of the Good Samaritan. Two slogans, commonly seen in the United States, simply cannot be held at the same time under present conditions. They are "Cash and Carry" and "I'm proud to be an American."

Let America use all her power to help establish once again in all the earth these principles that are dearer than life: personal liberty, democracy, and that on which both depend, namely, religion. If the Nazis win, the United States will not only lose these precious inheritances from the centuries but her own fat money bags as well. It was one who understood human social life thoroughly who said that one of the inevitable laws of human life is that he who saves his own skin loses his life and he who loses his life for the great ideal of humanity and religion saves it.

—Advance (Used by permission).

Christianity is a religion which expects you to do things.—Japanese saying.

PRIDE IN OUR PART

(Continued from page 6)

early tuberculosis can be cured and that early tuberculosis can be discovered by the X-ray. Our money has dispelled the hopelessness once held toward the disease.

Such are some of the advances we have financed. The final victory is yet to be won. Tuberculosis is still the chief disease killer of youth, taking more lives between the years of 15 and 45 than any other disease. It still kills one person every eight minutes!

The crusade must go on to ultimate victory, which authorities assure us is within sight during the next few decades. As we stop to review with pride our part in the



HER HEALTH IS IN YOUR HANDS

Before this child reaches maturity, Tuberculosis may be eradicated from the United States.

But remember, she is growing up in a world where Tuberculosis still causes more fatalities between the ages of 15 and 19 than any other disease!

By buying and using Christmas Seals you will enable your Local Tuberculosis Association to continue a year-round fight that has helped to reduce the death rate from Tuberculosis by 75% during the last 33 years!

So protect this child—and every child in your community.



great advances already made toward control of tuberculosis, we realize all the more our responsibility for next year and the years to come.

Without our financial support, the fight cannot go on. A few dollars a year from each of us at Christmas time is little enough to give for the protection of life that we receive in return.

Opportunities do not come with their values stamped upon them. Everyone must be challenged. A day dawns, quite like other days; in it a single hour comes, quite like other hours; but in that day and in that hour the chance of a lifetime faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.

—Maltbie D. Babcock.

RESOLUTIONS IN MEMORY OF R. J. FAIRCHILDS

Gallman Charge, Mississippi Conference

Whereas, our friend and brother, R. J. Fairchilds, a member of this quarterly conference and a faithful member of the Methodist Church for many years, has been called by death since our last quarterly conference; therefore be it

Resolved, that we record our great sense of loss in the going of brother Fairchilds, who was a friend of the church and the ministry, and a valuable and useful official of the church for many years.

Resolved, second, that we express to his family our most sincere sympathy in their hour of sorrow, and our prayers for their spiritual consolation and comfort at a throne of divine grace.

Resolved, further, that we cherish the memory of brother Fairchilds and pledge ourselves to carry forward, as far as possible, the cause and kingdom of Jesus Christ in this part of the moral vineyard in his stead.

Resolved, finally, that these resolutions be adopted by this quarterly conference and spread upon its official records, that a copy be given to the bereaved family, and that a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,
EARL W. PAGE,
CARLTON RUTLEDGE,
I. W. ENOCHS,
Committee.

RESOLUTIONS IN MEMORY OF R. E. WELCH

Gallman Charge, Mississippi Conference

Whereas, our friend and brother, R. E. Welch, a member of this quarterly conference and a faithful member of the Methodist Church for many years, has been called by death since our last quarterly conference; therefore be it

Resolved, that we record our great sense of loss in the going of brother Welch, who was a friend of the church and the ministry, and a valuable and useful official of the church of this charge.

Resolved, second, that we express to his family our most sincere sympathy in their hour of sorrow and our prayers for their spiritual consolation and comfort at a throne of divine grace.

Resolved, further, that we cherish the memory of brother Welch and pledge ourselves to carry forward, as far as possible, the cause and kingdom of Jesus Christ in this part of the moral vineyard in his stead.

Resolved, finally, that these resolutions be adopted by this quarterly conference and entered upon its official records, that a copy be given to the bereaved family, and that a copy be sent to the New Orleans Christian Advocate with a request that same be published.

Respectfully submitted,
J. V. FAIRCHILDS,
J. E. BANKSTON,
J. F. WEEKS,
Committee.

"No man ever does as much today as he is going to do tomorrow."—Selected.

"When God puts a burden upon us, He lays His hand underneath."—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk Street, Alexandria, La.

The following is a report of one month's work of our rural deaconess Miss Shiela Nuttall. This work is at Transylvania, which is a Federal Government project and is located only a short distance from Lake Providence in the Monroe District. At the time Miss Nuttall went there, there was no religious organization of any kind in the community. As you know, Miss Nuttall is an employee of the Louisiana Conference, and this work is supported by the missionary women of the State.

"This month started in with a double program for the Transylvania church. We had a Vacation Church School just preceding the revival services. Both were well attended. There were 169 enrolled in the school with 93 attending three days or more. The adult class had the largest enrollment, and used *The Radiant Heart*, by C. J. Harrell, for their text.

"Until the meeting we had no organized church here. During the meeting the Transylvania Methodist church was organized with 37 members. A few others have been added to that number.

"Because my vacation and the meeting interrupted the cottage prayer meetings, and since cotton picking is keeping people in the fields late, we are going to wait until a little later to start them again.

"Before the meeting our church was wired for lights, and so our central prayer meeting has been meeting there for several weeks. Some of our folks have been praying aloud and leading our services lately who have not been accustomed to do it before. We are looking forward to having better and better prayer meetings.

"During my vacation two of the ladies in the community have held my story hour for me. Our attendance has held up very well, ranging from 10 to 40. Since school has started and cotton picking is in progress, the attendance has lessened somewhat, but the interest is holding and the children asked to continue the Story Hour throughout the year.

"Our Society of Christian Service has been organized with 24 charter members. The officers seem interested in the work they are to do, and I am hoping that this year will see many things accomplished by our group.

"When the Christian Education Institute was held last week in Tallulah there were twelve in attendance from the Transylvania church. It was a very helpful meeting, and I was quite proud of the interest manifested by the officers, both of the Church School and the Society of Christian Service, who attended.

"Among the community activities in which I have had a part are the following: Transylvania P. T. A., as chairman of the Program Committee for 1940-1941; Transylvania Community Club, as song leader for their first meeting of the year; Melbourne Community Club, as pianist for the first meeting of the year; Magnolia Demonstration Club, as member of the Fair Booth Committee. At both Community Clubs I was asked to talk about a community library which we are hoping to have within a few weeks.

"When school started, I began my Story Hour at school with the first and second grades. The teachers are very fine, and I am trying to fit my plans in with theirs so that there will be a unity to the activity. I think it will prove even more interesting and helpful than the plan I used last year.

"The work is all very challenging and I am very glad indeed to be back."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

To Society Chairman of Spiritual Life Committee:

The Committee on Spiritual Life, of the Woman's Division of Christian Service, has not yet met to formulate the plans under the new set-up. As soon as it does, Mrs. W. M. Alexander, our new Secretary of Spiritual Life, will send the plans to me and I, in turn, will get out a letter to each society. In the meantime let us be much in prayer for "the deepening of the spiritual life" of the church, especially the womanhood of the church.

We are very anxious to have a Spiritual Life Committee in every society. The work of this committee has been enlarged to include the responsibility of devotional Bible study and stewardship. So, it is not only urgent, but very necessary to the ongoing of a full rounded program of work, that this committee be appointed, so that it may start functioning in the very beginning of our new organization. We are appealing to the district secretaries, district spiritual life leaders, and society presidents, for their cooperation in this most important undertaking. Please send name and address to your district secretary and to me.

When I think of the possibilities in the lives of the seven thousand women in the Mississippi Conference Woman's Society of Christian Service, I am overwhelmed. Seven thousand women wholly consecrated to God and the building of His Kingdom! We cannot vision what that would mean.

What is the most urgent need confronting us? It is not the forms of organization, nor which women shall serve as officers, nor even how much money we shall raise. The most urgent need is the deepening of the spiritual life of ourselves and all the members of our church. Jesus said, "Thou shalt love the Lord thy God with all thy heart and soul and mind." He also said, "Seek ye FIRST the Kingdom of God and His righteousness." Therefore there can be no more important thing. Will each one who reads this, pray daily for this thing to happen in her own life and in the lives of our people all over the church.

"The nation is being called to prayer for a revival in America. Sunday, November 17, has been designated as the day for assembling of all religious leaders. In all their services they will be urged to offer prayer to God for the outpouring of the Holy Spirit upon the churches, that a revival of religion may come to all the people. Material for this service may be obtained from the Great Commission Prayer League, 808 North LaSalle Street, Chicago, Illinois."

MRS. E. E. McKEITHEN,

Conf. Secretary of Spiritual Life.
Meadville, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

To Status of Women Chairmen

One of the new committees provided for in the Woman's Society of Christian Service is the committee on status of women. This work is not new in the conference on council organization, but though some missionary societies did have Status of Women chairmen, the constitution did not call for it as does the constitution for the Woman's Society of Christian Service.

Several inquiries have come to me regarding the work of this committee. The guide states that the committee should study all questions affecting woman's status in the church, the community, the nations, and in other lands, and should recommend lines of activity to the society that will improve woman's status and enable her to serve more effectively.

The entire motive back of the committee should be the desire to serve more fully. It seems to be that the first thing necessary then, is for the committee to encourage women to serve in places now open to them in church, community and nation. Conference will soon be here. Will the women who are delegates feel obligated to attend? Do the women willingly serve on church boards? Do they express their willingness to serve there? There was a time when women could not vote. Woman's status in national life was improved when she was given a vote. Will all of our church women use this opportunity?

This committee is to study and act upon whatever affects woman's status and it might work with the committee on C. S. R., in the study of conditions of labor for women in our own state. What protection do the women have? What are our marriage laws? We are not to work for and think about improved status of our little group alone, but of womanhood throughout the world.

MRS. E. L. JACKS,

Conf. Chairman, Status of Women.

* * *

Dear President: In our state colleges there are 1,400 Methodist youth whose spiritual welfare is of vital concern to us as missionary women. Local pastors have the tremendous task of serving the regular congregation and trying to provide a program for Methodist college students. The Y's are doing all they can, but that is not enough.

The situation can be relieved by placing trained full-time student secretaries in these schools, whose duties will be to look after the spiritual needs of Methodist young people. Thus church loyalty and interest will be definitely fostered.

Our goal for 1940 is a reserve fund of \$1,000 as a beginning. Each auxiliary is asked to send a gift based on membership: Over 150, \$30; over 100, \$25; over 75, \$20; over 50, \$15; over 25, \$10; under 25, what you can. Send money to Mrs. D. H. Hall, Treasurer, New Albany. Ask others to make extra gifts.

Yours sincerely,

MRS. DAN COMFORT,

Vice-President, Woman's
Missionary Society, North
Mississippi Conference.

Johnson: "What's wrong; you look awfully mad."

Doctor: "I am. Here I have been treating a patient for three years for yellow jaundice, and now I find out he's a Chinese."—Ex,



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 10, 1940

By Rev. W. C. Newman

THE GOLDEN RULE

Lesson Text: Luke 6:27-38

Golden Text: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Little Jan Failing, six years old, is one of the loveliest and most faithful members of our church and Church School. Her mother tells me that one day while I was telling some story to illustrate the sermon, Joan leaned close to her and whispered: "Mother, is that the truth, or is he just preaching?"

The test of a man's Christian faith is not how vehemently he declares it, nor how willing he is to run the risk of living by its principles. It is all very well to preach about love; but it is another thing altogether to be willing to act upon Christian love every day of one's life.

A New Technique for Fighting Against One's Enemies

It is a sad commentary on this "scientific age" that the genius of our chemists, machinists, and inventors has devised the most wonderful and the most horrible instruments of destruction and warfare the world has ever known. Military procedure has had to be completely revised, and all the old battle tactics discarded because of these modern devices of death. In our present world war the victory may come to the nation which is able to conceive and apply a wholly new method of fighting.

Not only in actual warfare, but in all our competitive human relations we have stubbornly clung on to ancient principles of fighting. "I'll fight for my rights!" How often we have said that, and heard it said! It is fundamental in our social technique. Belligerency is accepted among us as the correct as well as the courageous attitude toward any or all who oppose us.

But where did we get this idea that fighting for our rights is the most glorious and courageous act of mankind? That idea is not the result of centuries of scientific investigation; it is not the summary of the intelligent findings of scholars; it did not come from years of research and study. It came straight out of the heart of the jungle, where tooth and claw are honored above spirit and life. It is the mark of animals, not the revelation of God.

To those of us who have lived in that atmosphere of hating one's enemies, rejoicing at their misfortunes, finding every possible occasion for criticising them, using every opportunity to "get back at them," these words of Jesus are new and strange, though spoken two thousand years ago:

Love your enemies,
Do good to them that hate you.

Our Points of Greatest Sensitiveness

It would be an interesting and profitable undertaking for us to discover just what it is that makes enemies. One of the best spiritual exercises I know is to face honestly up to the question of why we dislike certain people, or count them enemies.

A little practice at that sort of thing persuades me that Jesus covered the whole field in the opening verses of our lesson. Why do we dislike some people? Because there are specific things to which we are keenly sensitive, and these people touch us at those tender spots.

For one thing we hate those who injure our pride—those who curse us, criticize us, outdo us, gossip about us, acquire a higher position than we, receive greater applause or recognition, or show greater ability than we possess, thereby making us feel inferior. This is, perhaps, the greatest temptation to most of us who preach, and the most frequently committed sin. And we cannot really claim to be Christian until we have become willing to live by Christ's words: "Bless them that curse you!"

Secondly, we are quick to resent those who cause us financial loss, who take away our cloke; who borrow and do not repay; who beg from us, or assume that we owe them a living; who interfere with our business through keen competition, or threaten our luxury by demanding fair wages and equal opportunity.

What Do We Want for Ourselves?

Once upon a time I was asked to speak to a large audience of Negroes. A Negro who preceded me on the program shook me to the depths of my soul by saying, "I am determined never to be guilty of racial hatred!" It was the first time I had ever thought of any race being prejudiced against mine. I thought we white people had a monopoly on race prejudice. It humbled me so that when I began to speak I apologized because my children have the chance to go to school, to enter professions, to secure jobs, to enjoy suitable living conditions, to have medical attention and hospitalization which are practically all denied to the children of the people to whom I was speaking. And I said to them: "My children have nothing which I would not want your children to have."

If we are honestly willing to live by Christ's Golden Rule, we can have no other attitude toward other people, other races. And if we are honest with ourselves it becomes plain that most of all the tension between different races, between capital and labor, between rich and poor, between those in large pastorates and those in small comes at this point of not being willing to give others the things we want for ourselves, of claiming special privileges for our own clan, color, or creed, of protesting the orthodoxy of our faith, but refusing to make its principles the rule of our lives.

No amount of teaching will make a bad man good; that is the fruit of redemption alone.—The Voice.

LOUISIANA CONFERENCE COMMITTEE ON CONFERENCE RELATIONS

The Committee on Conference Relations and Ministerial Qualifications of the Louisiana Conference will meet November 13, 1940, at 2 p. m., in the church at Baton Rouge.

All matters pertaining to Admissions will be handled then. Other matters later.

BRISCOE CARTER, Chairman.

WEST POINT CHURCH PAYING A TWENTY YEAR OLD DEBT

Dear Dr. Duren: The West Point church is doing the impossible, or what was said to be impossible. For more than twenty years there has been a millstone around the neck of the West Point church in the way of a debt. The church has paid \$21,500 interest. They still have a debt of \$16,000. It was decided that we had paid interest long enough. Scarcely a man in the church thought it could be raised. At least they were willing to give it "a try." Those who were not willing were ashamed to say no.

The campaign began in September. In October the actual raising of money began. We have now in "gilt edge pledges and cash" \$14,300. It is being done and will soon be an accomplished fact. The whole church and the town is rejoicing over "the miracle." We are giving the people who pledge twelve months to pay these pledges. Many are borrowing the money and paying cash. Faith and hard work will accomplish great things.

J. H. HOLDER, Pastor.

West Point, Miss.

REPORT OF EDWARD R. HAUG, METHODIST CHAPLAIN, ST. PATRICK'S HOSPITAL, LAKE CHARLES

(Continued from page 7)

an attack of appendicitis while serving a term in the Parish jail. The patient farthest from home was a Dutch sailor who broke his leg while in port in Lake Charles, and could not return to Holland with his ship. He was left in a strange country not even being able to speak the English language. My meager knowledge of German made it possible for me to converse with him.

The authorities at St. Patrick's Hospital, a Roman Catholic institution, have been very kind and have extended to me every courtesy. By providing chaplains for the hospitals of the state through the Golden Cross, the church is rendering an invaluable service. It is worthy the support of every Methodist in the Conference.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

CHANNING POLLOCK AND THE CHURCH

Channing Pollock, eminent playwright, has a habit of speaking his mind. Recently he wrote an article on "Why I Don't Go to Church." Declaring he believes himself to be deeply religious, Mr. Pollock says the average church and preacher has nothing to give him.

This is understandable. Mr. Pollock is highly sensitive to form, color, harmony and atmosphere. His connection with the stage explains this sensitivity, since in that realm every detail in setting, voice and gesture receives the scrutiny of an expert.

Now, the average church edifice is not a work of art, the services are seldom conducted by an expert, and the preaching is perhaps better than should be expected, considering the circumstances and conditions in which it is done. Yet to an innumerable host such privileges as are offered by their church are highly esteemed.

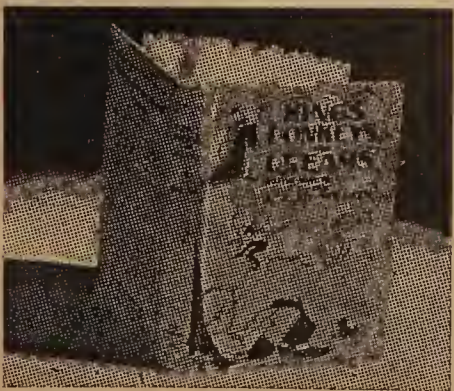
Mr. Pollock says that he has heard some preachers who had something for his soul, but believes that these are as a drop in the bucket. He is probably right. Really great preachers are never numerous, but I surmise of the 232,000 churches in America there are at least 1,000 where Channing Pollock could feed his soul.

There is an urgent need for better church buildings, more worshipful church services, stronger and more competent ministers. Nothing is too good for the church. But even so, the church can never compete with the theatre. And to attempt to do so could be to invite disaster. The purposes of the institutions differ; their objectives are not the same. The church cannot live to itself; the theatre can, and does.

Given the handicap under which the church functions and the theatre would soon perish.

Yet the church lives on.

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THE REMEDY

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time there was a little Prince whose name was Mark. He was heir to a great kingdom, and it seemed that he would grow up into the kind of ruler everyone adored. But nobody in all the world—not even a prince in a fairy tale—has everything. And, although he was handsome and clever and good, Prince Mark was terribly handicapped by colds. If he had lived nowadays in America, I suppose wise doctors would have examined him to see if his tonsils and his adenoids should come out; but he lived long ago and not in America. So quite other things were tried; and it came to pass that the palace was fairly besieged by people who had something to say about colds. They called colds rheum in those days.

First someone would come and say that the Prince caught his colds because he rode too much in cold weather. Another would declare that he ate too much sugar, or he wore too thin or too thick a cloak. Others said that he rose too early in the morning, or studied too long at night, or did not study enough, or played his games too eagerly, or did not play enough. In short, there was scarcely a subject in all the kingdom who had not at some time or other told somebody, or caused somebody to tell somebody else, who sometimes told the King, just how Prince Mark caught his colds. Everybody knew what was wrong, and everybody knew how it got wrong; but the Prince kept on catching colds.

One day there came to the palace a queer person in country garb—a little old woman. Very odd, indeed, she looked. Her face was tanned by wind and weather; her clothes were neat, but worn, and not of the fashion of the city. She had great difficulty in getting into the palace; and for weeks she tried to get audience of the King. But everybody laughed at her. Still she stayed.

At last, some kind-hearted person around the court took pity on the old woman, and managed to get the King to speak to her. She had something to say about the rheums of the little Prince. The King sighed and looked bored. The woman bowed low before the King, and opened a small box.

"Your Majesty," she said. "I have heard that all the wise and mighty, and many others, have given advice, and have spoken long and loudly, as to how our beloved Prince comes upon his rheums. I live among growing things. I have no wisdom to say how the distemper comes; but I have learned how to remove it."

The King's face grew more kind and light. "Speak on," he said. "You are the first in my kingdom who knows no cause, but has a remedy."

"Here," said the old woman, "is a small box of simples, made from the herbs of field and pasture. If the Prince uses these, he will be relieved of his trouble." And she offered the box to the King, who took it and thanked her. "It shall be tried," he said.

Well, the long and short of it was that the Prince did try it, and was cured of his colds. The little old woman was not made a duchess or anything of that kind. She went back to the country and lived as she had lived before. But Prince Mark often rode to the place where she was; and he learned

nothing of how troubles come, but he learned much of how to cure them.

This story has a moral; and I hope you get it.—Reprinted by special permission of the author and the Christian Leader.

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THE CRUSADERS UNION

Opening with the singing of "Savior Like a Shepherd Lead Us," the October meeting of the Crusaders Union was conducted Oct. 24, at the Bethel Methodist church.

Following the hymn, a prayer of spiritual defense was made by Rev. E. W. Ulmer, of Mount Olive church. Presiding over a very interesting spiritual defense program was Ralph Robinson. Several interesting and inspiring talks were made on this subject.

Concluding the meeting was a business session at which Hobert Brooks, vice-president, became president, filling Dorothy Arrington's unexpired term, and Ralph Robinson was elected vice-president. Plans were also made for the Christmas program of December, at Eminence Methodist church.

After the business meeting delicious punch and cookies were served.

GRACE HELEN ROGERS,
Reporter.

SANDY HOOK CHURCH DEDICATED

On Friday, October 25, according to previous announcement, a representative number of members and visiting friends gathered at 11 a. m., in the very attractive Sandy Hook church for its dedication. The service was opened with a musical prelude, "To a Wild Rose," by McDowell, played by Mrs. Rufus Forbes, who presided at the piano.

Rev. F. M. Casey, the pastor, announced the hymn, "Holy, Holy, Holy," with 24th Psalm read responsively, and followed with singing, "I Love Thy Kingdom Lord."

Rev. W. C. M. Baggett, of Monticello, and a former pastor, read an appropriate scripture, and prayer was offered by Rev. J. B. Shearer, pastor at Silver Creek. A detailed historical sketch was read by Mrs. Rufus Forbes.

The four living charter members present, Mr. and Mrs. Jas. W. Hart and Mr. and Mrs. Jesse Ball, were invited to the chancel. Mr. Charlie Pope, also numbered in this distinctive group, was not privileged to be present, owing to illness. Prayer was offered by Rev. Roy Wolfe, pastor at Prentiss.

The dedicatory sermon was forcefully delivered by Rev. R. H. Clegg, district superintendent of Brookhaven, using scripture from Gen., 28th chapter, 16th to 26th verses, and selective words from Rev., 20th chapter, and at the close of the inspiring message, trustees Messrs. Jas. W. Hart, Jesse Ball and Willie Rankin assembled at the chancel, with Mr. Hart making the church presentation. As a token of remembrance and appreciation, a beautiful robe was presented to Mr. Hart by Rev. Mr. Clegg, from the Community Church School.

Song, "The Church's One Foundation," was sung, and prayer with benediction by Rev. C. E. Downer, of Jackson, brought the impressive services to a close.

Photographs of the church and group were taken, and during the social period a most tempting dinner, served by the ladies of the community, was enjoyed.

Beautiful fall flowers, thoughtfully arranged, added greatly to the occasion.

C. E. DOWNER, Reporter.

PLAQUEMINE METHODIST CHURCH CELEBRATES ITS CENTENNIAL

One hundred years in Plaquemine were recalled last Sunday at the First Methodist church with centennial day ceremonies, at which a number of out-of-town persons were present.

The Rev. George White, who was pastor at Plaquemine for 10 years, was present, and spoke briefly of his memories of the community. He is at present located in Hammond.

The Rev. L. W. Cain, who preaches alternately at several churches—one at Rosedale and one at Lottie, delivered the sermon. He urged the congregation in spite of their glorious history as a church to continue to press forward.

The Rev. William Schuhle gave a brief history of the church. He traced the history of Methodist work back to 1805, when Rev. Elisha Bowman came down the Mississippi River to New Orleans, later making the trip to Plaquemine and out through the back country to Opelousas. History of the early

church years is lacking, the speaker said, outside of the known fact that a congregation was maintained for some years prior to 1840.

In that year Dr. Charles Clement deeded the lot on Church and Court streets. The three leading Protestant denominations put up a building there the following year. In 1849 a contract was made to add \$1,175 in repairs and improvements. In 1858 the Presbyterians built the church which still stands on Court street at the river.

In 1873 a fire which started in the Convent kitchen spread and destroyed the building of the Protestant churches. The other denominations then met in the Presbyterian church.

The Methodist congregation built on the present lot in 1884. The lot had been secured the previous year from Charles H. Dickinson.

The review of the church's history showed the following pastors served here: Charles J. Hulberg, Henry B. Price, Zachariah Thompson, Robert J. Hays, Wm. H. Grenshaw, H. A. Morse, W. J. Ferguson, H. Avery, Thomas B. White, Samuel Hawes, Jesse Fulton, Fisher Rawson, Philo M. Goodwyn, H. B. Frazee, John F. DeWitt, Arthur W. Smith, J. V. Pointer, J. D. Harper, T. K. Fontleroy, T. E. Butler, T. S. Randel, F. G. Hocutt, H. S. Johns, William Wimberly, J. E. Riddle, S. S. Keener, J. B. Kent, C. D. Atkinson, L. F. Alford, Elton Wilson, H. B. Perrett, T. M. Buley, H. B. Hines, George White, A. R. Hoffpauir, and the present pastor, William Schuhle.

MER ROUGE, LOUISIANA

Dear Dr. Duren: If you have the space available, I would like to make a short report on the year's work on the Mer Rouge charge.

The interior of the parsonage has been refinished. The Mer Rouge church has installed substantial oak pews, a choir loft has been added to the church, a pipe organ installed, and the old windows have been replaced with beautiful stained glass windows. The church auditorium is now truly a thing of beauty.



CENTRAL METHODIST CHURCH, COLUMBUS

At Collinston, largely a gift from Mr. Wm. B. Reily, we have under construction a small church of colonial design. I have not seen better material nor as high class workmanship put into a building. When this building is completed and connected with the present building by a corridor as is planned, the Collinston congregation will have one of the most complete church plants, for a rural community, in the South.

Thirty-one members have been received into the church, twenty of these on profession of faith and eight of that number were adults. Truly we have had a good year.

W. F. ROBERTS.

JUMPERTOWN METHODIST CHURCH

The 100th anniversary of Jumpertown Methodist church has been celebrated recently. The first organized church was established in 1840, and was located two miles south of the present church site. At first the church was called Liberty. The building was made of logs and the seats were very crude and uncomfortable, being made of split poplar logs with no backs and no foot rests. The logs were hewn and auger holes were bored on the underside, in which to fit the legs for support.

The building was used for union services at first, Methodists and Baptists sharing it. Rev. Mr. Scally was the Baptist pastor, and Rev. S. W. Mask served the Methodists. The union was finally dissolved and the Methodists took over the building.

The community surrounding the church became a settlement of Negroes after the war, so after about twenty-seven years of worshipping in this community, the few remaining white members moved out.

In the year 1867, another log building similar to the first one was erected near the site of the present building. The Liberty church at this time was a part of the Tippih circuit, with Rev. S. W. Mask as pastor in charge. Some of the pastors who served while the church was on this circuit were: Z. D. Tatum, S. W. Mask, H. Freeman and Larkin Cathie.

In the year 1878, the Liberty church was taken from the Tippih circuit and included in the Jumpertown mission, which embraced all the territory between Hatchie and the Mobile and Ohio R. R. Rev. S. M. Windham was selected as pastor of the Jumpertown mission.

In 1880, a box building was erected where the residence of Henry Michael now stands, just across the road from the present building.

In 1882, Jumpertown was consolidated with Union and Tippih, and John Stone was the pastor.

Pastors who served from 1878 to 1893 were: S. M. Windham, J. H. Martin, W. M. Nabors, John Stone, A. J. Richardson, C. C. Phillips, H. Freeman, W. A. White and D. F. Reynolds.

In the year 1893, Jumpertown became a station, and the box building was torn away to secure a location for a school building, and the present frame building was erected across the road from the school building. Rev. R. C. Jeter was pastor at this time. Those who served the station church as

pastors were: R. C. Jeter, R. F. L. Satterfield, N. A. Whitman, J. M. White, J. R. Caviness, T. G. Adair and J. A. Byron.

For the year 1904, Jumpertown station was made a circuit with Cross Roads and Liberty-Hill, but in 1906 it was changed back to a station, with A. J. Richardson as pastor. Beginning with the year 1907, the following served as pastors: Robert Kemp, W. T. Bazzell, R. F. L. Satterfield, J. M. Orman, A. C. Hargett, A. J. Richardson, S. T. Ledbetter and B. G. Whitehurst, bringing us to the year 1939.

Under the guidance and inspiration of the pastor, B. G. Whitehurst, and the loyalty of the officials, members and citizens of the community, funds were secured and the old church, which was constructed like a fortress and had stood the strain of many years, was given an extensive overhauling and repairs.

Beginning with the year 1940, we are merged into the Methodist union and under the efficient leadership of our pastor and the officials we find ourselves climbing toward greater heights in the kingdom of God.

The following have served as official members of the church and had a great part in the establishment of this church: M. N. Hunt, Sam P. Nabors, A. J. Windham, J. W. Nicholls, D. H. Jumper, J. T. Jumper, M. L. Michael, G. A. Jumper, H. R. Green, James Crofford, D. Jumper, W. G. Smart, David Yates, John Nicholls, Kie Hunt, J. B. Moore, S. F. Windham, Thomas English, John W. Green, W. A. Jumper, T. Z. Felker, Milton English, G. A. English, Mrs. C. A. Crofford and Mary English.

There were many others who were members and officials and some who were not members that had a great part in the establishment and direction of the church.

We wish to express our deepest appreciation and gratitude for people who love their church, their community, and first of all their God.

May God richly bless you as you go on your way.

MARY ENGLISH.

WELCOME

For Soldiers at Church

Hattiesburg citizens and Camp Shelby officers and soldiers are "closer friends" today, following an official welcome and reception last night at the Court Street Methodist church.

Major General R. S. Beightler, Sr., commanding general of the 37th division, his staff and enlisted men were the honor guests. The 145th Infantry band, directed by Warrant Officer William R. Trembath, assisted by the church choir directed by Frank Earl Marsh, Jr., gave the musical portion of the program.

The Rev. James W. Sells, pastor, presided. Lieutenant Colonel James N. King, one of the divisional chaplains, offered the opening prayer.

Major W. E. Holcomb, newly appointed public relations officer for the Mississippi Selective Board, extended greetings to the soldiers in behalf of Governor Paul B. Johnson, who is resting at Hot Springs, Ark.

Welcome

Congressman William Colmer welcomed the troops to Mississippi.

General Beightler, in a brief talk, said:

"I can frankly say that we are happy to be sent to a community where we have been received with such hospitality, a trait famous in the Southland, and I think if you

will tolerate us long enough you will find a change from our semi-Yankee talk to your slurred-R brogue of the South. We hope you will like us as much in time as we have appreciated our initial reception and impression of you all.

"Our objective is to weld from the elements of American democracy a disciplined, seasoned, fighting force capable of defending the nation. We hope to accomplish this by a spirit of mutual respect and cooperation.

Morale

"First of importance in this understanding will be the development of high morale and the building of a sound discipline, based on wise leadership and mutual cooperation throughout all ranks, for this will procure a cheerful and understanding subordination of the individual for the good of the team," he said.

"We hope to mold the men chosen through the selective service system into a unified army, prepared to accept cheerfully the rigors of long hours of training, the fatigue of marches and the discomforts and hardships of service in the field," he said.

"The time is here when a deeper patriotism, a better citizenship is needed. We find ourselves today thrust into an international situation where other nations, equally proud and powerful in their own relative positions in world affairs—first have been honeycombed—then submerged by destructive forces.

"Decay has beset them from within. Such attacks can be dealt with. Isms will not be permitted at Camp Shelby. In your own community you can eliminate this menace, if it exists, by being more conscientious citizens."—Hattiesburg American.

WOOD JUNIOR COLLEGE

Beginning with the question, "What is man?" Dr. R. Malcolm Guess, Dean of Students, University of Mississippi, gave the dedicatory address for Wood Junior College's new Jane H. Freeman Gymnasium on Sunday afternoon, Oct. 27, before a packed house. Dr. Guess copiously discussed man, his place in and relation to the world as his destiny affects the state, the church and the schools.

"The purpose of life," stated Dr. Guess, "is to share in the building of an entire community where all members will render reverence to God and live in harmonious relationship with one another." He named the school as being one of the five major institutions which society has brought into existence and which ought to be kept.

"A college," further stated Dr. Guess, "ought to enable all its students to place themselves in the world, to participate fully in life, and to make a real contribution to life. What we want in our nation we must put in our schools."

Dr. Guess asserted that one of the chief sins of the college student of today is that of having the attitude of being willing to be just an average student when he could be so much more. He further asserted that keeping the campus negatively wholesome is accepted as good educational practices.

One of the weak points in the college program according to Dr. Guess is that of not providing for the young men and women social experiences where they can exercise their talents for their own growth and development. Dr. Guess presented a social life that would give wholesome experiences to the young men and women which would make for unity and growth and would not make for antagonism.

Dr. Guess stated that in dedicating this building for health and recreation the pur-

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pose should be to provide expression and control of personality in physical activities that would result in the individual living at the highest possible level.

In closing Dr. Guess read President Seay's message in the 1940 "Pine Torch," the college annual. The President's message is taken from Psalm 24:1-5.

The musical part of the program included an organ prelude by Mr. Brooks Haynes and Miss Mary Pierce and a vocal solo, "I Love Life," by Miss Pierce.

President Seay expressed his thanks to the college presidents for sending representatives, and to the alumni and friends for their presence. He read a message of congratulation which he received from Mrs. Jane H. Freeman, National Treasurer of the Woman's Missionary Society, and for whom the gymnasium is named.

The dedication program was continued at the gymnasium. Mrs. John M. Privette presented an interesting pantomime, "Seekers." Dean George S. Boase gave a tribute to the benefactors of the institution. The Bureau Secretary, Mrs. H. S. Osborn, briefly enumerated the many improvements and great progress which has been made at Wood during the past year. Offering a lovely tribute to President Seay for the great work which he is doing, she presented him with the keys to the building. With a few gracious words of acceptance President Seay received the keys. The benediction and Seven-fold Amen was given by the college choir.

Following the program at the gymnasium, Mrs. S. B. Wager, Miss Ethelyn Hester and Mrs. George S. Boase served tea to the guests and student body in the living room of Miller Hall.

BURWELL POPE FULLILOVE

Burwell Pope Fullilove was born in Dalton county, Georgia, on April 4, 1856. His parents moved to Attala, county, Mississippi, in the fall of 1860. He was converted in Attala county at the age of ten years, and joined the Methodist Episcopal Church, South, at the age of fourteen years. He was licensed to preach in 1878, and remained in the local ranks until 1885. He was ordained local deacon at Kosciusko that year by Bishop Hargrove. He served the Ebenezer circuit as supply in 1886, and was admitted into the Annual Conference on trial at the end of that year at West Point.

He was married to Miss Eliza Jane McWhorter, near Kosciusko, on December 7, 1880. To them were born four daughters and one son. The son died in infancy. The daughters are Mrs. Alma Richardson, Blue Mountain, Miss.; Mrs. Lillie Jamieson, New Albany, Miss.; Mrs. Katie M. Hudson, Rienzi, Miss.; and Mrs. Beatrice Roebki, Rienzi, Miss. There are nine grandchildren and seven great grandchildren.

No parents were ever blessed with four finer daughters than these, all of them true to their own families and faithful and effective members of the Methodist Church in the communities in which they live.

Before any of their children were born, Bro. and Sister Fullilove took a small boy, J. A. Vaviness, to rear. He now lives in Itawamba county.

Bro. Fullilove served the following charges:

Starkville Circuit, 1887-88; Chapel Hill Circuit, 1889-91 (he was ordained an elder by Bishop Galloway at Grenada in 1890); Atlanta Circuit, 1892-93; Mashulaville Circuit, 1894-96; Corinth Circuit, 1897-98; Kosuth Circuit, 1899; Ripley Circuit, 1900-03; New Albany Circuit, 1904-06; Potts Camp Circuit, 1907-08; Abbeville Circuit, 1909-10;

Booneville Circuit, 1911-13; Rienzi Circuit, 1914-16; Chalybeate Circuit, 1917-18; Corinth, South Side, 1919-1921; Golden Circuit, 1922.

At the end of that year he was granted the superannuate relation. He purchased a home at Corinth and lived there for some years, and then exchanged it for a home at Rienzi, where he lived the remainder of his life.

Bro. Fullilove's first wife, the mother of all his children and a truly great woman, died at Rienzi while he was pastor there, on December 19, 1915.

He served under the following presiding elders: R. P. Mitchell, R. G. Porter, W. T. J. Sullivan, T. Y. Ramsey, Sr., J. W. Price, R. A. Burroughs, T. Y. Ramsey, Jr., H. C. Moorhead, T. C. Weir, W. M. Young, J. H. Mitchell, T. H. Dorsey, W. W. Mitchell, J. E. Cunningham, J. B. Randolph, E. H. Cunningham, J. W. Honnoll and J. H. Felts.

Bro. Fullilove was a good preacher and a faithful and successful pastor. He loved everybody and in turn was loved by all. He was truly an apostle of love, "A good man full of the Holy Ghost." In the Love-feast at every Annual Conference he testified to his love for God and his brethren, closing his remarks with these words, "Brethren, if I should not meet you again, you will know where to find me." We are all sure of his safe arrival in the home which God has provided for His faithful children.

On November 27, 1917, Bro. Fullilove was married to his second wife, Mrs. Eliza Bennett Ramer of Ramer, Tennessee, who passed away January 17, 1930.

On October 5, 1931, he was married to his third wife, Mrs. Amanda Burch McCarty, of Plantersville, Miss., who survives him living in their home at Rienzi, Miss.

The last three years of Bro. Fullilove's life were spent quietly due to a heart ailment, but most of the time he was able to attend all the services of the church.

On Monday afternoon, May 20, 1940, after having been confined to his bed for three weeks he passed away at the age of eighty-four years one month and sixteen days. Due to the fact that the Methodist church at Rienzi had been destroyed by fire, the funeral service was held in the Baptist church, conducted by his pastor, Rev. W. R. Goudelock, assisted by Revs. E. M. Sharpe, T. J. Hopper and J. T. Gullett. He was laid to rest in the Rienzi cemetery by the side of his first wife.

We shall hope to meet him again on the other shore.

T. H. DORSEY.

THE BROTHERHOOD

The North Mississippi Conference Brotherhood is closing its second year under the new plan. The old plan worked well for many years, but had become burdensome to carry and paid but a very small amount to beneficiaries.

Under the new plan each member pays a stated amount of \$10.25 a year. The beneficiaries under this plan have received nearly \$500 each. If every man in the Conference had been a member each beneficiary would have received \$500, and there would be in the reserve fund \$570 for future emergencies. The new plan has justified all that was claimed for it.

We urge every member of the Conference to become a member, not only for their own dependents, but for the sake of the many superannuates and the men on small salaries who do not feel able to carry insurance, and for those who cannot get insurance. It is what its name signifies, a

Brotherhood. Fifty-nine preachers in the Conference do not take any part.

J. H. HOLDER,
Secretary-Treasurer.

WISE OR OTHERWISE

By Rev. James H. Felts

When a Preacher Goes to Conference:

He expects good food and plenty of it—nor is he disappointed.

He puts on his best "bib and tucker" for the inspection of the bishop and other interested persons.

He is as humble and solemn as a chicken cock after a successful fight.

He greets his ordinary friends with calm assurance, but puts on a few agonies as he greets dignitaries and appointment makers.

He gives his report all the frills the law allows, then a few extra touches for the benefit of casual observers.

He dusts off the old jokes, gives them a hypodermic injection of spizzerinctum, and laughs more heartily than his hearers as he tells them.

He is more interested in the "cause" than his own appointment, but his appointment is NECESSARY to the cause.

If he is in the upper salary brackets he gives all to understand that he is "no twenty-four hundred dollar preacher." Frequently others agree with him fully.

If he is a district superintendent he is delighted with the six-year idea.

If the laymen of his charge are interviewing the bishop privately he becomes an interested observer.

He is indifferent to salary and place, but expects "to be taken care of."


He is confessedly willing to go anywhere, but demands RECOGNITION.

He wants to see the hard places taken care of if it takes every man in the Conference, except himself, to do it.

BUT HE CAN SMILE EVEN WHEN HE CAN HEAR THE BLOOD DRIPPING IN HIS OWN HEART.

And, all in all, there is no finer, cleaner, saner, more dependable set of men found.

The Sunday school folks in the mountains of North Carolina declare that the following incident occurred in one of the Bible classes east of Raleigh, while the Greensboro people declare that the story came from Arkansas. However that may be, here is the story: It was Sunday morning in a men's class. "Will you tell me," said a member to the teacher, "how far in actual miles Dan is from Beersheba? All my life I have heard the familiar phrase 'from Dan to Beersheba,' but I have never known the distance." Before the answer could be given, another member arose in the back of the room and inquired: "Do I understand that Dan and Beersheba are the names of places?" "Yes." "That is one on me. I always thought they were husband and wife, like Sodom and Gomorrah."—North Carolina Christian Advocate.



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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

O happy they who, in a sorrowful time, avail themselves of this bond of communion with the Saints of old and with the Universal Church! O wise and dutiful, who, when the world has robbed them of so much, set the more account on what remains! We have not lost all, while we have the dwelling places of our forefathers; while we can repair those which are broken down, and build upon the old foundations, and propagate them upon new sites! Happy are they who, when they enter upon their holy limits, enter in heart into the courts of heaven.

—John Henry Newman.

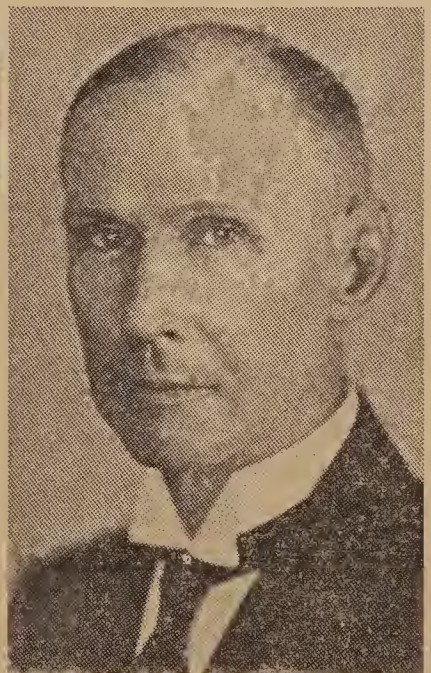
THE PRAYER-ROOM TODAY

Forgive me, my God, for the sin by which I myself have made heavier Thy burden of pain and sorrow. Forgive me for the cold and hard and bitter thoughts that have been part of Thy heartbreak. Help me now to open my heart afresh, that Thy patient love may come in and transform all that now opposes it into its own pure likeness. Wilt Thou from this moment so live and love within me that even as my lovelessness has shared in the world's sin my love may have some share in its salvation. Amen.

Rev J B Cain
Oct 14



BISHOP
A. FRANK SMITH
Presiding
LOUISIANA CONFERENCE



BISHOP
HOYT M. DOBBS
Presiding
MISSISSIPPI CONFERENCE



WALLET OF THE WEEK



THE ANNUAL SHOE CONSUMPTION in America is said to be four hundred million pairs, or an average of three pairs per person. The money value of this enormous quantity of shoes is estimated at a billion dollars. Americans are said to be the best shoe people in the world, measured by their supply of shoes. It is likely that at least half of the shoe consumption is luxury, and it is also highly probable that the consumption of women's shoes is proportionately greater than that of men.

* * *

CHRISTOPHER KILMER, son of Joyce Kilmer, author of the famous poem, "Trees," has enlisted as a private in the 165th Infantry Regiment of New York. This is the same regiment as the 69th, which his father joined shortly after Christopher Kilmer was born. The father went with the "fighting 69th" to France in 1917, where he was killed in action. His poem made him famous and is often quoted by those who are esteemed to be competent literary critics.

* * *

THE EIGHTEENTH AMENDMENT, ostensibly repealed "to get rid of bootlegging" and the saloon, believe it or not, recently met an embarrassing situation. Federal agents found the largest illicit still in the history of the government. With a saloon for every seventy-one families in the nation, two saloons for every church in the land, five saloons for every three public schools, and three dollars spent for liquor to every two dollars spent for education, the bootlegger is still a problem to be reckoned with.

* * *

THE FARM EQUIPMENT INSTITUTE reports the current sales of farm machinery as from twenty to twenty-five per cent greater than a year ago. It is estimated that the sales may reach the peak year, 1937. Tractors now in use in the United States have displaced ten millions of horses and mules and by 1950 it is believed that they will have displaced a million and a half more. The army mule has been largely superseded by the tractor and the motored truck, and a dray drawn by horses or mules is almost as rare a sight as the old-fashioned horse and buggy.

* * *

THE BIBLE PROTESTANT CHURCH is the name of a recently organized denomination which an exchange says is "presumably" constituted largely of the ministers of the Eastern Conference of the Methodist Protestant Church in New Jersey, who withdrew from the Methodist Church at Atlantic City. It is said that some of those who walked out had been given their churches as independent organizations. We cannot comment on the new Church since we know scarcely more than the fact of the organization. The one thing which we cannot understand is how it was possible for churches to be given away without jeopardizing the legal status of United Methodism.

THE SPANISH GOVERNMENT is reported to have confiscated one hundred and ten thousand copies of the Bible which had been sent to Spain by the British and Foreign Bible Society. The lot included versions in the Castilian and other languages. The reason for the seizure of the Bibles by the government is not clear, but it is said that they are to be converted into cellulose, one of the materials most lacking in Spain. This is the first instance of the kind in sixty-two years of labor in that country by the Society.

* * *

THE ASSYRIAN PATRIARCH, His Beatitude, Eshhai Mar Shimun, is the first Patriarch of that church to visit the United States. He is the one hundred and nineteenth Patriarch of Assyria. It might be difficult to establish the truth of the claim, but it is said that the church was founded by the Apostle Thomas. The church is credited with a great missionary record, and seventy thousand members in this country. The Report of the Census Bureau does not seem to report it separately in the last religious census.

* * *

THE ORTHODOX EASTERN CHURCH has decided to abandon the old Julian calendar and to substitute for it the Gregorian calendar which is in use by Western Christendom. The purpose of the change is said to be that the celebration of Easter might fall on the same day as that observed throughout the West, not from eleven to thirteen days later as is now the case. Whatever else may be the effect of the change it will at least make the church calendar consistent and remove some elements of confusion which have existed in the past.

* * *

PLYMOUTH CONGREGATIONAL CHURCH, Brooklyn, New York, was made famous by Henry Ward Beecher. Beecher was probably first among the pulpit orators of his day. Since his death in 1887, the church has had three pastors, Lyman Abbott, Newell Dwight Hillis and Dr. J. Stanley Durkee, who resigned recently on account of his age, seventy-four years. He came to that famous pulpit from the presidency of Howard University in Washington, in 1926. The original Beecher congregation was merged with the Church of the Pilgrims in 1934.

* * *

THE CAUSE OF CANCER is a subject which has engaged some of the best minds in medicine for many years. Although no one has discovered the cause, and no scientist knows positively whether it is caused by a germ or a virus, and despite the failure to isolate the cause, there has been steady progress in cancer cures since 1931. At that time twenty thousand cancer cures were reported, approximately thirty thousand cures were reported in 1937, and in 1940 thirty-six thousand and seventy-eight cures have been reported. And best of all, the American College of Surgeons and researchers believe that they are nearer to the solution of the mystery.

New Orleans

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

DR. A. C. MILLAR DIES

In the death of Dr. A. C. Millar at Little Rock, Arkansas, on last Saturday, the Methodist Church has lost a truly noble soul. He was a Christian soldier in the best sense of that term. He was an educational pioneer in his state, where he gave twenty years to college organization and administration. He was a militant and fearless leader in the cause of Temperance and Prohibition. He was a member of the Judicial Council of the Methodist Episcopal Church, South, from the organization of that church court, and was an alternate member of the Judicial Council of The Methodist Church after union was consummated. He was elected editor of **The Arkansas Methodist** in 1904, and was the oldest Methodist editor in service. At the time of his death he was seventy-nine years of age. By birth he was a Pennsylvanian, by residence a Southerner, but in spirit he belonged to the world. His achievement of fame was not due to scintillating gifts, nor was it the result of organized effort for that purpose, but it was earned by hard work and unflinching devotion to the great interests of his church and state. His widow, two sons and a daughter survive him. A worthy landmark of Christian progress has disappeared from our horizon and a great spirit has been transferred to the celestial home of redeemed souls.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

(Editorial Correspondence)

The Conference convened in First Church, Columbus, at 7:30 p. m., on Wednesday, Nov. 6, with Bishop Hoyt M. Dobbs presiding. The Bishop conducted the devotional service, using the clause from the ninetieth Psalm, "From everlasting to everlasting." Rev. R. G. Lord came to the desk and called the Conference to order, after which he was elected secretary.

The first matter was an address of welcome by the pastor of First Church, Rev. J. D. Wroten, to which Bishop Dobbs, on behalf of the Conference, made felicitous response. Mr. V. B. Imes, editor of the Columbus Dispatch, on behalf of the Mayor and the city of Columbus, brought greetings and the assurance of wholehearted cordiality on the part of the city, to which the Bishop responded.

The next item of business was the passage of character, which was done by districts through the answer of the District Superintendents. On behalf of the Cabinet, Rev. N. J. Golding read the recommendation on "Standing Rules," which was adopted. Bro. Golding delivered a message to the Conference from Rev. M. A. Burns, whose

illness, continuing since last February, keeps him from the Conference and has kept him from his work for the greater part of the year.

The secretary of the Cabinet then read the nominations for Boards, Committees and Commissions, which were approved. Following this action, the retired ministers were called to the bar of the Conference and were presented to the Conference in brief but tender and affectionate words, by the Bishop. The Conference then adjourned to meet at 9 o'clock Thursday morning, at which time the Sacrament of the Lord's Supper will be celebrated.

Thursday Morning

The morning session opened with the administration of the Sacrament, following which the routine business incidental to completing the organization was transacted. The District Superintendents made report of the work throughout the districts. The report of the Conference Treasurer will show a decided upswing in benevolence collections, and the deficit over the collections of the previous year will not be so great as was indicated a few weeks ago.

Among the interests represented at the morning session was the Memorial Mercy Home of New Orleans, by Rev. J. G. Snelling, the superintendent. Dr. Henry Heddon addressed the Conference on the subject of the Methodist Hospital in Memphis, and was followed in a brief address by the superintendent of nurses. These addresses were followed by the adoption of report No. 1, of the Board of Hospitals and Homes.

Next came the representation of the Conference organ. A paper was introduced by the Cabinet which gave ringing endorsement to the New Orleans Christian Advocate. Bishop Dobbs then addressed the Conference on the paper before the Conference and was followed by Rev. J. H. Felts. Then the editor was introduced and he, at the invitation of the Bishop, spoke on the subject of the church press and the Conference organ in particular.

Next the educational interests were taken up. Dr. Gilbert T. Rowe spoke, representing the general educational interests and especially reporting for Duke University. Dr. H. H. Harris represented Emory University and Candler School of Theology. Dr. M. L. Smith, president of Millsaps College, made a brief address touching the work at that institution.

Rev J. M. Bradley addressed the Conference, touching the report made by his committee appointed at the previous session of the Conference. The report made an interpretation of "necessitous" cases and made recommendations touching the same. The report was adopted. Announcements were made and the Conference adjourned.

Friday

The Conference convened at the appointed hour on Friday and Bishop Dobbs conducted the devotional service. After the approval of the journal and other preliminary matters, Dr. and Mrs. W. B. Lewis, missionaries in the Belgian Congo, were introduced and addressed the Conference. Mr. J. H. Johnson, Treasurer of the Conference, made a preliminary report.

Some time was given to the answering of minute questions. Rev. S. M. Butts, who located a few years ago to do evangelistic work, was re-admitted. In answer to the question, Who are superannuated?, E. P. Craddock, Jasper Webber, W. C. Jeter, B. F. Hammond and J. E. Lawhon were added to the list of those already having the relation.

Bishop John H. Moore, of the Colored Methodist Episcopal Church, was introduced and spoke in behalf of the educational work of his Church. An offering of something more than eighty dollars was made for the support of the Industrial College at Holly Springs.

The special order of the day having arrived, Mr. J. D. Houston and Dr. E. D. Bancroft spoke in behalf of the Lay Activities program of the Church. Before the conclusion of the consideration of that special interest, the hour of adjournment arrived and the discussion was continued at a session ordered for 2:45 p. m. in the afternoon. At the afternoon session other minute business was transacted.

At the evening hour, the missionary interest was considered and the a capella choir of Wood Junior College, located at Mathiston, furnished the music. Both the speakers and the choir were heard with delight and approval.

Among matters of personal interest on Friday, were the sending of messages of sympathy to Rev. W. W. Milligan, of Duncan and Alligator charge, whose wife was reported to be desperately ill, and Rev. E. M. Allen, of Potts Camp charge, who was kept from the session of the Conference on account of being ill himself.

At the end of the day payments on the apportionments for Retired ministers and Benevolences, as reported by the Treasurer, brought a heartening note to the Conference. Indications were that the total collected would be well in advance of collections for any recent year. Of the sum of approximately sixty thousand dollars reported, fourteen thousand dollars was on the apportionment for retired ministers, and that was sufficient to make a \$12 per service year for superannuates possible.

Saturday

Following the routine of opening the session on Saturday morning, the Conference proceeded to business. Among other things, the ordination of deacons was attended to. Other routine and incidental matters were transacted.

Two items of the Report of the Commission on World Service and Finance enlivened the session of the morning to such an extent as to necessitate postponement of adjournment until the report could be disposed of.

It appears that there had been some irregularity in the use of money collected for Benevolences for the payment of the apportionment for retired ministers. This resulted in hurt to the missionary interest of the Conference and caused an effort to try to secure a reduction in the apportionment for retired ministers. After prolonged and animated debate, the apportionment remains as it was, seven per cent. It is certainly to be hoped that

hereafter no charge will transfer any money collected for Benevolences to the Ministerial Support column, as
(Continued on page 12)

Editorial Miscellany

By Dr. H. T. Carley

GOING TO CONFERENCE

Going to Conference is not what it used to be. In the olden days it was an epochal event; now, it is just an event. Conference is not any less important now than it was then, but it has lost something of its tenseness, its air of expectancy, and its sense of impending—well, doom is as good as any other word. The preachers and the comparatively few lay delegates in attendance were under a considerable strain—some because they didn't know what was going to happen, and some because they did know. What actually did happen was seldom as bad as it seemed; sometimes it was worse.

In those days, the two or three weeks immediately preceding Conference were just about as tense and thrilling as the session itself. The preachers were feverishly trying to finish up the Conference collections—"Benevolences" is a later term—and the stewards, enjoying practically normal temperature, were rounding up the preacher's salary. The "hide-and-tallow" meeting was a usual accompaniment of those closing days. Happily, that momentous gathering is so infrequently necessary now that the younger generation of Methodists is not even acquainted with the term.

The preacher's personal preparation for the trip to Conference involved plenty of planning and careful consideration of the possibilities of getting a new suit of clothes, a new hat, and a new pair of shoes. If it was finally decided that the purchases could be made, many were the admiring glances and comments of the family as the preacher arrayed himself in his new outfit. Except for the extra-opulent, an extra suit for Conference was as unnecessary as it was unusual. Now and then an appreciative people gave the preacher a "Conference suit"—a happening worthy of mention in the Conference organ, and possibly of comment on the Conference floor. The sometimes additional gift of a valise (suitcase and traveling bag are strictly modern) was invariably the occasion of a witticism, "So I'm all ready to move."

In those earlier Conferences the Bishop was thought of as almost a super-man. His first appearance on the Conference floor was a serious, almost solemn, moment. In hushed tones the comment was, "There's the Bishop!" He walked down the aisle with stately dignity, giving a faint smile of recognition to the comparatively few members with whom he had a personal acquaintance. To call a Bishop by his first name in those days was little short of sacrilege. Maybe it was better so. When the Bishop raised his gavel and said, "Let the Conference be in order," one of the most significant gatherings in American history was under way.

Times have changed and customs have changed; but the essence is left, and the Annual Conference is still the climax of the Methodist year.

We'll be seeing you—and may your record be, "Everything in full, Bishop."

FROM E. STANLEY JONES, A REMARKABLE LETTER

On Tour, Nat'l Christian Mission,
October 31, 1940.

My dear Friend:

I have skipped one quarterly letter for which I apologize, but you will understand the reason, I am sure. I sailed from India just about the time the letter was due to be sent and since then I have been on the run, sometimes on the fly, always on the move. My very coming from India to America was interesting—more than interesting—it was very, very sacred.

Some thought I should not leave India at this time of crisis in the East to take part in the National Christian Mission in America, but the INNER VOICE assured me I must come, and then added, "I'll get you there safely and on time." I wondered at the "safely and on time," for I did not see any particular reason for it. I had my passage booked by the Air France from Calcutta to Hong Kong, and from there by an American steamer to San Francisco, but I soon began to see the reason. France collapsed and with it the Air France Line. I booked passage to go by way of Italy on an Italian Line, but Italy entered the war and that went by the board. Then a reservation on a Japanese liner, but when Italy got into the war that also collapsed. I tried to get a steamer to Hong Kong, and from there get the Clipper across the Pacific, but this, too, was impossible. Two days before I sailed I hadn't a thing in sight. Then came the wire saying a boat of the American President Line was sailing from Bombay to New York, via the Cape of Good Hope, South Africa, but it would take forty days. Forty days would put me in New York late for the opening of the Saugatuck, Mich., Ashram; and the VOICE had said, "On time." Still it was the only thing open and I took it. In Capetown, South Africa, we were held up for three days as the South African Government wanted to seize Italian contraband we had on board. Finally they let us go but we were behind schedule. The ship was ordered to stop at Trinidad to take on oil and fresh water, but that would take an extra day because it was off the direct line to New York. But in looking up the matter I saw that the Clipper planes to and

from South America went through Trinidad. Dr. Bader, in answer to my cable, told me to get off and take the plane to Miami, Fla. I did so, leaving Trinidad at 5 a. m., stopping at Puerto Rico, Dominican Republic, Haiti and Cuba and got into Miami at 5:50 p. m., having spanned the whole Caribbean in twelve hours, a distance of two thousand miles. I went direct to Chicago, and then was being driven to Saugatuck by car when suddenly as we were going along at sixty, the hydraulic brakes went off. We careened across that road, just missed the ditch and drew up just this side of disaster. We were within twenty miles of Saugatuck—and this! The brakes had to be fixed; so we went back to a town and the garage man worked hard for three hours. The deadline for getting there on time was approaching when he said, "I've got it." We jumped into the car and got into the Saugatuck grounds just as the bell was ringing for the opening of the Ashram. I got there "safely and on time!" Fourteen thousand miles of miracle! The VOICE did not let me down. Across the years it has never let me down.

The two Ashrams at Saugatuck, Mich., and Blue Ridge, N. C., went beyond our expectations. We struck a technique of personal and corporate disciplined spiritual quest which will remain as a permanent thing in American life. There are movements on foot to make them permanent.

I went to Ocean Grove, N. J., for the Camp and spoke to great crowds. Then to Clifton Springs Sanitarium, Clifton Springs, N. Y., for two and a half weeks to finish up my new book, "Is the Kingdom of God Realism?" which will be published Nov. 29, by the Abingdon-Cokesbury Press, 150 Fifth Ave., N. Y. Also to get into physical shape for this hard grind of twenty-two weeks in the National Christian Mission.

We are now in the fifth of the twenty-two cities. We have been at Kansas City, Denver, Minneapolis, Oklahoma City and now here in Houston. This National Christian Mission is going far deeper than the former National Preaching Mission. I do not know if it is that the soul of the country has been plowed up by world events, or whether we have learned better how to do it, or both, but certainly this is a far greater mission than the other. It is better organized to meet all classes: organized labor, the city and

state officials, the Service Clubs, the Women's Clubs, the policemen, the school teachers, the high schools and colleges, Chambers of Commerce, the masses, etc.

I have never seen such response. It is getting to be the commonplace thing to have three and four thousand in a mass meeting



REV. J. RICHARD SPANN, Pastor

to stay for personal surrender to Christ and to take the steps in finding Him. That couldn't have happened four years ago. Then in the schools and colleges the same thing is happening. Recently at one State Teachers' College when I dismissed the audience of a thousand, asking only those to stay who wanted to take the steps in personal finding of Christ, there were nine hundred of the thousand students who stayed and many of the professors. It was breath-taking. Then in a denominational college, not a dozen students left when we asked those who wanted to go to leave, the rest remaining for definite committal to Christ. I had five hundred of the State officials in one place and challenged them to make the Government service function in a Christian way. They are forming a group within the Government to wait on God and get counsel of each other to find what next steps they can take in making the Government Christian.

And thus it goes. I cannot tell you all. That will have to wait until a later letter.

Mrs. Jones and the daughter, Eunice, are in India, where I hope to return in April. Eunice was married to Rev. J. Kenneth Mathews, an American missionary who is working in Bombay. A lovely pair!

The work goes on in India. Do hold that work in your thought and prayer. As I help you in your task here I feel I am, in a way, neglecting my work there. The only consolation is that some of you are holding up that work in thought and prayer and financial backing. That gives me comfort. Thank you!

With my gratitude and with a request that you hold me in prayer for the difficult days ahead, I am

Yours in Him,

E. STANLEY JONES.



FIRST METHODIST CHURCH IN BATON ROUGE, WHERE THE LOUISIANA CONFERENCE IS IN SESSION

The tallest man in the world is a native of Alexandria, Egypt. His name is Saad Ghazi, and he is twenty-six years of age. His heights is nine feet four and one-fifth inches, and he is still growing.—Selected.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

ONE LORD

By Russell Henry Stafford

(Hear, O Israel: the Lord our God is one Lord.—Deuteronomy 6:4.)

To the people of Israel and the people of Christendom alike, this great phrase rings out of the far past as a watchword, a challenge, an invitation and an assurance. It has been often interpreted as an assertion of monotheism, that is, that there is only one God in the universe. That is indeed implied in it. For the Book of Deuteronomy was written probably about the middle of the seventh century before Christ, a hundred years after Amos had startled and stirred his countrymen of both Hebrew kingdoms into the defined awareness that the Lord, their God, was no mere God of their tribes, with other gods for other races, but the God of world-wide justice, governing all mankind.

Yet the mere statement of monotheism is by no means the point of this proclamation. For Hebrew scholars tell us that a better translation than the one to which we are accustomed would be "The Lord is our God, the Lord only." In other words, "We have pledged our faith and loyalty to the Lord, and He only is to be granted supremacy in all our thought and action."

Now that carries us over out of the realm of theory into the realm of moral choice. Philosophy may be merely intellectual; but religion is always moral. It is directed to what we will do and make within the area of personal freedom. And when we are reminded that "The Lord is our God, the Lord only," it is laid upon our consciences that we shall stand by the Lord whom we have chosen to serve, as the sole fundamental principle of all reality which we will under any circumstances recognize.

Such a charge must come home, not only to all members of churches and synagogues, but also to all who in a more general way acknowledge themselves to be sharers in the Hebrew-Christian tradition as to the source and meaning of life. We say that there is but one God—namely, the Lord—the divine nature as it has been described by the prophets and by Jesus. But do we mean what we say? Not unless we are acting upon it. Not unless we are remembering every day in every situation that God is real and we belong to Him—not a God about whom we can know nothing, not a God whose so-called justice is vengeful retribution, but the God of holy and redeeming love and of such power and wisdom that, though His cause receive at the hands of

man on earth many setbacks, yet in the end it shall surely prevail in righteousness and mercy for all His children in all their affairs.

Here, at the heart of religion, is no exercise in reasoning to show that God must be. Reasoning can never get beyond that degree of certainty which we call probability. The probability with regard to God is, as I see it, literally overwhelming. There could not even be any science without confidence in the rationality of experience. And that carried to its logical conclusion becomes belief in God. But the religious man does not hold his faith at the mercy of philosophers. He is glad to be advised by them. Yet on the basic issue his mind is made up by an act of the will. He will act as if his belief were true. And in the process of so acting he accumulates such evidences



REV. J. H. BOWDON, District Superintendent, Baton Rouge District.

as confirm beyond doubt his certitude that this one great moral decision is right.

We, then, in the Hebrew-Christian tradition, are committed to faith in the Lord our God. We will not think or act as if anything were true, or as if anything could in the long run work out, that is not harmonious with His nature. We will not fear man or devil or hell. For man is God's creature, he is sure to be at length circumvented by God's providence if he undertakes to defeat his Creator's purposes. And whether the devil be person or personification, whether hell be a place or a state of mind, yet in neither way could either exist save as an instrument which in the end shall contribute to the universal triumph of God's holy and redeeming love.

That is our nominal position. But is it the position we actually occupy? Under the alarms and in the anguish of soul which recent months have brought to us all, it has been borne in on me that to some extent at least we are not worshippers of God, but devil-worshippers. We are devil-worshippers to the degree in which we fail to hold fast the assurance of the final victory of righteousness in our own lives and in world affairs. We are devil-worshippers if we ever

allow any anxiety in any connection to plunge us into despair.

Even in times like these, the real ground of public anxiety is private anxiety. We should not in a crisis be afraid for the world if we were not habitually afraid for ourselves. We are not usually afraid of today; we can take today in our stride, though the skies be dark. But we are afraid of tomorrow, and of death. We should not be afraid of tomorrow, however, if we were not afraid of death. Death is a greater terror than tomorrow, because it is more obscure, less imaginable. And all who think are afraid of death, if they forget God. For death means either extinction—the unthinkable—or a different kind of life—the unknowable. And without God, how the unknowable does frighten us! Even people who kill themselves are afraid of death; they have but reached a pitch of hysteria where they are less afraid of death than of tomorrow.

We, however, are believers in God. Since there is death in God's world, then death itself must work His will of fuller life, and cannot defeat it. It cannot put an end to His love for us, which is not just a collective benevolence pro tem, but a love for us one by one as everlasting as Himself. And God's love for us is the very spring of our being. So, though we are no longer in this world, yet we shall still be with Him, and under His care. No one can think through what it means to trust the Lord our God without being persuaded of personal immortality. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Real religion always includes that note. But if death itself is not to be feared, then surely we shall not fear tomorrow. Not that the future will be all rosy, but that we can go right on taking it in our stride, assured that the outcome will be for every living soul life fulfilled in God's goodness.

With that point settled, we know how to address ourselves to the special anxieties of this time of convulsive world-woes. We must pity and deplore the painful and untimely passing of multitudes by man's inhumanity to man, but we shall by no means concede that it will turn out to the final loss of any victim. All of them would in one way or another die within a generation anyway. Does that sound harsh? It is not; it is manifestly true. And there lies the clue, I take it, to reassurance concerning the issues of this dreadful war.

On every hand of late I have heard it said more or less explicitly that if Britain breaks, Hitler will destroy all freedom and civilization in Europe; then, if America fails, he will destroy them the world over. In the first place, such unlimited confidence in one man's power for evil amounts to devil-worship. It is putting Hitler on an equality with God—or above Him. We must decide in whom to believe—Hitler or God. But have we not already decided for God?

In the second place, saying a black mass to Hitler will not change the fact that he is a man. Like everyone else now living, he will die within a generation. And, since he is a man, he also is a child of God; he must have his good points as well as his bad ones. To defeat his policies is indeed, I take it, above all things else at this moment to be desired. But to hate him personally is a waste of feeling and a defiance of God. And to worship him by supposing that through him wrong principles can permanently win is the very idolatry which in God's name we have forsworn.

Freedom cannot be destroyed. Public free-

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Mr. and Mrs. E. F. Ayraud, formerly of Newellton, La., are now living in St. Francisville, according to a request for change of address.

Rev. W. R. Murray, pastor at Escatawpa, Miss., expects to "go over the top" this year, reporting everything in full at Conference this week.

Mrs. Lucy Simpson, of Coffeeville, is temporarily located at Sardis, Miss., where she asks that her paper be sent so that she may not miss a copy.

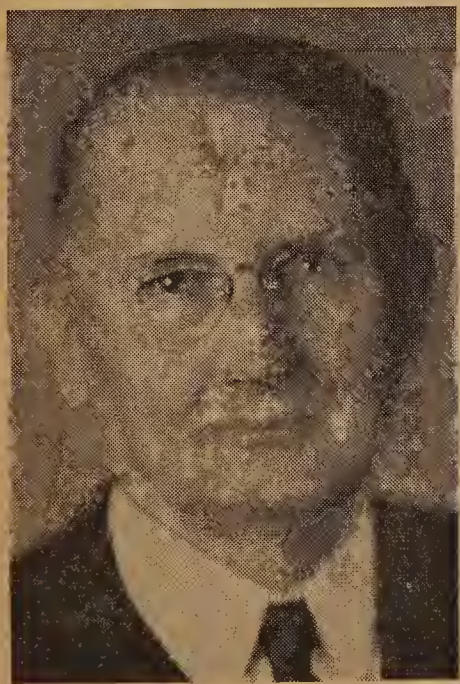
Rev. J. T. Leggett, retired member of the Mississippi Conference, is in the Methodist Hospital, Hattiesburg, suffering from a severe cold. We trust that Bro. Leggett may respond to the treatment quickly and be able to return home within a short time.

Mrs. Ira T. Williams, wife of Rev. I. E. Williams, pastor of Main Street church, Hattiesburg, underwent a serious operation at the Methodist Hospital last Monday. The last report we had assured us that she was doing nicely.

Rev. V. D. Morris, pastor at Lafayette, La., expects to carry a good report to Conference. He has received sixty members into the church during the past three months and a total of 131 for the year. The special offerings were in excess of last year despite the monumental work of the laymen in paying off the church debt of \$13,000 this year.

A temporary Methodist Student Center has been provided at Southwestern Louisiana Institute, Lafayette, La. A permanent room for the Methodist students on the S. L. I. campus is being prepared, and Miss Verna Webster has been assigned as Student Counselor by the Women's Division of Christian Service of the Board of Missions and Church Extension.

The Rev. Aubrey C. Walley, pastor of



REV. W. B. JONES, District Superintendent.

congratulations and good wishes to these fine young people as they seek to establish a home for themselves.

EAST END METHODIST CHURCH HISTORICAL SKETCH

East End Methodist church, Meridian, Miss., is the outgrowth of the faithfulness and devotion of a small group of consecrated men and women who, prior to the date of its organization, conducted a Sunday school and held prayer meetings in a storehouse which, as the writer understands, was situated on 16th Ave., on or near the present site of the home of Mrs. J. T. Wright, and owned by the late Brother J. F. Mars, who with his good wife were among the first to enroll as members.

A church organization was effected on January 4, 1891, in this same storehouse, by the Rev. H. C. Brown, its first pastor. In a short time afterwards, the use of the East End school house on 12th Ave., between 15th and 16th Streets, was obtained and the congregation continued to worship there until their own church building on the corner of 14th Avenue and 15th Street was ready for use. This building, a frame structure, the cost of which is unknown to the writer, was dedicated in 1893, during the pastorate of the late Rev. B. F. Lewis.

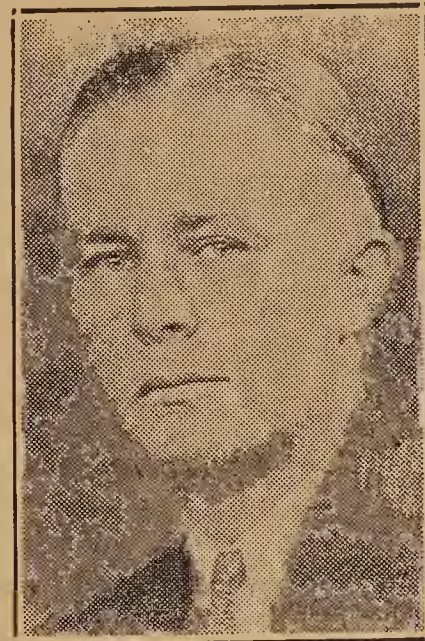
The congregation enjoyed a steady and wholesome growth, and by 1915 the need for a larger church building with improved facilities was not only apparent but urgent, and steps were taken to secure a site, which resulted in the purchase of the lot on the Northwest corner of 16th Avenue and 15th Street, where the present church building stands, but it was not until 1920, during the second year of the pastorate of Brother J. L. Sells, that work on the new building was begun.

The cornerstone was laid by Bishop W. F. McMurray, September 26, 1920, and amid piles of lumber and other building material the congregation joyfully and reverently held Thanksgiving service that year in, or rather on the main auditorium. The congregation formally moved into the new building early in February, 1921. The building is of brick veneer construction and, with furnishings, represents an investment of \$66,000.

What the membership was when the church was organized may be obtained by reference to the roll. The membership was small in numbers but large in faith and vision. The present enrollment is more than 900, but of those who were members during the first year of the church's history only five remain on its rolls. Many, how-

ever, have gone from its portals to enrich and bless society in other fields.

Much could be said of the prayers, sacrifices and labors of those who have been active in the promotion of the kingdom of



REV. T. O. PREWITT, Pastor.

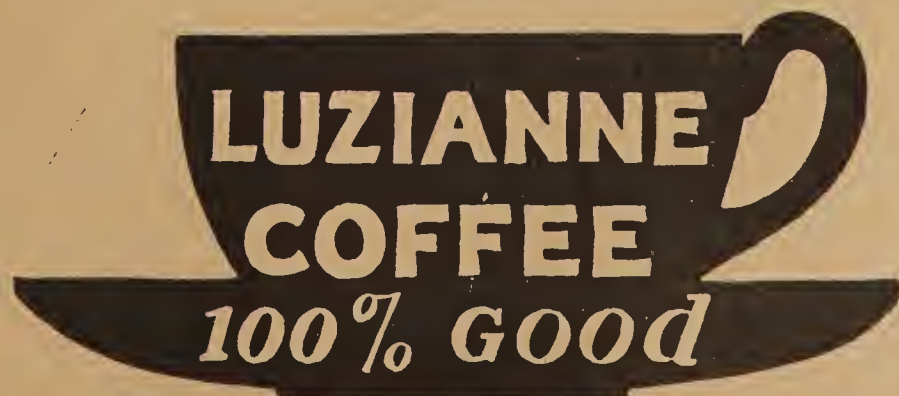
God through East End church, if limited space did not forbid, but let it be said to the glory of God and in the spirit of humility that East End has endeavored through the years and is still striving under God to fulfill its mission of service, both at home and in other fields.

The following pastors have served East End church in the order and through the years named:

H. C. Brown, Dec., 1890, to July, 1892; N. M. Clark, July, 1892, to Dec., 1892; B. F. Lewis, 1893-94; W. L. C. Honeycutt, 1895; H. W. Van Hook, 1896; G. H. Galloway, 1897-98; D. P. Bradford, 1899-1902; T. B. Clifford, 1903; M. M. Black, 1904 (During this period E. W. Lipscomb served about two and one-half months, and C. M. Simpson served about six weeks on account of ill health of the pastor).

J. W. Crisler, 1905-06; T. B. Clifford, 1907-08; W. C. Black, 1909; G. S. Harmon, 1910-13; W. B. Hogg, 1914-15; Jno. A. Moore, 1916; E. C. Gunn, 1917-18; I. L. Peebles supplied one month; J. L. Sells, 1919-22; W. H. Lewis, 1923-24; A. M. Broadfoot, 1925-28; C. P. Jones, 1929-30; P. M. Caraway, 1931-33; J. L. Neill, 1934-35; O. S. Lewis,

(Continued on page 14)



Ovett charge, Ovett, Miss., and Miss Jessie Baker, of Clara, Miss., were married at 5:30 on the afternoon of November 4, at the district parsonage in Hattiesburg, the Rev. W. B. Alsworth officiating. We extend our

MERIDIAN The Mississippi A

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THE CHURCH PEW

EXCEPTIONS

It is frequently the exception in a man's life that determines his destiny. "Why," says a reader, "I always thought that careers were shaped by constructive abilities and that the little gaps and flaws in character were of no great consequence." Well, let us move out of the realm of theory into the realism of everyday life.

It was said of a distinguished leader of the long ago whose name was Naaman that he was a "mighty man in valor, but he was a leper." "But—" His leprosy determined his fate. Across the path of all his purposes and ambitions lay the obstacle of that loathsome disease.

As it was twenty-eight hundred years ago, so it is today. Human nature has not changed much. Spiritual law, like natural law, seems to be woven into the very fabric of the universe. As we sow, so shall we reap. The rift in the lute makes the music mute. Exceptions! "But—!"

"He is an inspiring speaker, but he is careless about his facts." "He has a magnetic personality, but an awful temper." "She is a kindly soul, but a terrible gossip." "He is generous to a fault, but he minds everybody else's business except his own." "She is a cultured woman, but a poor housekeeper." "He is good company, but an inveterate postponer." "He has excellent ideas, but is woefully impractical." The list of "exceptions" that handicap men and women might be extended indefinitely. We all have our weaknesses, our shortcomings. To admit them is not enough, however. They must be overcome. Too often we dismiss a fault with a sentimental sigh and say, half jokingly, "Well, I guess it is my besetting sin." But that little weakness, whatever it may be, takes hold on the years; it fixes direction; it determines destiny. Extraordinary, almost exceptional, strength of character and outstanding ability are required to offset the effects of a disintegrating element in personality.

It is comparatively easy to overcome outside handicaps and to endure sorrow and misfortune. Robert Louis Stevenson is said to have written "Dr. Jekyll and Mr. Hyde" "between hemorrhages." John Bunyan produced his "Pilgrim's Progress" behind prison walls. The indomitable William Carey spent his later years on crutches and in a wheel chair, yet he left an indelible impression upon the history of modern India. But when it comes to inner weaknesses—what a battle! He that rules his spirit is better than he that takes a city, said the writer of the book of Proverbs. Fundamentally, success or failure depends upon character. Many good men judge otherwise. They think that "luck," a combination of circumstances, influential friends, a sudden inheritance of wealth, are the factors that place a man on the winning side of life. These externals do frequently furnish the occasion or the opportunity for the expression of those strong elements of the spirit which make for genuine achievement, but in themselves they are simply lottery prizes which in weak hands "come easy, go easy."

But those exceptions—what shall we do with them? First, discover them, bring out into the light, honestly acknowledge them. After that comes the hand-to-hand conflict, the daily fight, the persistent effort to substitute for each vice its corre-

sponding virtue—for bad temper, self-control; for base thoughts, pure thoughts; for intolerance, tolerance; for impatience, patience; for selfishness, self-forgetfulness. There is, however, an even deeper and far more powerful way of dealing with the paralyzing exceptions of life. We need to catch them at their source. The Bible is right when it stresses the one magic word "love," as the remedy for the ills of the world. The loving heart may make mistakes in judgment, may lack wisdom in perplexing situations, but it brings a guarantee of victory over those ugly exceptions which grow out of our selfishness, and keeps us ever facing toward the light with its promise of larger insight and true spiritual progress.

The tussle with life's exceptions grows more and more difficult and exacting with the passing of the years—but not impossible. Any time is a good time to square off and attack the weaknesses that are frustrating one's progress toward the highest success. But a man must make up his mind. The drifter is doomed. If for forty years the postponer has been putting off until tomorrow what he should be doing today, he will have to take himself drastically in hand and say, "No more dillydallying; no excuses; do it now," and then proceed to "do it."

Again, in the fight to overcome those sinister elements in character which bring disaster, a man must be on his guard against the pernicious habit of constant indulgence and repetitious repentance. There is a Bible warning against presuming too much upon forgiving love. It is possible for a weak mortal to give way so repeatedly to his weakness, and to reply so much upon "feeling sorry" as the remedy for it, that he finally gets into the perilous position of sinning "that grace may abound."

There is this encouragement, however, for the man who means business: Even the strongest of bad habits may be broken down with persistence, and new habits formed and firmly established by constant practice and patience. For the destructive exceptions may be substituted new elements of power.

—Editorial in Zions Herald.

THE LOUISIANA BIBLE SOCIETY

Rev. Wm. B. Van Valkenburgh, pastor at Aldersgate church, who has done an outstanding piece of work there in building and construction, making possible a new church in a needy field, has also found time to represent the American Bible Society in the city and in the state, and can furnish Bibles on short notice to any church needing them for promotional purposes.

WISE OR OTHERWISE

By Rev. James H. Felts

"I never knew but one editor who pleased everybody, a wheelbarrow ran over him and killed him." The late Bishop E. E. Hoss.

He carried his "sore toe" in his vest pocket. Every Sunday morning it was displayed in his pulpit. He moved. No one wanted him. He could and should have done well BUT FOR THAT SORE TOE.

Good morning, Mr. Grouch.

Howdy.

Magnificent morning.

I see nothing magnificent.

No wonder.

If this world owes you a living, young man, would you mind telling me just when, where, AND HOW that indebtedness was incurred?

She wanted to see the bright lights. She sold her most valuable possession and became a lurking shadow where the dim lights burn.

He laughed at sin until he was saturated. Then sin laughed at him until the end of his weary pilgrimage.

It is a bleak day when Uncle Sam fails to donate a few million dollars, or billion, for some wise or otherwise purpose.

She asked, "How do you like my east rolls?" He replied, "Very well, but I suggest that you have a little west in the next ones."

True or false? Hitting a mule on the head with your fist shows good judgment?

BOOKS

Out of Doors with God, by Alfred J. Sadler. Abingdon-Cokesbury Press, New York and Nashville, pp. 170, price \$1.

Dr. Sadler is the English born and American educated minister of the Presbyterian Church in Jersey City, N. J. His book consists of eighty-four devotional meditations on nature themes. The author shows rare ability and felicity in the choice of his Scripture passages which are given in full, and his page of brief and pertinent comments translates nature into the voice and messenger of God. Among the divisions, chapters, are: Nature Psalms, Christ and Nature, The Heavens, The Earth, The Mountains, The Sea, Storms, Gardens and Flowers, Trees, Birds, Hunting and Fishing, and Sheep. At the close of each meditation is an appropriate prayer and often a poetical quotation which lends richness to the study.

The Social Function of Religion, A Comparative Study, by E. O. James, Abingdon-Cokesbury Press, New York and Nashville, pp. 308, price \$2.50.

The author of this volume is one of the leading living anthropologists of the English-speaking world and has been for the past seven years Professor of History and the Philosophy of Religion in the University of Leeds. His study of the Social Functions of Religion is not something constructed out of a situation, but is the interpretation of the social fabric of our time through the basic religious evaluations which have undergirded the social structure of mankind throughout the history of the race, which must also supply the dynamic for man's communal life today. In his view the spiritual and social foundations of modern society have a positive connection with historic religion, and in tracing those connections he arrives at his conclusion as to what may be the social function of religion in the chaotic and complicated conditions of our day. He builds upon the assumption that right belief about the fundamentals of life in the divine and human relationships is necessary to effective religion and a workable social theory. The eight chapters of this book are packed with informing and inspirational truth for the reader who will take the time to find it. We commend it to any person who would have a comprehensive understanding of the background of social organization and its historic meaning, and who would have a constructive approach to the social problem with which we grapple today.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. J. B. Pollard

2197 Polk St., Alexandria, La.

After serious consideration, it has been decided to call off the Woman's Night Program that was to have been given at the Annual Conference Session in Baton Rouge, on Saturday night, the 16th. The Louisiana Conference is most fortunate to have as its guest speaker Dr. Roy Smith, of Los Angeles, who is without doubt one of the outstanding missionary leaders of the New Church. He will speak twice daily on Thursday and Friday, and it is earnestly hoped that many missionary women throughout the State will avail themselves of the opportunity of hearing him. He has this to say about the Woman's Society of Christian Service:

"The Woman's Division of Christian Service of the Methodist Church is surely born for such a time as this. The constitution adopted by the General Conference at Atlantic City called into existence the greatest body of organized womanhood in the history of Protestantism. In the matter of property investment, working force, giving constituency, literature, organizational machinery, potential power, numerical strength and institutional development, nothing comparable to it has ever before been seen within the ranks of the Protestant Christian Church.

"The Church has now provided, within its own structure, an organization sufficiently broad and varied in its objectives, to challenge the full capacity of every woman in its membership. No woman's club in America can compare with the Woman's Division of Christian Service in breadth of outlook, patriotic purpose, cultural depth, or magnitude of enterprise. It is the greatest organization of which any Methodist woman can be a member. It combines Christian citizenship, international outlook, social service, genuine Americanism, and a spiritual idealism incomparable.

"Every woman in American Methodism ought to feel like a woman who had suddenly been notified that she had been remembered in the will of a rich relative, so greatly has her heritage been enriched by unification. If she ever catches the glimpse of the meaning of her membership she will be thrilled beyond words by its magnitude.

"But the glory of our organization will depend upon every woman in the church standing faithfully in her place and assuming her personal responsibility. God alone can estimate what it would mean to the world to have one million women with open minds, sensitive consciences, dedicated possessions, and a Christian zeal united in the mighty endeavor to incarnate the Lord Christ in the social, economic, cultural and spiritual life of America. Such an achievement would shake the world.

"The Woman's Division of Christian Service must become much more than a great organization. It must achieve the status of a crusade which will redeem the life of our beloved land and render it safe against the threatened corruption."

The government's indifference to religion must not be allowed to become opposition to religion.—Nicholas Murray Butler,

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear New Members of the Woman's Society of Christian Service: Do you realize this means all of us? We are all new members in a new organization. We are all studying and adjusting the new program to meet the needs of each group that it may be a workable force in each church in the Conference.

This is a large task we have set ourselves, but those of you who were at Winona and saw the interest evidenced there, realize we are equal to large tasks in North Mississippi.

We have some new auxiliaries that have never worked before, we have many names of women added to our rolls as a result of



our charter meetings. I know you realize with me this is only a beginning—a good one it is true—but we must see how we can best conserve and channel all these forces that they may be used for kingdom building in North Mississippi.

Study the Guide, the World Outlook, the Methodist Woman for information and plans for our work. All plans will come out through these publications and through letters from time to time.

As we go into the last quarter of the year let us check our "Program of Work" found in the back of the 1940 Minutes. We still have time to amend some omissions if any have been made.

Watch all phases of finances so we will not have to send out an S. O. S. at the end of the year. The Conference can meet all obligations if each auxiliary meets its pledge and specials. Check your treasurer's report with her to be sure there are no omissions. I am much concerned about our fund for a Student Secretary at our State colleges, as only a few auxiliaries have sent in their quota. Be sure this is included in the last quarter's check to Mrs. Hall.

You will be interested to know that through the efforts of Mrs. Ernest Moore and Mrs. J. D. Dorrah, a Rural Community Center has been opened at Malvina. Miss Mavis Shinn, one of our rural workers, will

be there this year. This Center is located where about 100 white tenant families can share in the Health, Adult Education, Music, Library, Recreation and Home Demonstration projects which will be promoted there. Union preaching services are held on Sunday afternoons and services for the young people in the evenings. We find many of these children are not in school for lack of clothing. If you have any good children's garments please send them to Miss Mavis Shinn, who is trying to get these children in school.

The success of our year depends upon each of us, as no one can do this task alone, but working together we share the responsibility and the joy of service and the victory.

With love and appreciation for each of you.

Sincerely,

CORA R. RATLIFF,
President.

ONE LORD

(Continued from page 6)

dom can indeed be for a time curtailed or even abolished, and we are rightly resolved that that shall not happen. But every man is born free to think his own thoughts, and the more that liberty is borne down upon by any tyranny, the more certain is it to explode and throw off the yoke. Some Germans today are doubtless freer inside than some Americans, because oppression has put them on their mettle and driven them to think instead of drifting along with lazy brains.

Civilization cannot be destroyed either. It can be retarded, it can be cumbered with wreckage, it can be momentarily sidetracked. That we are determined, if we can, to help prevent. Nevertheless it is a movement of such sweep and intensity that it will again, as in the past—at the turbulent Renaissance, for instance, and after the Napoleonic wars—overflow all restraints, break all dams, and rush once more majestically forward. And so desperately massive are some longstanding obstructions to human progress in general—and especially in European—thought and practice, that perhaps no lighter a catastrophe than this earthquake could clear them out of the racial path and open the way to a brighter future.

The hopefulness I here enjoin is not the sort of optimism which would prompt us to lie back complacently on the arms of God, and let Him do it all. For the Lord our God is a working God, and as His children we are also His partners. He has much for us to do, and whether in peace or in war it will cost us much in blood and sweat. We should not be worthy of Him if we did not do our best and our utmost. But that we cannot do, unless we believe in Him whom we serve. While we entertain any doubts for ourselves or mankind as to the issue of events however troubled for the moment, while we contemplate despair as a conceivable alternative to exultant hope in His service, we are being untrue to our commitment. We are worshipping other gods before Him. We are insulting Him and wounding our own souls. Now is the time for us to hearken anew, with the will to believe and the resolve to act upon it, to that inviting and reassuring challenge from the far past to the people of Israel and the people of Christendom, "The Lord is our God, the Lord only."—Christian Leader.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

(Continued from page 4)

they are two entirely distinct funds and the General Conference intended that they should be kept separate.

Another matter of the Report had to do with the educational program. It was proposed to earmark eighteen hundred dollars of the "Fourth Sunday Offering" in the Church School for the use of the Board of Education as a compensation for losses sustained by the redirecting of that collection. As we understand the law, it seems to be legitimate to allocate any part of the Fourth Sunday Offering to such purpose, but we think that the earmarking of church funds is always somewhat dangerous as it may furnish precedent for other and greater irregularities. In this particular case, we think that the action of the Conference may run into the authority given the charge to apply it on the general benevolence budget and thus occasion trouble further down the line. The earmarking was approved and there will probably have to be some uniform adjustment which will take care of the injustices which have developed.

An afternoon session was ordered, the appointments for Sunday in the various churches of the city were announced, and the Conference adjourned. Many reports were still to be acted upon. The Conference received no invitation for the session of 1941. Bishop Dobbs preached at First Methodist Church at eleven o'clock. The reading of the appointments scheduled for an afternoon session on Sunday concluded a historic session in one of the historic churches of the Conference. Columbus did magnificently in the role of Conference host, and Rev. J. D. Wroten and his faithful and untiring corps of assistants endeared themselves to delegates and visitors alike. The appointments as given in this issue will answer the anxious questionings of many Methodists of North Mississippi.

APPOINTMENTS

Aberdeen District

N. J. Golding, Superintendent

Aberdeen, E. R. Smoot; Algoma, T. G. Lowry; Amory, E. H. Cunningham; Becker, G. W. Robertson; Buena Vista, G. H. Ledbetter; Calhoun City, E. F. Tucker; Coffeeville, J. V. Stewart; Derma, B. D. Benson; Greenwood Springs, W. V. Stokes; Houlika, S. P. Ashmore; Houston, G. R. Williams; Mooreville, J. L. Nabors, Jr.; Nettleton, W. C. McCay; Okolona, A. Y. Brown; Paris, to be supplied; Pittsboro and Bruce, K. E. Clark; Pontotoc, G. H. Boyles; Prairie, Strong and Hamilton, S. W. Hemphill; Randolph, Bob J. Buskirk; Salem and Friendship, L. H. Floyd; Shannon, G. L. Meaders; Smithville, W. C. Mattox; Tocopola, W. D. Waugh; Tremont, J. W. Holliday; Tupelo, W. A. Tyson; Vardaman, T. F. Sartain; Verona, G. A. Baker; Water Valley, First Church, R. G. Moore; Water Valley Circuit, R. P. Neblett; Woodland, R. C. Mayo; Chaplain, U. S. Navy, J. H. Brooks.

Columbus District

L. P. Wasson, Superintendent

Ackerman, W. L. Storment; Artesia, J. R. Murff; Bellefontaine, to be supplied; Brooksville, W. J. Dawson; Caledonia, J. L. Nabors; Chester, E. G. Potts; Columbus, First Church, J. D. Wroten; Columbus, Central Church, T. E. Gregory; Crawford and Mayhew, J. D. Simpson; Durant, E. S. Lewis; Ethel, T. W. Smallwood; Eupora, M.

E. Scott; Kosciusko, S. E. Ashmore; Kosciusko Circuit, F. H. McGee; Kilmichael, C. L. Oakes; Longview and Cedar Bluff, E. M. Shaw; Louisville, J. J. Baird; Louisville Circuit, J. W. Gibson; Macon, J. M. Bradley; Macon Circuit, L. M. James; Mathiston and Maben, H. D. Suydam; Noxapater, E. B. Sharp; Rock Hill, J. L. McElroy; Sallis, S. B. Potts; Shuqualak, M. E. Armstrong; Starkville, J. R. Countiss; Sturgis, W. M. Wright; Weir and McCool, J. N. Humphreys; West Point, V. C. Curtis.

Corinth District

W. R. Lott, Superintendent

Abbeville, M. J. Peden; Ashland, R. C. Nanney; Baldwin and Wheeler, A. C. Bishop; Belmont, J. B. Burns; Blue Mountain, J. N. Hinson; Booneville, W. L. Robinson; Booneville Circuit, J. E. Roberts; Burnsville, W. T. Bazzel, supply; Chalybeate and Walnut, K. I. Tucker; Corinth, First Church, C. A. Parks; Corinth, South Side, W. R. Goudelock; Corinth Circuit, W. R. Hammontree; Corinth, Hopewell and Rocky Springs Circuit, H. M. Bennett; Dumas, C. W. Baley; Fulton, W. M. Jones; Golden Hill, W. M. Mask; Guntown and Saltillo, L. P. Jumper; Hickory Flat, W. H. Heath; Holly Springs, Seamon Rhea; Iuka, E. G. Mohler; Iuka Circuit, M. N. Hamill; Kosuth, B. F. Bullard; Lowrey, S. T. Ledbetter, E. R. Timmons, associate; Mantachie, J. F. Elliott; Marietta, C. L. Ivy; Myrtle, H. R. McKee; New Albany, R. R. Scott; New Albany Circuit, W. M. Hester; Oxford-University Church, J. A. George; Potts Camp, E. M. Allen; Rienzi, W. R. Liming; Ripley, C. L. Rogers; Sherman, H. C. Lewis; Tishomingo, T. H. Maxey; Waterford, L. K. Alexander; professor Brevard College, L. A. Bennett; chaplain, U. S. Navy, M. H. Twitcheil.

Greenville District

J. W. Ward, Superintendent

Arcola and Murphy, T. M. Dye, Jr.; Boyle and Pace, W. C. Beasley; Clarksdale, S. H. Caffey, W. R. Richerson, assistant; Cleveland, R. G. Lord; Coahoma and Jonestown, C. W. Avery; Dubbs, G. D. York; Dublin and Mattson, W. R. Crouch; Duncan and Alligator, W. W. Milligan; Friars Point and Lyon, W. D. Smith; Glen Allen and Winterville, W. D. Bennett; Greenville, A. T. McIlwain; Gunnison and Hillhouse, J. B. Connor; Hollandale, A. R. Beasley; Indianola, W. C. Newman; Leland, W. B. Baker; Lula and Dundee, Marlin McCormack; Merigold and Sherard, J. M. Guinn; Rosedale and Benoit, W. W. Jones; Shaw, C. M. Chapman; Shelby, H. H. Wallace; Tunica, W. L. Pearson; student, Emory University, H. G. Wallace.

Greenwood District

H. F. Brooks, Superintendent

Acona, W. M. Langley; Belzoni, J. T. McCafferty; Black Hawk, R. E. Wasson; Carrollton, L. C. Lawhon; Drew, W. I. Henley; Duck Hill, H. N. McKibben; Ebenezer, E. C. Abernathy; Greenwood, First Church, J. E. Stephens; Itta Bena, T. M. Bradley; Inverness and Isola, R. T. Hollingsworth; Isola and Fairview Circuit, Joe Caruthers; Lexington, T. H. Dorsey; Minter City and Glendora, W. C. Galceran, Jr.; Moorhead, W. W. Hartsfield; Pickens and Goodman, G. C. Gregory; Poplar Creek, A. S. Brisco; Ruleville, J. O. Dowdle; Schlater and Cruger, N. D. Guerry; Sunflower and Doddsville, J. W. York; Swiftown, W. W. Bruner; Sidon, Price Memorial and Phillip, S. W. McAlilly; Tchula, W. T. Phillips; Vaiden

and West, E. C. Driskell; Webb and Sumner, W. O. Hunt; Winona, J. H. Holder; Winona Circuit, A. L. Davenport.

Sardis-Grenada District

C. T. Floyd, Superintendent

Arkabutla, J. A. Patterson; Batesville, P. F. Luter; Byhalia, H. P. Lewis; Charleston, A. C. McCorkle; Cockrum, Guy Ray; Coldwater, C. A. Northington; Como, W. H. Mounger; Courtland, A. M. West; Crenshaw and Sledge, W. P. Bailey; Grenada, T. B. Thrower; Hernando, E. M. Sharp; Holcomb, A. W. Bailey; Horn Lake, N. N. Maxey; Lake Cormorant, W. M. Campbell; Lambert and Crowder, J. C. Wasson; Longtown, G. L. Nicholas; Marks, J. S. Maxey; Mount Pleasant, G. W. Curtis; Oakland, W. S. Selman; Olive Branch, E. L. Jernigan; Pleasant Hill, T. A. Filgo; Red Banks, to be supplied; Sardis, W. J. Cunningham; Sardis Circuit, H. L. Beasley; Senatobia, J. W. Robertson; Shuford, J. A. Biffle; Tutwiler, S. A. Brown; Tyro, N. L. Threet; Executive Secretary of the Board of Education, R. A. Grisham.

REV. P. F. LUTER DIES SUDDENLY AT COLUMBUS

A telegram from Bishop Hoyt M. Dobbs announces the death of Rev. P. F. Luter, pastor at Batesville, on Sunday night at Columbus. No details are given and his death was presumably sudden and unexpected. This is a second incident of the kind which has brought gloom to a session of the North Mississippi Conference in recent years, Rev. G. B. Love having died at the session held in New Albany in 1938.

MILLSAPS MINISTERIAL ASSOCIATION

The Millsaps College Ministerial Association has planned an active program for the 1940-41 school year, according to Dr. H. M. Bullock, head of the department of religion, who is faculty advisor.

Officers of the group of students preparing for the ministry, elected early this year, are: Waddell Roberts, Meridian, president; William McClelland, Hattiesburg, vice-president; Bufkin Oliver, Laurel, secretary; and Jack Caldwell, Canton, treasurer.

THE TROSESSCHETTE PLACE

Iberville and Bienville camped on this Back Bay site and feasted beneath its ancient oaks.

Mr. Horace B. Rickey, my son, purchased it for us, remodeled it at a cost of \$1,800, and furnished it with modern conveniences.

It has a front of 375 feet on Back Bay, opposite Biloxi, Miss., and recedes 756 feet to a black-top rear road. It has 90 full-bearing pecan trees and thirteen Bartlett pear trees—five and three-fourths acres in the plot. The Conference consenting, we will retire there on November 20th.

We will offer a \$2 bill for a name that does not have Pine, Villa, Rest or Haven in it.

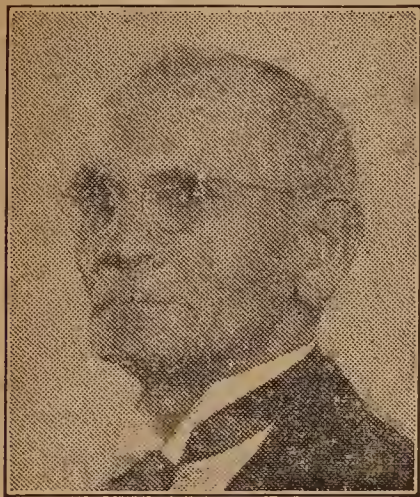
Write name on a postal card with your name and address and send same to Rev. H. W. Rickey, 816 22nd St., Covington, La.

REV. H. W. RICKEY.

The cross of Christ is the pledge to us that the deepest suffering may be the condition of the highest blessing; the sign, not of God's displeasure, but of His widest and most compassionate love.—Dean Stanley.

FIFTY YEARS IN THE METHODIST CONFERENCE

During the annual meeting of the Southern Mississippi Methodist Conference, in Meridian, this week, November 13-17, the family of the Rev. and Mrs. Wiley J. Ferguson, of Flora, will have a reception on Saturday afternoon, November 16, from four until six o'clock at the Lamar Hotel in Meridian, in honor of the Rev. Mr. Ferguson's 50th anniversary of active service in



the South Mississippi Methodist Conference.

On Sunday morning, Nov. 17, at 11 o'clock, the Rev. Mr. Ferguson will preach his 50th anniversary sermon at the Fifth Street Methodist church in Meridian, where he served as pastor from 1916 to 1921.

At the present time the Rev. Mr. Ferguson is serving the Flora and Bentonia charge in Madison and Yazoo counties, and the Ferguson family have many friends in both counties who will be interested in attending the reception, as well as hearing the sermon.

A most cordial invitation is extended to all friends to be present on both occasions if they so desire. (No invitations will be given personally.)

WHAT MANNER OF MAN IS THIS?

By Eugene Poindexter

Teacher of Methodist Men's Bible Class, Rodessa, La.

Jesus Christ was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fish to spare. He walked on no beautiful carpets, but He walked on the waters and they supported Him.

His crucifixion was the crime of crimes, but on God's side, no lower price than His infinite agony could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored Him; sinners alone rejected Him.

Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He

wrote no book, built no church, had no money back of Him. After 1900 years He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the age revolve, the only regeuerator of the human race.

Was it merely the Son of Joseph and Mary who crossed the world's horizon 1900 years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations through the centuries?

What thinking man can keep from exclaiming: "My Lord and my God!"

WOOLLARD DORMITORY

A late member of the Millsaps College Board of Trustees, who served as a Methodist pastor in the North Mississippi Conference for many years, and a college formerly operated by the Mississippi Conference, have been honored by Millsaps in the naming of two recently constructed dormitories, President M. L. Smith announces.

The ministerial student dormitory, occupied this year for the first time and completed during the past summer, has been named for the late Rev. W. W. Woollard, of Rosedale, who died last spring at the age of 74, after serving on the Millsaps board for more than a score of years, and ministering pastoral charges in the North Mississippi Conference for nearly a half century.

The \$55,000 girls' dormitory, constructed two years ago, has been named Whitworth Dormitory, for Whitworth College at Brookhaven, formerly operated by the Mississippi Conference of the Methodist Church, but several years ago consolidated with Millsaps. Whitworth is now under private sponsorship.

NOTE!

The Division of Education and Cultivation of the Board of Missions and Church Extension has prepared literature and other materials to be used in District Institutes throughout the Church. All of this literature is for free distribution except the Mission Study Book which is to be sold on consignment to pastors at 25 cents per copy.

In view of the fact that this is the beginning of a new quadrennium and that new Mission Boards are being set up at each Annual Conference, we urge that the names of the new Conference Board Members, with those of the District Secretaries and Conference Secretaries, also the proposed dates for Missionary Institutes be sent in just as soon as they are named. This information should be mailed promptly to the Division of Education and Cultivation, Dr. W. G. Cram, Executive Secretary, 150 Fifth Ave., New York.

MRS. A. L. SEALE

Mrs. A. L. Seale was born in Montgomery county, Miss., August 8, 1886. Very early in childhood Mrs. Seale united with the Methodist Church, and continued a faithful member until the end of her life. On October 6, 1912, she was happily married to Mr. Albert Lewis Seale, of Kilmichael, Miss. To this union two children were born, both of whom survive.

She was a woman of many distinguished traits of character, only a few of which may be mentioned in this brief sketch. Her associates were first of all impressed with

the spirit in which she lived. Her cheerfulness was so genuine and abounding that her visits to the downcast and weary left hope and brightness in her wake. She indulged no feeling of gloom or discouragement, hence her coming and going was like the passing of an early morning breeze, leaving all with a sense of refreshment. She made herself agreeable to all classes of people. Her sense of the equality of the race in Christ Jesus made it easy for her to manifest a brotherly spirit toward all mankind. The poor, the unlearned, even the vicious were made to feel her courteous friendship.

In all ages men have given their names to solid marble as a perpetual trust. Our departed sister well knew that if she would have her name endure she must write it upon the hearts of men, and right nobly and successfully did she set herself to the task. Wherever she has lived she has lifted high the banner of her Lord with hands that were clean, a tongue kept from evil, and with lips that knew no guile.

Her translation to the kingdom of grace and glory came on October 2, 1940. On the following day after impressive services, she was buried in the City of the Dead, in Kilmichael, Miss., to await the Angel of Resurrection, whose voice shall call friends to meet friends in the fellowship that never ends.

C. L. OAKES, Pastor.

MRS JOHN W. BOONE

The Central Zone, of the Brookhaven District, joins the entire Mississippi Conference in mourning the passing of Mrs. John W. Boone, of Brookhaven, October 24th.

Her fifty years of service in the Woman's Missionary Work of her church, more than twenty-five years of which were in an official capacity in her auxiliary, her district, and her conference, have been fruitful for her Lord.

After a life of active ministering in her home, her church and her community, she served her Master several months by patient waiting and suffering until the welcome summons came, "Enter thou into the joys of thy Lord."

Unselfishly she gave of her time, her talents, her all to making the world better so that we who wait awhile on this side have our lives enriched by her sojourn among us.

Resolved, therefore, that we thank our Heavenly Father for Mrs. Boone's life of unselfish service and pray that her beautiful mantle of faith, hope and love fall richly on each of us who knew and loved her.

Resolved, that we commend her husband, relatives and friends to the God of all grace; and

Resolved, that a copy of these resolutions be spread on the minutes of Central Zone, a copy given Mr. Boone, a copy presented the Brookhaven W. S. C. S., and a copy sent the New Orleans Christian Advocate for publication.

Signed: Mrs. R. E. Bennett, Mrs. W. H. Towns, Mrs. J. F. Hollinger.

Light is the task where many share the toil.—Homer.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

GORDON AVENUE, MONROE

Dear Dr. Duren: Perhaps you would not have space for a lengthy "write-up" before Conference, so I am just sending you a brief mention of my work at Gordon Avenue, as we are closing out our fourth year.

We have added 160 new members to our church. Made substantial improvements on church parsonage and Sunday school rooms. Installed a new light system, and also ceiling fans. Church repainted inside and carpet placed in the aisles. The Sunday school rooms repapered and painted, and also the kitchen. A pastor's study has been provided. New chairs secured for the Sunday school and Epworth League rooms. A garage built with concrete drive-way. A number of new heaters have been purchased. Partitions were removed with large folding-doors taking their place, making it possible to throw all the rooms into one large hall for assembly purposes. A breakfast room has been built, and screen doors for the church and the Sunday schools rooms.

Three years we reported "everything in full," and this is our goal for the year now closing. We have met our quota for the Advocate every year with this year a little beyond. This is a community where they "come and go." Just to give you an idea of conditions, at our fourth quarterly conference we elected ten stewards for another year. Not one of them was a member of the Board when I came here, and all but three of these are new members I have taken in.

Our Sunday School attendance, and also at the regular services, is better on an average than any previous year. Our young people's work has increased four-fold.

J. M. ALFORD.

LAFAYETTE TRAINING SCHOOL

The Lafayette Training School was held October 6-11, with Abbeville, Lafayette, and New Iberia churches represented. Five courses were offered as follows:

1. The Methodist Church and Its Work, taught by Rev. I. H. Sells, Executive Secretary of Education, Jackson, Miss.
2. Understanding Adolescents, taught by Mrs. Alice Anderson Bays, author of "Worship Programs from the Fine Arts for Young People," and "Worship Programs and Stories for Young People," Kingsport, Tenn.
3. A Study of Early Childhood, taught by Mrs. Maggie Mae Burrow, Director of Children's Work in Mississippi, Columbia, Miss.
4. A Study of Older Children, taught by Mrs. A. M. Freeman, wife of the pastor of First Methodist Church, Monroe, La.
5. Personal Religion taught by Rev. G. H. Jones, pastor, First Methodist Church, Newton, Miss.

One hundred and four persons attended over half of the sessions, and seventy-six credits were issued to New Iberia and Lafayette.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. L. T. Nelson has been the beloved and effective pastor of the Homewood charge for the last three years, and he and his good wife have greatly endeared themselves to the membership of the entire charge, both by their consecrated leadership and delightful personal fellowship; therefore be it

Resolved, first, that the membership of the entire charge and community express to Brother and Mrs. Nelson the very deep appreciation felt for the large contribution that they have made during the past three years;

Second, that our district superintendent and the Annual Conference may see fit to return Bro. Nelson to us as our pastor for another year;

Third, that a copy of these resolutions be presented to Dr. T. M. Brownlee, our district superintendent, before the Annual Conference convenes in Meridian, Nov. 13, 1940, and a copy sent to the New Orleans Christian Advocate for publication.

W. W. WEEMS,
Chairman of Charge.
E. F. LANE,
Secretary.

RESOLUTIONS OF APPRECIATION

Whereas, this is the fifth year Dr. T. M. Brownlee has served Jackson District as presiding elder and district superintendent; and

Whereas, his leadership as presiding elder and district superintendent has been outstanding; and

Whereas, his sympathetic interest in our problems on the Homewood charge, and his willingness to assist us in solving them has been very evident; therefore be it

Resolved, first, that the fourth quarterly conference of Homewood charge, in session at High Hill church, November 3, 1940, express to Dr. Brownlee our sincere appreciation for his capable and untiring efforts in promoting the work on the charge, for the courteous manner in which he has presided over the sessions of the quarterly conference, and for his wise and loving counsel so kindly given;

Second, that this quarterly conference go on record as requesting his return to the district for his sixth year;

Third, that a copy of these resolutions be presented to Dr. Brownlee, a copy spread on our minutes, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: W. W. Weems, Charge Chairman; O. T. Gilbert, Jr., Chairman Carr Board of Stewards; E. F. Royer, Chairman Gasque Chapel Board of Stewards; Grover Houston, Chairman High Hill Board of Stewards; J. P. Craig, Chairman Homewood Board of Stewards.

EAST END METHODIST CHURCH HISTORICAL SKETCH

(Continued from page 7)

1936-37; C. C. Clark, Nov., 1937 to June, 1938; T. O. Prewitt, June, 1938—.

Stewards

C. G. Stokes, J. B. Kennedy, I. C. Walker, R. M. Langford, G. E. Prisock, W. P. Lang, H. D. Snelgrove, J. B. Pearson, D. H. Calvert, J. S. Eggerton, J. T. Tucker, J. B. Bailey, Clyde McMinn, J. T. Bustin, C. S. Carleton, T. R. Peebles, J. A. McBryde, M. L. Lide, A. J. Thompson, G. G. Price.

Trustees

C. G. Stokes, Chairman; J. B. Kennedy, I. C. Walker, R. M. Langford, G. E. Prisock, H. D. Snelgrove, W. P. Lang.

Church School Superintendent, R. M. Langford; Choir Director and Organist, Mrs. T. R. Peebles.

President, Woman's Society of Christian Service, Mrs. A. J. Warren.

Golden Cross Directors: Mrs. Clyde McMinn, Mrs. Stanley Murphree, Mrs. W. P. Lang.

President, Wesleyan Service Guild: Miss Nancy Matheny.

C. G. STOKES.

Accomplishments of the Church for 1940

The present pastor of East End Methodist church, Rev. T. O. Prewitt, took over the responsibilities of the church in mid-year, June 1, 1938. East End church has its problems, as all churches have, but in spite of them there has been steady and sure progress made during the last several years. The wheels of progress had begun to turn ere the present pastor took over the helm. You might say that the present episode of progress began under the faithful leadership of a former pastor, Rev. O. S. Lewis, when the good men of the church got behind a movement to liquidate a debt that had been upon the membership of the church since the completion of the present structure in 1921. This movement was launched and successfully completed in 1937.

While the debt was hard to pay at times during the years, it was always paid cheerfully by the heroic people comprising the membership of the church. Of course during these years of heavy labor under this debt no appreciable expenditure for any extensive repairs and renovation was made. For several years the congregation has seen that some changes in the plan of the building have been needed and some extensive repairs were inevitable. Also one or two major items concerning the original building program needed to be completed in order to complete the original plans for the church building. During this year (1940) this program of repair, renovation and completion of the original building plans was undertaken. A loan of \$3,500 was effected with the General Board of Church Extension, at Louisville, Ky., and with the money the entire church building has been gone over, with repairs being made here and changes in the plan of the building being made there. So well has the work been done that the church does not look like the same building. It is a beautiful structure inside and out.

As host to the 1940 session of the Mississippi Annual Conference, East End church will greet the members of the Conference with a brand new appearance. Former pastors will hardly recognize the church as being the church that they were once pastor of. Also this being East End's semi-centennial year the church is looking forward with a great deal of anticipation to entertaining the Annual Conference, which 50 years ago sent East End its first pastor. Great plans are being made to care for all the delegates and to show them a royal time. The other seven Methodist churches in the city are cooperating beautifully with East End in helping to get ready to entertain the delegates to the Conference.

Also this year East End has enrolled in its Church School 410 pupils, officers and teachers; 103 members have been enrolled in the Woman's Society of Christian Service; approximately 75 new members have been added to the roll of the church; the full amount of the Benevolences was assumed by the church, \$1,140, and will be paid; three fine young men have been licensed to preach; and every asking or special collection has been paid in full, or an offering has been taken. Taking everything into consideration this has been a wonderful year in the life of East End church. If the next fifty years will be as profitable for East End church as the past fifty years have been, then it will indeed be the most wonderful of all churches. With continued labor, faith and prayers it will be even so!

T. O. PREWITT, Pastor.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

AGAIN—THE CHURCH!

The following letter is from a highly esteemed reader:

"It would seem that there are some issues on which unless we speak out we can only be weakened. Such an issue was brought up in the column article for Saturday: The Church—Radical or Conservative.

"The thing which struck me on reading it was the contradiction between your assurance that the church is conservative and your equally plain assurance that it will 'send out prophets of a grander day.'"

My correspondent's perplexity is understandable. What I wrote on the subject seemed paradoxical; but then life itself is a paradox. I think these words from the present Dean of Durham might be helpful: "That's the best of Christianity. It looks dead and everyone gets ready for the funeral, and then the corpse gets up and makes a scene."

John Henry Newman, Church of England scholar and later a Cardinal in the Catholic Church, said this: "The church was framed for the express purpose of interfering, or as irreligious men would say, meddling with the world."

The best definition of what the church is for, which has come to my attention, is that of Principal Whale of Cambridge, England, who says, "A living church lives first to regenerate individual lives; second, to judge and redeem the social and political order which is the environment of those lives." Professor Whale is, I believe, a Congregationalist.

Joseph Fort Newton, Episcopalian, concedes that the church is not all that it should be, and says we have not to travel far to find out the reason. "All we need to do is to look into the mirror."

(c) 1940 by Religious News Service.

Today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope.—The Freemason.



Mr. Jones

THE WHISTLING KETTLE

By Rev. Vivian T. Pomeroy, D. D.

A while ago a very remarkable present came to my house. It was in a mysterious parcel, which was round and yet blobby. When opened, the parcel was found to contain a kettle. The kettle had a curious spout with a little cap upon it. I was told it was a whistling kettle, that, when the water in it began to boil, it would, instead of hissing and spitting, cheerfully whistle and whistle loudly.

So the kettle was put on the kitchen stove, and there it sat, new, shining and gay. I thought no more about it; I was busy.

But late one night I came into the very quiet house. Outside in the night I saw moths flying and blundering against the lighted window. Dimly I saw trees against the darkness. But I was in no mood to be interested in moths or trees or soft summer nights. I was tired; I was cross. I felt that the whole world was a mess. I felt it was useless to learn or teach or write or preach. People everywhere were sad or poor or stupid or hurt or ill.

Then I thought: "Well, I'll make myself a cup of tea"; and I went out into the kitchen. I filled the kettle—the little new kettle—and sat down glumly to wait. I was full of tiredness, full of miserable thoughts, full of forebodings. You know how it is. Sometimes, when you feel you can bear nothing more, when you have reached boiling point, you just boil over: You cry. Tears boil out of your eyes. If one is grown up, of course, one doesn't quite cry, but one feels like it. I was like that in the kitchen late at night. Brooding.

Suddenly I leapt up. An astonishing whistle—long, rather sweet, rousing. The kettle was boiling. The little cap on the spout was the whistle. When the water was too hot to be borne, this kettle didn't whine or spit, it just whistled.

I made my tea, and, as I sipped it, I felt extraordinarily better. I became quite cheerful. My little kettle had taught me something.

When you feel you are in hot water, when it is so hot you can stand it no longer, when you feel you will blow up or break down, don't groan, don't cry, don't have a fit. Remember the science of the whistling kettle.—Reprinted by special permission of the author and The Christian Leader.

The printed word is in the end the greatest temporal power in the world. The guns of a dictator can wreck a fortress at fifty miles, but the printing press can shatter an empire at the range of a thousand years.

—Prof. T. G. McGrew.

HAVE YOU HAD LUMBAGO?

Well, if you have, you will be able to appreciate, sympathize with, support and corroborate the brother who, in one of our exchanges, delivers himself in the following manner:

LUMBAGO! IT comes like a thief in the night—uninvited, undesired. He grips like a bulldog. She sits up with you, or sleeps with you regardless of the width of the bed. IT notifies you of its presence every time you move. He says to youth, "You are too old to be frolicsome." She remarks to old age, "The end of thy pilgrimage is near." IT can't be cured. She must be endured. He quits when he is "good and ready." Try a sticking plaster. Draw on your imagination as the plaster draws on your skin. You will not need your imagination when the plaster is being removed. Reality will take care of the situation. Find a comfortable chair. Sit for a time. Attempt to rise "sudden like." The waist-band of your trousers will turn to tiger's claws, sending telegrams faster than Western Union. My, but it is an unforgettable experience. If Defoe had been acquainted with Lumbago he would have needed no opium to stimulate his imagination. If poor old Edgar Allen Poe had been acquainted with her he would have seen more black cats than Carter had oats. Barou Munchausen would have been an accredited story teller if his "findings" had been based on Lumbago. What brings it on? Ask an earthquake. Why is it? Ask a tornado. When is it coming? Ask death. How long will it last? Ask a slow train through Arkansas. What does a man say who has it? Ask the boy whose apples rolled from his wagon while he was driving uphill, or the back-slidden member of your church who has fallen into evil ways. Can it be ignored? Ask the man who sat on a red-hot stove. Respectable? Daniel Quilp was a gentleman compared to LUMBAGO. You have never had it? Be thankful. Communicable? The man who has it would be pleased to share it with you. LUMBAGO! The short-long-lived pain producer that has no friends, needs no assistance, and is no respecter of persons. Selah.

P. S. You think I have mixed gender and "English as she is spoke," eh? Just wait until you have met Lumbago, the one insidious disease that ignores grammar, syntax, gender, law and order—then you will understand.—Religious Telescope.

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BOOKS

American Mirror, Social, Ethical and Religious Aspects of American Literature, 1939-1940. By Halford E. Luccock, The Macmillan Company, New York, pp. 291, price \$2.50.

Dr. Luccock, who is Professor of Homiletics at Yale University, is also well known as an author and lecturer and is one of the foremost religious leaders of the country. In the American Mirror, he presents one of the most unique and impressive studies of American life and thought that we have seen. He reads out of the literature of the last decade the story of a people's distress and the record of a people's faith. It is not possible to give the book a detailed review in the space at our disposal, nor would it be easy to do so without space limitation, because of the extensive use of quotation from the entire range of literature produced in America during the past decade.

The author takes the literature of the period, fiction, drama, essays and poetry, and studies it as the expression of America in its reaction against the difficulty, the confusion and the disillusionment which resulted after the period of reckless speculation, spendthrift indifference and riotous living of the "twenties" had come to a sudden and tragic end. He goes much deeper, however, than to discover the state of mind which followed as a result of that collapse. The book sounds a hopeful note in its indication of trends toward "social awareness," universally applicable ethical values and standards, and American re-dedication of its life and thought to religion and religious values. Anyone who will take the pains to give it a careful reading will find it a very helpful book.

Who's Who in Pan-Methodism, Vol. 1, 1940-1941. By Elam Franklin Dempsey, D. D., Editor. The Parthenon Press, Nashville, pp. 294.

This souvenir edition of the First General Conference of the Methodist Church is to be continued in a series of succeeding volumes according to announcement of Dr. Dempsey, a member of the North Georgia Conference. The volume is what its name indicates—brief biographical sketches of the members of the first General Conference, plus numerous pictures taken at the session of the Conference, and others of various persons throughout the Church at home and abroad. It will be of particular interest to those immediately interested in the persons included in the sketches, and to those, also, who desire an outline of the personalities of that momentous Conference.

Smoke-Screen, by Samuel B. Pettengill, former member of Congress (Indiana) Southern Publishers, Inc. New York and Chicago, pp. 126, price \$1.

This special edition is being distributed by America's Future, Inc. The titles of the thirteen chapters of the book are: John Garner Gives Me a Job; Karl Marx—Immigrant; Socialism Through the Back Door; Taxation Sucks the Eggs; The Blight of Bureaucracy; The New Despotism; Freedom or Feudalism; They Let the Town Hall

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

UNIVERSITY PRESS
3908 Olive St. St. Louis, Mo.

Burn; Balance Sheet; Aladdin's Lamp; Guinea Pig—1940 Model; Are We Licked? and Postscript for Action.

The book is offered as a non-partisan discussion, but with the announced purpose to "demonstrate that we are moving toward National Socialism." The author, a lifelong Democrat, is in unmistakable revolt against the Marxian centralization in America which now threatens our freedom and institutions.

Honest Answers to Honest Questions, by S. Ralph Harlow. Abingdon-Cokesbury Press, New York and Nashville, pp. 105, price \$1.

Dr. Harlow is a graduate of Harvard University and Union Theological Seminary, and is professor of Religion and Biblical Literature in Smith College. In his work on college campuses he has done some constructive work among young people. This book is intended to clarify situations and make frank answer to some of the more common questions and problems of youth concerning varied relationships of life. The questions chosen as typical include social, political, moral and religious relationships. The discussions have a Christian view point, but they are not piously dogmatic. The answer is not always given, but instead the mind of the young questioner is stimulated to formulate his own answer. All the discussions are pitched upon a high plane and the conclusions reached are socially sound and religiously wholesome.

THIS IS A LAYMAN SPEAKING

This is a time for action on the part of all the churches of our nation. As our sons are being called to prepare for defence service, what thought is given or what steps are being taken by our churches and Christian leaders to secure the moral and spiritual safety of our sons? Is it being seen to that their stay in camp will be free from sinful influences such as strong drink and all of its associate evils? Are we planning and preparing for them a godly influence and leadership? Are we conscious of the fact that the future of the kingdom of God is largely dependent upon this godly training? In fact Christian preparedness is what we most need now, as well as in the future, and all of us who have kept pace with the trend of our nation know well it is far from being able to teach by precept, and example what they need to keep them right with God. Then why doesn't the church get busy at once and give to the nation to which we are entrusting our sons a set of godly rules and by-laws to be carried into effect at the beginning of camp life, for we well know our government hasn't any in use now.

What good are our church and Christian leaders if they do not lead? What effective work is being done by the Christians of today that is being considered and respected by this mad world? God expects us to play a large part in the working of His will and the advancement of His kingdom here in our midst. Then if He is expecting us to contend for His kingdom, how dare we to let the devil of strong drink and all other debauchery nest around the camp life of our sons?

Quite a few of these boys are going out from Christian homes and influences, where God is loved and honored and where a family altar has been one of the associates of their lives. Is the church willing to sit by and let our government fail to supply an influence that will keep this habit and spirit of worship bright in their daily lives?

Then, O Church of God's Kingdom, let's get busy to keep our boys and ourselves close to our Heavenly Father and His great spiritual leadership.

R. C. PURCELL.

Plain Dealing, La.

MILLSAPS COLLEGE SCHOLARSHIP

Twenty-five special scholarships valued at \$50 each, to be made available to ministerial students, have been provided Millsaps College by nineteen Mississippi churches and two individuals, Dr. M. L. Smith, president of the institution, announces.

Two of the grants are being supplied by prominent state leaders and one by the First Presbyterian Church of Jackson, Dr. Smith said. All of the others are to be supported by Methodist churches.

The scholarships will be awarded to students preparing for the ministry on the basis of need and ability. Administering the scholarships will be a special faculty committee composed of Dr. Smith, Dr. H. M. Bullock, head of the Department of Religion, and Miss Virginia Thomas, instructor in religion.

Galloway Memorial Methodist Church, of Jackson, will provide five of the scholarships, and the First Methodist Church, of Laurel, will support two.

Other Methodist churches financing one scholarship each include: Brookhaven Methodist church; Gibson Memorial church, Vicksburg; Utica Methodist church, East End Methodist church, Meridian; Hawkins Memorial Methodist church, Meridian; Philadelphia Methodist church, Durant Methodist church, Belzoni Methodist church, Tylertown Methodist church, Cleveland Methodist church, Greenville Methodist church, Canton Methodist church, Broad Street church, Hattiesburg; Starkville Methodist church and Senatobia Methodist church.

Let us with caution indulge the supposition that morality can be obtained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience, both forbid us to expect that national morality can prevail in exclusion of religious principles.—Washington's Farewell Address.

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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

If we measure our work for God by our own ability to do it, we must not be surprised if God takes us at our word, and the results are small; but if we are trustful enough to believe that it is God, and not we, by whom the work is done, we shall surely find the blessing to be according to His power, and out of all proportion to our strength.

—Philip R. P. Braithwaite.

THE PRAYER-ROOM TODAY

O God, prove the conquering power of Thy love in our lives, and keep us continually contrite before Thee. Give us confidence in the work of Thy Spirit in the hearts of men and save us from ever doubting Thy power to change them through the virtue of the Cross of Christ; we ask it in His saving Name. Amen.

Rev J B Cain
Oct 11

We Can Give Thanks

God still lives. Amid all the distress and turmoil on earth He rules. Though men think evil, He means it unto good. Even the wrath of man shall praise Him. His own are under His tender care. No evil shall befall them. All things must work together for their good.

Our country has been spared the horrors that have come to other lands. The flight of a plane does not bring terror. We have not deserved this mercy. We are no better than the rest. Our sins are as many and as great as those of the people in Europe and Asia. It is the Lord's goodness that we are not similarly afflicted.

We gather without let or hindrance in His sanctuary. We worship as conscience dictates. In this land of ours no earthly power interferes. We may hear the pure gospel. We may celebrate the Sacraments. Faith is not starved. Abundant provisions are available to make it strong, strong to endure, strong to suffer, strong to carry on the work of the Lord.

Yes, we can give thanks.

And to our prayer of praise we add the petition that men everywhere may be equally blessed.

—The American Lutheran.



WALLET OF THE WEEK



DAVID LIVINGSTONE, the great missionary to Africa, set out on his famous missionary venture exactly a hundred years ago. On December 8, 1840, he set sail for that unknown and unexplored land where he was destined to win the first fruits of a continent for Christ and for himself a place of burial in Westminster Abbey and immortality. Notwithstanding the fact that England is hard pressed by a great war, the churches are planning to celebrate that important missionary centenary.

* * *

DR. ROY L. SMITH, editor of the New National Christian Advocate, is quoted as saying that the war in Europe "has thrown America into hysteria" and that, "In the last ten years we have given to the war and navy departments almost eight billion dollars and now they tell us we have nothing in the way of defense. If we didn't get anything for the eight billion dollars, what are we going to get for the fourteen billion? It is insane for the world to think that it can bring prosperity by destroying wealth." Dr. Smith was speaking before the West Virginia Conference of the Methodist Church.

* * *

NEVADA AND SOUTH CAROLINA afford an interesting contrast in certain social statistics, according to the statement of an exchange. Nevada, which has the highest divorce rate in the nation, has also the highest suicide rate. South Carolina, which recently went dry, has the lowest suicide rate. The figures given are twenty-five and six-tenths per hundred thousand for Nevada against six and seven-tenths per hundred thousand for South Carolina. The divorce rate for South Carolina was not given.

* * *

UNION THEOLOGICAL SEMINARY opened its one hundred and fifth year on September 24th. The opening ceremonies included the inauguration of Paul Johannes Tillich, exiled German theologian, as a professor in the faculty of the school. Entering students numbered eighty-five, with about fifty of them in the first year. The total registrations at the end of the first week were two hundred and fifty, and it is expected that exchange registrations with Columbia University will bring the total to more than three hundred.

* * *

THE UNITED STATES BATTLE FLEET is comparable in its efficiency to the German Army. Its commissioned personnel is the most highly trained in the world. Its enlisted personnel is incomparable. For seven years, the same length of time required to create the German Army, it has been carefully prepared for the present emergency. Not least of the elements of efficiency is the fact that it is a dry navy in every sense of the word. Since Josephus Daniels, as Secretary of the Navy, banished the wine mess, the efficiency of the fleet has increased month after month and year by year. The dry policy of the navy is not based upon moral "prejudices"; it is a cold-blooded concession to the necessity for clear-headed, effective administration of a great trust.—Clip Sheet Board of Temperance, The Methodist Church.

THE SATURDAY REVIEW is credited with the statement that Louvain has been destroyed again, and that seven hundred thousand books have been burned by the invading Germans in an effort to destroy the influence of Christianity and the works of the Hebrews. Of course the burning of such treasures entails a great loss, but war-mad fools have tried such before and failed. Christianity is far less dependent upon libraries and political power than some modern dictators imagine.

* * *

THE STAR SPANGLED BANNER, by Francis Scott Key, was first printed on small handbills, 8 by 6½ inches, says **Pathfinder**. Only two copies of this first edition are known to survive. One is in the Walters Art Gallery in Baltimore and the other has just been acquired by the Library of Congress. The original manuscript copy is in the possession of the Walters Art Gallery, and these two items are among the rarest pieces of Americana. Key could not get the newspapers to publish his composition because they had all gone to fight the foe.

* * *

THE CENSUS BUREAU report reveals that the United States now has a population of 131,409,881, which is a gain for the decade of 8,634,835. This means that from 1930 to 1940 the population gain was only seven per cent as against a gain of sixteen and one-tenth per cent in the period from 1920 to 1930, and it is also said that the gain is one-half less than any other rate of increase for any ten year period since 1790 when the first census was taken. The two factors said to have been responsible for the fall in the rate of increase are a decline in the birth rate and restricted immigration.

* * *

THE DECADENCE OF CHRISTIANITY is a much discussed theme in certain circles. Some aspects of Christianity have suffered greatly in the years of social struggle and disorder through which we have recently passed. But ask yourself the questions: Why did Russia undertake to outlaw the Christian Church as a first step in its godless course? Why has Germany felt that it was necessary to reduce Christianity to the estate of a political vassal as a preliminary to its totalitarian program? Why does Japan now feel it necessary to subordinate Christianity to its emperor cult? The Christian Church is not impotent.

* * *

THE AMERICAN PROTESTANT DEFENSE LEAGUE, 350 West 26th Street, New York City, has issued a four-page leaflet on the ecclesiastical control of Bronx County, New York, which should give pause to the apostles of nebulous opinions concerning religious tolerance. The leaflet lists the population as consisting of 500,000 Hebrews, 400,000 Protestants and 300,000 Roman Catholics. The list of Congressmen, legislators, judges, councilmen, District Attorney and assistants shows the amazing disparity of 41 Roman Catholics, 22 Hebrews and 2 Protestants. One of the Protestants was elected before the present political boss came to power, the other is a Republican.

New Orleans

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

LOUISIANA CONFERENCE

(Editorial Correspondence)

The ninety-fourth session of the Louisiana Conference convened in First Church, Baton Rouge, at 7:30 p. m., on Wednesday, Nov. 13, 1940, with Bishop A. Frank Smith in the chair. After the celebration of the Lord's Supper, the roll was made up and Dr. R. H. Harper was elected secretary. The Committees and Boards, as nominated by the Cabinet, were elected. The organization completed, the character of the preachers were passed, other routine matters were taken care of, and the Conference adjourned to meet at nine o'clock on Thursday morning.

Thursday

The Conference convened at the appointed hour. Following the opening exercises, representatives of the Baptist State Convention, in session at Baton Rouge, were heard. Dr. M. E. Dodd, of Shreveport, was the principal speaker. In answer to the question, Who are superannuated? the names of William Schuhle, C. D. Atkinson, C. W. Rodgers, H. W. Rickey, E. O. Hearne, Mrs. Mary Pardue and J. L. Lay were called and their names were referred for the superannuate relation.

Bishop Smith next introduced representatives of the New Orleans Christian Advocate. Mr. J. W. Reily and W. L. Duren made brief addresses in behalf of the paper, and they were followed by Bishop Smith, who addressed the Conference from the chair.

Dr. H. W. McPherson was introduced and he spoke as the representative of World Service and Christian Education. He was followed by Dr. H. B. Trimble, who spoke on behalf of Emory University and Candler School of Theology. Mrs. George Sexton, Jr., spoke briefly of the work of the Woman's Society of Christian Service.

Report No. 1, of the Board of Education, was presented, and Dr. Pierce Cline, president of Centenary College, spoke to the report, and was followed by Dr. Paul A. Root, of the School of Theology of Southern Methodist University.

Rev. C. C. Neal, of Haygood Institute, was introduced and spoke concerning the work of Negro education. He was given an offering of \$101. This was followed by the reports of the District Superintendents, which were not completed at the Wednesday evening session.

At this juncture, Drs. Roy L. Smith and Otto Hall were introduced. Announcements were made and the Conference adjourned.

Thursday Afternoon

At 2:30 p. m., and again at night, Dr. Roy L. Smith delighted the Conference with two unique and uplifting

messages. In the afternoon he spoke of "Changeless Facts In a Changing World," and at night on "Making Religion Easy."

Friday

After the opening exercises, conducted by the Bishop, the reports from District Superintendents were completed as follows: W. L. Doss, Jr., Monroe District; B. H. Andrews, Lake Charles District; D. B. Raulins, Ruston District; A. M. Serex, Shreveport District.

The following, having met all requirements, were admitted on trial: Harvey D. Watts, Heaton Buzbie Cramer, Sanford Willie Wiley, Aeta Garfield Taylor, Jeff Parsons Paul.

The report of a Committee on Districts, appointed last year, was read by H. L. Johns. The report recommended that the number of districts remain the same and that the salaries of the district superintendents be fixed by the district stewards, as heretofore. The report was adopted.

The call of classes was made and advancement of their members recorded.

The following, having met all disciplinary requirements, were called to the chancel, addressed by the Bishop, and, by vote of the Conference, received into full connection: Fred S. Flurry, William E. Trice, LeRoy Shumaker.

Dr. F. W. Langham addressed the Conference in the interest of the American Bible Society.

The following were elected to elders' orders: Maurice Dale Fulkerson, Teddy T. Howes, Elevyn B. Chaney.

The following were elected to deacons' orders: Fred S. Flurry, William E. Trice, LeRoy Shumaker.

The report of the Committee on Minimum Salary, appointed last year, was read by Guy M. Hicks. The report recommended the setting-up in each district of an Advisory Committee, consisting of one preacher and two laymen, in consultation with the District Superintendent, to provide for the needs in the district. After considerable discussion, the report was adopted.

On motion of E. C. Gunn, a committee was authorized to arrange for a place of holding the next Annual Conference, and to provide assistance to the local church in the entertainment. The suggestion was also made that the Conference be held between Sundays.

Dr. Roy L. Smith, editor of the new Christian Advocate, organ of the Methodist Church, addressed the Conference concerning plans for the new periodical. He stated that one issue a month would be strictly a magazine number. The subscription price will be \$2 a year for single subscriptions. A club rate will be worked out.

(Continued on page 8)



THE MISSISSIPPI CONFERENCE

(Editorial Correspondence)

The ninety-ninth session of the Mississippi Conference was called to order by Bishop Hoyt M. Dobbs, Wednesday evening, Nov. 13, and Rev. W. B. Jones was elected secretary. The roll, perfected on Thursday morning, showed 192 ministers and 111 laymen present. Five members failed to answer the roll call: J. W. Thompson, M. M. Black, J. L. Greenway, L. L. Roberts and J. T. Nicholson—these having died during the year. All the ministers were found blameless in life. The Boards and Committees nominated by the Cabinet were duly elected. Mrs. Paul Arrington, Conference president of the Woman's Society of Christian Service, spoke in behalf of that work, and that was followed by the Historical Society Anniversary. J. L. Neill was elected president for the ensuing year, and a collection was taken for the use of the Society and the preservation of the records.

Thursday Morning

The Sacrament of the Lord's Supper was administered, after which the Conference proceeded to business. The Conference went on record as favoring an increase of the benevolences in each charge to such extent as to equal former benevolences and Church School missionary funds.

J. W. Leggett, C. A. Schultz and W. H. Watkins were elected to the Conference Board of Trustees. Dr. H. E. Myers, of Duke University School of Religion, addressed the Conference. The reports of the District Superintendents were heard, following which Rev. J. L. Sutton spoke briefly concerning the work of the Mississippi Children's Home Society. The following names were referred for the superannuate relation: W. F. Baggett, W. M. Sullivan, F. M. Herrington and T. C. Cooper. The Conference then adjourned to meet in afternoon session, at which time Dr. M. L. Smith, President of Millsaps College, preached.

Thursday Night

At the Anniversary of the Board of Education, Bishop Edgar Blake brought a strong and inspiring message. Rev. Irl H. Sells, Executive Secretary, made his report, Rev. B. L. Sutherland made some remarks, and the Conference adjourned.

Friday Morning

The formalities of opening completed, Dr. E. D. Kohlstedt, Executive Secretary of the Home Department of

the Board of Missions, and Miss Betty Hughes, first missionary of the Mississippi Conference, addressed the body. A Conference-wide rally of ministers and laymen in the interest of the Benevolences was ordered for the early part of the year. Centenary church, McComb, was chosen as the meeting place for the session of 1941. Dr. H. B. Trimble addressed the Conference in the interest of Candler School of Theology. Dr. and Mrs. W. B. Lewis, Mississippi medical missionaries to Africa on leave, were introduced. Dr. J. M. Sullivan offered the report of the Board of Lay Activities and Bishop Edgar Blake spoke to the report. Dr. J. M. Sullivan was elected Lay Leader for the ensuing year.

Friday Afternoon

The afternoon session opened with Bishop Edgar Blake in the chair. G. H. McBride, A. L. Meadors, D. H. McKeithen, F. H. Sutphen and T. A. Carruth were admitted on trial. The call of the classes was taken up and the members of the several classes were passed in review. Other routine matters were disposed of. Bishop John H. Moore, of the C. M. E. Church, spoke briefly concerning the Negro Industrial School at Holly Springs. W. S. F. Tatum made report of the work of the Methodist Hospital at Hattiesburg. Rev. J. G. Snelling represented the work of the Memorial Mercy Home in New Orleans. At the evening hour, Dr. E. D. Kohlstedt gave a moving-picture lecture on Alaska. Rev. J. L. Neill presided and the music was furnished by Millsaps singers.

Saturday Morning

The first item of business transacted was the ordination of Deacons. Bishop Blake delivered the address to the class received into full connection. At this juncture, Dr. T. M. Brownlee, in an appropriate speech felicitously phrased presented a silver tray and service to Bishop and Mrs. Dobbs—a birthday and wedding anniversary gift from the ministers and laymen of the Conference, it being their wedding anniversary and the birthday of Mrs. Dobbs.

Dr. Roy L. Smith, editor-elect of the National Christian Advocate, made an impressive address in behalf of the organ to be launched early in January. He was followed by W. L. Duren, editor of the New Orleans Christian Advocate. Bishop Dobbs followed with a strong endorsement of the church press and the New Orleans Christian Advocate in particular. A paper offered by the cabinet re-adopting the New Orleans Christian Advocate as the organ of the Mississippi Conference was adopted by a rising vote. Dr. McCoy addressed the Conference in the interest of Rust College for Negroes, at Holly Springs. A report ordering the Christmas offering for superannuates in every church, to be applied on the ten per cent apportionment for that cause, was adopted.

Saturday Afternoon

Rev. T. O. Prewitt presided at the afternoon session when the remaining reports and minute business of the Conference was transacted. Bishop Edgar Blake preached at East End church on Sunday morning, and other visiting ministers filled other pulpits of various denominations in the city. The elders were ordained following the morning sermon, and with the reading of the appointments in the afternoon, the Conference adjourned *sine die*.

APPOINTMENTS

Brookhaven District

R. H. Clegg, District Superintendent

Adams, G. L. Sigrest; Barlow, A. C. Walley; Bogue Chitto, G. E. Jones; Brookhaven, M. L. McCormick; Crystal Springs, J. W. Sells; Foxworth, F. M. Casey; Gallman, F. E. Dement, Jr.; Georgetown, J. H. Hetrick; Harrisville, W. R. Irving (S); Hazlehurst, J. B. Cain; Magnolia, G. F. Winfield; McComb, Centenary, J. L. Carter; McComb, LaBranch Street, W. S. Cameron; McComb, Pearl River Avenue, H. L. Daniels; Meadville and Bude, L. M. Sharp; Monticello, W. C. M. Baggett; Nebo, J. C. Jackson; Osyka and Fernwood, J. H. Moore; Prentiss, Roy Wolfe; Scotland, D. W. Ulmer; Silver Creek, J. B. Shearer; Summit and Felder, L. E. Alford; Tylertown, C. A. Schultz; Utica, E. E. McKeithen; Wesson, T. E. Nicholson; Wesson Circuit, J. N. Lambert; Chaplain, U. S. Navy, W. N. Thomas; District Missionary Secretary, Roy Wolfe.

Hattiesburg District

W. B. Alsworth, District Superintendent

Bay Springs, H. E. Raley; Bonhomie, J. B. King; Bucatunna, A. L. Meadows; Clara, E. W. Scott; Collins, J. S. Noblin; Ellisville, J. D. Slay; Hattiesburg, Broad Street, J. T. Weems; Hattiesburg Circuit, R. M. Matheny; Hattiesburg, Court Street, O. S. Lewis; Hattiesburg, Main Street, I. E. Williams; Heidelberg, B. M. Lawrence; Laurel, First Church, J. W. Leggett, Jr.; Laurel, Kingston, D. T. Ridgway; West Laurel, M. F. Lytle; Magee, A. J. Boyles; Montrose, J. H. Cameron; Moselle, G. H. McBride; Mt. Olive, A. S. Oliver; New Augusta, H. B. Hilbun; Ovette, Glendale Jones; Perry County Circuit, W. L. Hamrick; Petal, A. M. O'Neil; Richton, E. A. Kelly; Seminary, B. Z. Herrington; Sumrall, J. E. J. Ferguson; Taylorsville, L. M. Reeves; Waynesboro, J. H. Jolly; Waynesboro Circuit, S. N. Young; Williamsburg, D. P. Yeager; Chaplain, Sanatorium, W. M. Williams; Student, Asbury Seminary, A. F. Gallman; Student, Emory University, W. Baylis Alsworth; Missionary Secretary, J. W. Leggett, Jr.; Secretary of Evangelism, J. D. Slay.

Jackson District

T. M. Brownlee, District Superintendent

Benton, L. T. Nelson; Bolton and Raymond, A. M. Broadfoot; Brandon, G. P. McKeown; Camden, Fred W. Thompson; Canton, First Church, C. W. Wesley; Canton, North Side, J. B. Welborn; Carthage, H. A. Wood; Carthage Circuit, Percy Vaughan; Clinton and Ridgeland, Chas. S. Schultz; Fannin, O. M. Brantley; Flora, W. J. Ferguson; Florence, A. B. Barry; Forest, J. H. Morrow; Greenfield and Richland, Lewis Farr; Harperville, J. B. Vardaman; Homewood, R. E. Case; Jackson, Bessie Shands, Waddell Roberts; Jackson, Capitol Street, B. M. Hunt; Jackson, Galloway Memorial, B. L. Sutherland (Associate Pastor, Fagan Thompson); Jackson, Glendale, J. A. Wells; Jackson, Grace, E. L. Ledbetter; Jackson, Millsaps Memorial, M. K. Miller; Lake, W. L. Blackwell; Lena, W. C. McClelland; Madison and Pocahontas, E. A. King; Mendenhall, B. H. Williams; Morton, L. D. Haughton; Raleigh, S. W. Granberry; Sharon, Bufkin Oliver; Shiloh, S. C. Moody; Terry, Phil H. Grice; Vaughan, J. H. Grice; Walnut Grove, J. W. Loudenslager; Superintendent, Mississippi Children's Home Society, J. L. Sutton; Coordinating Editor, Church School Publications, C. A. Bowen; Executive Secretary, Conference Board of Education, I. H. Sells; Home Missionary,

Charles Assaf; President, Millsaps College, M. L. Smith; Professor Religious Education, Millsaps College, H. M. Bullock; Promotional Representative, N. O. Christian Advocate, C. E. Downer; District Missionary Secretary, J. H. Morrow; District Evangelist, O. C. Hull; Student, Emory University, E. C. Presley; District Evangelist, R. A. Thornton; Student, Emory University, Felix Sutphen; Student, Emory University, D. H. McKeithen.

Meridian District

W. B. Jones, District Superintendent

Chunky, Norman Purvis; Cleveland, W. H. McRaney; Collinsville Circuit, T. A. King; Decatur and Hickory, H. W. F. Vaughan; DeKalb, E. D. Simpson; DeSoto, J. F. McClellan; Enterprise and Stonewall, Murray Cox; Harmanuel, H. C. Castle (S); Hope, B. B. Rogers; Lauderdale-Daleville, T. M. Ainsworth; Marion, Philip Burton; Matherville, F. O. Lewis; Meridian Circuit, Marshall Burnett; Meridian, Central, R. H. Kleiser; Meridian, East End, T. O. Prewitt; Meridian, Fifth Street, T. J. O'Neil; Meridian, Hawkins Memorial, C. H. Strait; Meridian, Twenty-Second Avenue, J. T. Williamson (S); Meridian, Poplar Springs, G. E.



Allan; Meridian, Wesley, N. U. Boone; Newton, G. H. Jones; Pachuta, R. E. Alsworth; Philadelphia, H. C. Castle; Philadelphia Circuit, G. A. Broadus; Porterville, Noel Ulmer (S); Quitman, V. G. Clifford; Rose Hill, H. S. Westbrook; Scooba and Electric Mills, S. B. Watkins; Shubuta, H. J. Moore; Union, R. L. Lane; Vimville, J. W. Courtney; District Missionary Secretary, T. O. Prewitt; Student, Drew University, T. A. Carruth; Student, Westminster Seminary, Harmon Dillard; Chaplain, U. S. Army, L. S. Gaddy.

Seashore District

J. F. Campbell, District Superintendent

Americus, V. S. Coleman; Bay St. Louis, J. L. Smith; Biloxi, Main Street, C. H. Gunn; Biloxi, Epworth-Wesley, D. E. Vickers; Brooklyn and Bond, A. M. Ellison; Carriere, N. S. Loftus; Coalville, T. B. Winstead; Columbia, C. C. Clark; Escatawpa, W. R. Murray; Gulfport, First Church, V. R. Landrum; Handsboro, E. E. Samples; Hickory Grove-Hub, Y. A. Smith; Kreole, J. P. Payne; Leakesville, E. M. Lane; Logtown, C. G. Felder; Long Beach, R. I. Moore; Lucedale, R. A. Allums; Lumberton, F. L. Applewhite; Moss Point, R. L. Walton; Ocean Springs-Mentorum, D. M. Ulmer; Pascagoula, E. W. Ulmer; Picayune, J. O. Ware; Poplarville, J. B. Holyfield; Purvis, L. L. Matheny; Saucier, E. E. Price; Vancleave, T. R. Holt; Wiggins, P. O. Nix; District Missionary Secretary, J. O. Ware.

Vicksburg District

H. A. Gatlin, District Superintendent

Amite Circuit, D. H. Cassels (S); An-

guilla, L. P. Anders; Centerville, John W. Moore; Eden, C. Y. Higginbotham; Edwards, M. H. Wells; Fayette, J. M. Corley; Gloster and Crosby, Wesley Ezell; Hermanville, J. A. McRaney; Lorman, W. C. Fulgham; Louise and Holly Bluff, P. H. Grice; Mayersville, G. L. Oliver; Natchez, J. L. Neill; Port Gibson, J. E. Gray; Rolling Fork and Cary, S. F. Harkey; Roxie, W. J. Walters; Satartia, F. J. Jones; Silver City, L. J. Snelgrove; Vicksburg, Crawford Street, Otto Porter; Vicksburg, Gibson Memorial, O. H. Scott; Washington, A. W. Wilson; Woodville, W. O. Sadler; Yazoo City, C. W. Crisler; District Missionary Secretary, M. H. Wells.

APPOINTMENT CHANGES

Bishop Hoyt M. Dobbs authorizes the following changes in the appointments of the North Mississippi Conference: Fulton, Marlin McCormack; Lula and Dundee, J. C. Wasson; Batesville, W. M. Jones; Lambert and Crowder, L. C. Lawhon; Carrollton, T. M. Dye, Jr.; Arcola, K. I. Tucker; Chalybeate-Walnut, N. L. Threet; Tyro, Brown C. Hairston. These changes were made necessary by the death of Rev. P. F. Luter.

N. J. GOLDING,
Secretary of the Cabinet.

J. HENRY BOWDON STRICKEN

Rev. J. Henry Bowdon, District Superintendent at Baton Rouge, was stricken with an attack of appendicitis during the morning session of the Louisiana Conference at Baton Rouge on Thursday. He was granted leave of absence from the Conference session, and was carried to a local hospital where an emergency operation was performed early Thursday evening. He stood the operation well, but his condition was undetermined at the time this was written.

REV. J. W. RAPER TRANSLATED

A note from Rev. R. P. Neblett announces the death of Rev. J. W. Raper, a retired member of the North Mississippi Conference, at his home in Water Valley, Miss., on Thursday morning of last week. Bro. Raper was 77 years old and had been in feeble health for quite a long while. The funeral was held from Main Street church, Water Valley, on Friday afternoon, with Rev. N. J. Golding, Rev. R. P. Neblett, Rev. R. G. Moore and Rev. J. L. Nabors taking part. The Board of Stewards of Main Street church, of which Bro. Raper was once pastor, served as pallbearers. A more extended notice will appear later.

HOMER L. HUNT DIES

Mr. Homer L. Hunt, brother of Rev. Rolfe Hunt, retired member of the Mississippi Conference, died at his home in Harperville, Miss., on Friday afternoon and was buried the following day. Bro. Hunt was a writer of verse and was interested in religion and the things which minister to the nobler side of life. It is our understanding that he had been ill for some time and that his going was not altogether unexpected.

Incredulity robs us of many pleasures and gives us nothing in return.—J. R. Lowell.

We have sinned if we have said that which is not true; we have equally sinned if we have failed to say the truth.

—The Voice.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

GOD'S PEACE

A Sermon Emphasizing the Spiritual Resources of Peace

By Howard Ray Carey
Bronson

(Jn. 14:27: My peace I give unto you; not as the world giveth, give I unto you.)

Many would say this text had nothing to do with the international situation. They would maintain that this deals only with the personal peace the Savior gives—the peace you feel within you, and which perhaps you cultivate as an attitude toward the little circle of your acquaintances. While international peace, they would hold, is an entirely different thing—a matter based upon treaties between governments—a thing far removed from the personal peace of the Savior's giving.

Yet I maintain that the two are very closely related. That you cannot have any permanent international peace until it is founded on the conditions Christ laid down for personal peace. True, He said, "Not as the world giveth, give I unto you." But the world has never given any permanent peace. When it does, it will be given in Christ's way. Let us note some of the contrasts between the kind of peace which the nations of the world typically give, and that which comes from Him.

Hate vs. Goodwill

In the first place, the peace promoted in international settlements is usually based on the hatred, malice and vengeance unleashed in war. While the peace Christ taught and all Christians should practice is based on goodwill to men and faith in God.

In the second place, the usual international peace is one which brings material gain to the nation which imposes it, or at least is intended so to do. This may be in the form of reparations, territorial gains, or a combination of other material advantages. But the peace which Christ gives usually costs something in the material realm. Sometimes self-denial, sometimes loss of position, sometimes loss of external freedom, sometimes loss of life itself.

In the third place, the typical peace of the world is maintained by the military and other material power of the nation which thrusts it on others. Whereas the peace of God can be maintained only by an active and vigorous power of love.

Finally, the peace which the world gives is only as stable as the power which promotes it, and thus always proves temporary.

While the peace of God, being likewise as stable as the power which gives it, is permanent—eternal.

The above named qualities of "the peace which the world giveth" are illustrated by the conditions which prevailed before the outbreak of present hostilities. It was the product of the World War, was shaped and planned to bring gain to the nations which dictated it, was secure only so long as they remained in dominant position, and thus proved anything but permanent. If Hitler wins this war, we will see a German peace, maintained by German might for German gain, and only as lasting as the German dominance. Most nations, perhaps all, seem interested only in this kind of peace; one in terms of its own selfish interests.

Would America be interested in the other kind of peace—the kind which costs something; the kind in which we must share our advantages with the world, and in which we could rise to higher material standards of living only as fast as we could take others along with us? This is a vital question. For unless America is interested in this latter kind of peace, we will sooner or later get



into war. It is inevitable. I still believe with all my heart and soul that we are not in the slightest danger of getting into this war through a Hitler invasion of the United States of America. But I am just as thoroughly convinced that we are in imminent danger of becoming involved through Hitler invading the realm of our prestige, and especially the dominant position of our material interests.

The trend of the present war and of American foreign policy makes that clear. The Hitler regime threatens to take a position of supreme dominance in the affairs of Europe and the colonial empires in Africa and Asia. A step which will cost us plenty. The powers that be in this country know that. It is hard to close our eyes to the fact that America is being taken just as rapidly as possible along the road to war, in an attempt to stop the stride of the totalitarians toward the position of world dominance which Great Britain and the United States have jointly held.

That means sacrificing America's men to save America's money. It means slaughtering her sons to save her scions of wealth. It is the old question of property values versus human values. Any time we are willing as a nation to place persons before things we can have real and lasting peace. The kind Christ gives. For that would be taking His way. But the world is not so organized. Is America so organized? It appears not.

Therefore, we are preparing to enforce the kind of peace we want. And that attempt to enforce spells WAR.

What Can We Do?

In that kind of situation what can you and I do? In the first place we can write or wire our Senators and Congressmen, urging them to oppose everything which brings us nearer war, especially the dread "M Day" bill, providing for complete dictatorship in emergency. We can urge Congress to stay in session, rather than adjourn, leaving the chief executive in complete control. And we can use our influence in many ways in our own communities for peace. All these things we can and should do by all means.

But even if these things fail, and our country enters the conflict anyway, YOU AND I AS INDIVIDUALS CAN STILL CHOOSE THE WAY OF PEACE, IF WE ARE WILLING TO PAY THE PRICE. But it will mean a real price, for to stand against the majority, especially on the issue of war during hostilities, is far from easy. But if conscience means anything at all, it must never be made to knuckle down in subservience to majority rule. On questions of procedure where we are not asked to sacrifice our principles we can afford to compromise. On such questions of church policy as alternative ways of providing for property improvement, for instance, where neither choice involves the selection of a way which is unethical or wrong, it is often our conscientious duty to make concessions and give up our way; in cases where the majority of those concerned find some other way wiser or otherwise preferable.

However, on the basis of the legitimacy and need of compromise or even complete abandonment of our position in such a situation, it is sometimes inferred that we should compromise also on moral issues, if the majority is opposed to us. But such a view cannot be justified on the basis of the teachings of Jesus. And we must follow Him. Conscience must not bow to majority opinion in acquiescing in something which we find to be wrong. If every member of my church should decide tomorrow to sponsor raffles and other forms of lottery in their church program, I should have to oppose it. Even though I might not be able to keep them from following such a plan, I could not give my approval or sanction.

Likewise, in this far more important question of war, this question of entering the European conflict, my conscience will not let me give my sanction or help in such an enterprise. Let us insist that conscience be independent of majority opinion. Let us stand with the original disciples, who, in the face of greatest danger to themselves insisted, "We must obey God rather than men."

Indestructible Peace

If you have the peace of Christ, it is a peace which no man or nation can take away. It is more than a feeling of tranquility and well-being in the inner life. It is more than a will to peace in your personal relationships with your neighbors. It is these, of course. And in addition, it is an active and vigorous attitude of goodwill and peace toward the people of all nations, all races, all classes the world over.

It is a peace no man can take away because it is founded on faith in a God who stands by us and gives us victory in every adversity, even if men take our lives. It reaches out toward all races, nations and classes, because its tap root is love for all. Truly this is a peace such as the world does not give and cannot take away, but

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

We are indebted to Bro. J. H. Hearne, of Haynesville, La., for his expression of approval of the Advocate and its editorial policy.

Bro. Ezra F. Pruitt, of Bay Springs, Miss., who is now seventy-nine years old, says that the Advocate has been coming to his home for more than fifty years.

Dr. W. B. Slack, who will be transferred from the Ardmore District, Oklahoma Conference, will preach the annual Thanksgiving sermon at Rayne Memorial church, at 10 a. m., on Thanksgiving Day.

Mrs. L. M. Elliott, of Rolling Fork, Miss., adds to a business note the information that the storm of last week uprooted four large oak trees about three blocks from the church. We are grateful to Mrs. Elliott for her words expressing appreciation of the Advocate.

Dr. and Mrs. R. S. Crichlow, of New Orleans, have announced the engagement of their daughter, Miss Dalton Crichlow, now of Houston, Texas, to Mr. Jerome Duncan Goodrich, son of Rev. Dr. and Mrs. R. E. Goodrich, of San Antonio. The wedding will take place in Houston on December 14.

Mrs. H. M. Johnson, wife of the pastor of Carrollton Avenue Methodist church, was called to Jackson, Miss., on account of the death of her father, on Sunday of last week. Mr. Fondren, her father, died during the night of November 9. Many friends will sympathize with Mrs. Johnson in her great loss.

Rev. Porter M. Caraway, formerly a member of the Louisiana and Mississippi Conferences, writes that "through the kind consideration of Bishops Smith and Holt, I have a very delightful appointment in the beautiful Rio Grande Valley," at Harlingen, Texas. We acknowledge with thanks an invitation to come down and eat oranges and grapefruit from the parsonage yard.

Mrs. J. V. Bennett left last Thursday for Corpus Christi, Texas, where she enters upon her work as assistant to the pastor, Rev. W. H. Wallace, Jr. Mrs. Bennett will be greatly missed at First Church, New Orleans, where she served for two years, and made a place for herself in the hearts of young and old, with her kindness of heart and "million-dollar smile." We are happy to know that she is located in so desirable a position and predict for her a career of ever-widening influence and helpfulness.

Rev. Percy Vaughan, reporting for the Carthage, Miss., circuit, says that he has held seven revivals, resulting in 75 conversions and 61 additions to the church. The total membership of his churches is 552. He has organized two Church Schools, making seven on his charge, with an enrollment of 450. All acceptances have been paid in full, and Bro. Vaughan feels that he has had a glorious year despite crop failures which curtailed the incomes of his members to a considerable extent.

Mr. J. Y. Fauntleroy, son of the late T. K. Fauntleroy, of the Louisiana Conference, was stricken with an attack of appendicitis while attending a meeting of the Board of Trustees of L. S. U., and was rushed to New Orleans where he has been seriously ill with a ruptured appendix. The last report on his condition was favorable, and it

was hoped that he might soon be out of danger.

RESOLUTIONS IN APPRECIATION OF REV. AND MRS. CAMERON

To the members of the Fourth Quarterly Conference:

Whereas, the Rev. W. S. Cameron and Mrs. Cameron have served our charge very acceptably for the past four years; and

Whereas, it is possible for the Conference not to return them for another year; therefore be it

Resolved, First, that we express to them our appreciation for their services;

Second, that we request the Bishop and his cabinet to return them to us for another year, if in their judgment they think it best;

Third, that a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy sent to Bishop Dobbs, a

as expressing our sincere appreciation of Bro. Clegg as a Christian gentleman;

Second, that we pay tribute to him for his kind, brotherly spirit, and for his business-like administration that has made possible marked progress in the work of the charge;

Third, that we urgently request Bishop Dobbs to return Bro. Clegg to us as our district superintendent for another year;

Fourth, that a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy sent to Bishop Dobbs, a copy to the New Orleans Advocate, and a copy given to Bro. Clegg.

Signed: Mrs. A. A. Allred, J. W. Leggett, H. E. Funchess, Committee.

MINISTER'S WEEK

Candler School of Theology, Emory University, January 20-24, 1941

Bishop Paul B. Kern: Delivering the lectures on the Jarrel Foundation.

Dr. Edwin Lewis: Delivering the lectures on the Quillian Foundation.

Short Courses: By members of the faculty of the School of Theology.

Daily Forum: On pertinent topics.

Join us in a week of fellowship and study.

HOME-COMING DAY AT BOGUE CHITTO

A Home-Coming Day was held at the Bogue Chitto Methodist church on Sunday, November 3, to celebrate the completion of extensive repairs on the church, to give recognition to the history of the church, and to provide fellowship for old-time friends.

Rev. G. Eliot Jones, pastor, was master of ceremonies for the day. The program for the morning service included a solo by Mrs. S. B. Spencer, a sermon by the pastor, and benediction by A. M. Moore.

Lunch for all present was served at the church.

The afternoon service included a history of the church by Mrs. B. E. Brister; Our Church Today, by A. M. Moore; memorial tribute to B. E. Brister, by Miss Mackie McRaney; a prayer, by C. A. Davenport; a solo, by Mrs. Lottie B. Mitchell; and sermon, by Rev. M. L. McCormick, of Brookhaven.

MRS. C. A. DAVENPORT.

Some people are controlled by an evil spirit; some people are directed by a civic spirit; and some people are led by the Holy Spirit.—Anonymous.



WE WISH EVERYONE
A VERY PLEASANT
HOLIDAY

1940

copy to the New Orleans Advocate, and a copy given to Rev. and Mrs. Cameron.

Signed: Mrs. A. A. Allred, J. W. Leggett, H. E. Funchess.

RESOLUTIONS IN APPRECIATION OF REV. R. H. CLEGG

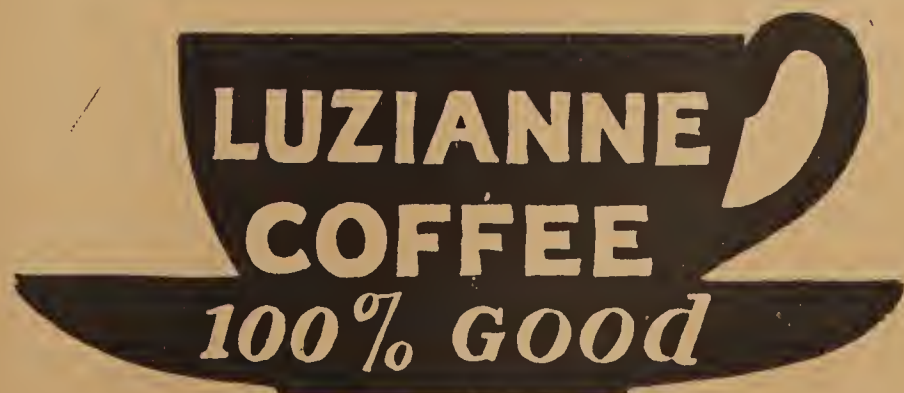
To the members of the Fourth Quarterly Conference:

Whereas, the Rev. R. H. Clegg will at the forthcoming session of the Annual Conference bring to a close four years of outstanding service as district superintendent of the Brookhaven District; and

Whereas, we feel that he has had an unusually successful administration over the entire district and is loved and appreciated by both ministers and laymen; and

Whereas, the Discipline of the Church now provides that a district superintendent may serve continuously for a period of six years; therefore be it

Resolved, First, that we go on record



LOUISIANA CONFERENCE

(Continued from page 2)

At the request of Dr. Smith, the Conference selected by ballot a preacher to furnish a sermon for a series to be printed in the new paper. Dr. W. W. Holmes was named.

Dr. W. V. Cropper, connectional representative, addressed the Conference concerning Church Extension and Missions.

Report No. 2, of the Board of Education, was read by H. A. Rickey. Pending its adoption, W. W. Holmes, G. W. Dameron and A. M. Freeman spoke to the report.

On motion of R. H. Harper, a committee of three was authorized to ask the State for the return of 32 acres of land deeded to it about fifty years ago by the church for park purposes, but never used.

After announcements, the Conference adjourned with the benediction by Bishop Smith.

Saturday

After the opening exercises, the regular business of the Conference went steadily forward. The Bishop announced the following committees authorized at yesterday's session: To negotiate with the State concerning certain property—H. L. Johns, E. C. Gunn, Judge R. J. O'Neal; Conference Entertainment—Dana Dawson, E. C. Gunn, R. H. Harper, W. H. Giles, E. C. Gibson, C. O. Holland, Mrs. J. H. Thatcher.

The Rev. Mrs. Mary Bartlett requested a letter of withdrawal from the ministry of the Methodist Church, which was granted.

The Conference authorized the secretary to send messages of sympathy to Mrs. B. C. Taylor, whose father had suddenly passed away, and to Mrs. T. Howes, who has just lost a brother.

On motion of E. C. Gunn, the Conference authorized the sale of the Tchoupitoulas Street mission property, which is no longer being used by the church.

The following were named as the Committee on Ministerial Training: J. J. Rasmussen, H. L. Johns, C. M. Hughes, W. H. Bengtson, Guy M. Hicks, R. R. Branton, B. C. Taylor, Dana Dawson, J. Richard Spann and Carl F. Lueg.

At this point, as the order of the day, the annual Memorial Service was held. The beautiful ritual was carried out in full. Appropriate memoirs were read, as follows: for W. R. Harvell, written by Briscoe Carter and read by W. W. Holmes; for Mrs. A. J. Coburn, by A. T. Law; for J. D. Nesom, by W. L. Doss, Jr.; for Mrs. P. M. Brown, by F. M. Freeman; for R. A. Bozeman, by A. C. Lawton; for J. O. Bennett, by R. H. Harper; for Mrs. G. D. Anders, by R. M. Brown; for J. E. Butler, by W. O. Lynch.

The report of the Board of Hospitals and Homes was read by A. C. Lawton. Pending its adoption, J. A. Alford, W. W. Holmes, C. B. White and R. T. Ware addressed the Conference.

The report of the Board of Missions was read by H. L. Johns, and adopted by the Conference. The striking fact was brought out that the Board was able this year to grant in full all the askings for aid to mission charges. Rev. Virgil D. Morris was named as Conference Missionary Secretary.

Dr. L. W. Sloan, State Superintendent of the Anti-Saloon League, addressed the Conference.

C. O. Holland was named as Conference Lay Leader.

A resolution of approval of the Parker Recognition Fund, for the establishment of a Chair of Theology in the Candler School of Theology, Emory University, was adopted by the Conference. W. H. Royal was named

to lead the movement to complete the fund.

An honorable location was granted to Rev. W. P. Shows.

The Conference adjourned to meet in final session Sunday afternoon at 2:30 o'clock.

Sunday

Bishop Smith delivered a timely and inspiring address to a great audience at the First Methodist Church at the 11 o'clock hour.

The Conference convened promptly at 2:30 o'clock.

The first order of business was the ordination of deacons and elders. At the Bishop's request, the wives of those to be ordained who were present came with their husbands to the chancel.

The Committee on Conference Entertainment, reported through Dana Dawson, Chairman. The report recommended that the World Service Commission be asked to provide \$400 per annum for necessary Conference expense. The report was adopted, and the World Service Commission made the requested provision.

Provision was made for the organization of the Conference Board of Deaconesses.

The District Superintendents named the church locating committees and committees on qualification of local preachers.

The Committee on Accepted Supplies reported through H. L. Johns. The report was adopted.

R. W. Vaughan, Secretary, read a summary of the Statistical report.

A. M. Mayo, of Lake Charles, and W. S. Holmes, of Baton Rouge, received the recognition of the Conference by a rising vote for their long and faithful services in the church.

Resolutions of appreciation for the hospitality of Baton Rouge were presented by Frank Collins, and unanimously adopted by a rising vote.

Other business having been completed, Bishop Smith read the appointments, and the Conference adjourned *sine die* with the doxology and the benediction.

APPOINTMENTS

Alexandria District

R. H. Harper, District Superintendent

Alexandria, B. C. Taylor; Ball Circuit, H. C. Kinney; Boyce, L. R. Nease, Jr.; Bunkie, R. M. Bentley; Campti, J. L. Lay; Colfax, R. T. Pickett; Elizabeth, J. E. Selfe; Ferriday, J. C. Sensintaffar; Glenmora, J. P. Paul; Jena, W. F. Roberts; Jonesville, H. B. Crammer; Lecompte, F. J. McCoy; Marksville, W. C. Mason; Melder, J. R. Stozier; Melville, C. B. Powell; Montgomery, Mrs. Lula Wardlow; Montrose-Weaver, L. A. Bodie; Mt. Zion, J. A. Jones; Natchitoches, Carl Lueg; Oakdale, J. H. Midyett; Olla, Chas. Moore; Opelousas, E. C. Dufresne; Palestine, J. B. McCann (S); Pineville, H. E. Pfost; Pleasant Hill, M. W. Beadle; Pollock, Miss Ruth Nuttall; Provençal, J. T. Garrett; Rochelle, T. T. Howes; Sicily Island, C. F. Reed (S); Trout-Goodpine, C. W. Lahey; Tullos-Urania, Jerome Cain; Ward's Chapel, H. B. McCann (S); Winnfield, H. B. Hysell.

Baton Rouge District

J. Henry Bowdon, District Superintendent

Amite, A. A. McKnight; Angie, Walter Clark; Baker, J. L. Beasley; Blackwater, J. P. Bonnacarrere; Baton Rouge, First Church, J. R. Spann; Baton Rouge, Istrouma, R. R. Branton; Bogalusa, First Church, J. B. Grambling; Bogalusa Circuit, T. V. Peters (S); Clinton, M. D. Fulkerson; Covington, J. Cude Rousseaux; Denham

Springs, Ralph Cain; Franklinton, E. B. Chaney; Gonzales, C. P. T. Cotton; Greensburg, R. V. Fulton; Hammond, T. Homer Trotter; Jackson, A. D. St. Amant, Jr.; Kentwood, R. L. Clayton; Lottie, L. W. Cain; Pearl River, to be supplied; Pine Grove, M. D. Felder; Plaquemine, A. D. George; Ponchatoula, H. T. Carley; Springfield, A. M. Martin; St. Francisville, H. B. Varner; Tickfaw, D. T. Williams; Walker, P. W. Sibley; Zachary, S. J. McLean.

Lake Charles District

B. H. Andrews, District Superintendent

Abbeville, J. A. McCormack; Alco, to be supplied; Bell City, W. C. Barham; Church Point, T. D. Lipscomb; Crowley, G. W. Pomeroy; DeRidder, S. A. Seegers; DeQuincy, L. N. Hoffpauir; Ebenezer, C. F. Sheppard; Eunice, O. W. Spinks; Gueydan, Don Winninger; Hackberry, B. F. Roberts; Hornbeck, W. D. Gray; Indian Bayou, W. T. Gray; Iowa, R. E. Walton; Jeanerette, F. S. Flurry; Jennings, W. R. Wendt; Kinder, J. A. Knight; Lafayette, V. D. Morris; Lake Arthur, T. J. Holladay; Lake Charles, First Church, H. L. Johns; Lake Charles, Simpson, E. R. Haug; Leesville, A. T. Law; Many, R. T. Pynes; Merryville, H. W. Ledbetter; New Iberia, R. H. Staples; Raymond, J. C. Krumnow; Rayne, Dan F. Anders; Sulphur, Martin Hebert; Vinton, F. A. Matthews; Welch, R. L. Welton; West Lake, C. W. Rodgers.

Monroe District

W. L. Doss, Jr., District Superintendent

Bastrop, C. E. McLean; Bonita, W. F. Howell; Columbia Circuit, Lea Joyner; Columbia, E. P. Drake; Delhi-Crowville, S. S. Holladay; Gilbert, Ira W. Flowers; Grayson, W. H. Carroll; Lake Providence, H. N. Brown; Mangham, J. E. Hearn; Mer Rouge, A. C. Lawton; Monroe, First Church, A. M. Freeman; Monroe, Gordon Ave., W. A. Cross; Monroe, Stone Ave., I. L. Yeager; Oak Grove, E. B. Emmerich; Oak Ridge, J. F. Dring; Pioneer, J. C. Price; Rayville, W. J. Reid; Sterlington, J. W. Lee; Sunrise, I. A. Patton; Swartz-Girard, W. F. Mayo; Tallulah, D. W. Poole; Waterproof, C. M. Hughes; West Monroe, C. K. Smith; Winnsboro, O. L. Tucker; Wisner, J. M. Alford; Supt., Home Good Shepherd, J. R. Downs.

New Orleans District

Ehner C. Gunn, District Superintendent

Donaldsonville, W. W. Perry; Franklin, J. B. Harper; French Mission, Oakley Lee; Golden Meadow, C. J. Thibodeaux; Houma, First Church, David Tarver; Houma Heights, Oakley Lee; LaPlace, to be supplied; Lockport, C. M. Morris; Litcher-Reserve, Don Risinger; Morgan City, D. B. Boddie; New Orleans, Aldersgate, L. R. Shumaker; Algiers, J. W. Booth; Canal Street, J. T. Harris; Carrollton Ave., H. M. Johnson; Chalmette, J. E. Reaves; Church of the Redeemer, P. Palotta; Eighth St.-Felicity, W. H. Bengtson; First Church, W. B. Slack; Gentilly, Don Harwell; Lakeview, W. B. Van Valkenburgh; McDonoghville, A. R. Hoffpauir; Mounholland Memorial, Karl Tooke; Napoleon Ave., H. A. Gibbs; Parker Memorial, A. S. Lutz; Rayne Memorial, W. W. Holmes; St. Mark's, J. C. Whitaker; Second Church, W. E. Trice; Point-a-la-Hache, to be supplied; Slidell, J. W. Faulk; Editor, New Orleans Christian Advocate, W. L. Duren; Professor, Candler School of Theology, F. N. Parker; Hospital Chaplain, J. A. Alford; Supt., Memorial Mercy Home, J. G. Snelling.

Ruston District

D. B. Raulins, District Superintendent

Ansley-Mt. Nebo, A. G. Taylor; Arcadia, R. M. Brown; Arcadia Circuit, B. F. Griffin; Athens, B. P. Dnrbin; Beach Grove, B. H. Simms; Bienville, to be supplied; Calhoun-Downsville, Thurmon Spinks; Chat-ham, W. F. Henderson; Choudrant, J. D. Huff; Clay, A. S. J. Neill; Concord, R. H. Hearne; Cotton Valley, J. F. Wilson; Dubach, W. D. Hollingsworth; Eros, F. L. Hearne; Evergreen, T. A. Brown; Farmerville-Marion, W. O. Byrd; Gibsland, E. W. Day; Haynesville, Louis Hoffpauir; Heflin-Dubberly, A. M. Wynne; Hodge, A. W. Townsend; Homer, W. H. Giles; Jonesboro, W. D. Milton; Lisbon, L. W. Smart; Minden, J. J. Rasmussen; Ringgold, H. M. Wolfe; Ruston, Guy M. Hicks; Shonagloo, to be supplied; Sibley, Rex Squyres; Simsboro, L. P. Moreland; Springhill, G. A. Morgan; Center Point, Mrs. P. C. Cook.

Shreveport District

A. M. Serex, District Superintendent

Belcher-Gilliam, B. D. Watson; Bossier City, A. P. Smith; Converse Circuit, A. H. Baggett (S); Coushatta, H. A. Rickey; Grand Cane, J. P. McKeithen; Greenwood, F. C. Collins; Hall Summit, E. M. Monser; Haughton, J. J. Davis; Ida-Hosston, T. F. King; Logansport, W. O. Lynch (A. W. Coody, Junior preacher); Mansfield, M. S. Monk; Mooringsport, Briscoe Carter; Oil City, J. F. Kilpatrick; Pelican, A. A. Collins; Plain Dealing, L. A. Carrington; Rodessa, S. S. Bogan; Shreveport—Broadmoor, Geo. Pearce, Jr.; Cedar Grove, L. E. Douglas; First Church, Dana Dawson (Bentley Sloan, assistant); Mangum Memorial, W. H. Royal; Noel Memorial, F. M. Freeman; Park Ave., W. D. Kleinschmidt; Wynn Memorial, G. A. LaGrange; Vivian, N. E. Joyner; Zwolle, A. M. Brown; District Missionary Secretary, W. O. Lynch; New Orleans Christian Advocate Representative, J. F. Kilpatrick; Conference Secretary, Board of Education, G. W. Dameron; Hospital Chaplain, R. T. Ware; Professor, Centenary College, R. E. Smith; Chaplain, U. S. Army, A. F. Vaughan.

Note—The official list of appointments has not been received at the Advocate office, and we have had to make up this list of appointments from the worksheet of Rev. E. C. Gunn. Very few of the special appointments in the different districts are included. We have done the best we could, but we cannot guarantee accuracy in every case.

—Editor.

PROHIBITION IS COMING BACK

By Ethel Hnbler

With a clean-cut issue before them the people of Oklahoma at the general election proved that they were not asleep. They called upon God for help. Then they organized their forces. They worked individually as if the whole burden of the state-wide campaign was upon their shoulders. And the result is the retention of their state prohibition law. The result is a victory by a majority of over 84,000 votes. God bless these leaders and the Christian patriots of the great state of Oklahoma.

This victory will add unmeasured impetus to the nation-wide battle ahead. As we think of the battle put forth by the Oklahomans these past weeks we feel like singing, "Praise God from whom all blessings flow."

This is more evidence of the fact that

PROHIBITION IN COMING BACK.

Not only are we rejoicing over Oklahoma's turning her back on the repealists, and by such a large majority, but we are also remembering that South Carolina at the primaries did the same thing. This Southern State, by a majority of nearly 52,000, gave a mandate to the Legislature of 1941 to do something with the traffic in South Carolina. The Legislature, elected by "the folks back home," cannot brush aside this majority against the liquor traffic. They must act.

Happy we were a week ago to record that Kentucky had listed another county in the dry column. This makes fifty counties now out of 120 counties in this Southern State, the greatest whisky producing state in the nation that have voted to ban booze.

Persons county, North Carolina, has voted against state liquor stores.

The United States Treasury in a report tells us that beer sales decreased in July 533,000 barrels. This is 16,523,000 gallons of "suds" that the American people didn't drink during the month of July, 1940. Another thing, eight breweries closed their doors in July.

Calhoun county, W. Va., voted out liquor stores recently by a two to one majority.

WANTED TO PURCHASE

A reader of the Advocate wishes to purchase a pair of saddlebags which were used by a circuit rider. Communicate with the editor of this paper at 512 Camp Street, New Orleans. Give full details as to who used them, present condition and price.

A proposal by the wets of Juneau, Alaska, that the territory take over the control of liquor stores was defeated by a large majority. There were 2,282 votes cast in favor and 5,839 against the proposal.

Brooks county, Ga., which went wet two years ago, is now in the dry column by a three to one vote.

The tide is turning, and there is much for encouragement at this time. Awake, oh thou that sleepest, for prohibition is coming back.

Tuscaloosa and Monroe counties, in Alabama, are two of the latest to turn down the repealists, and this now makes 44 dry counties in Alabama with only 23 wet ones.

It was Congressman Edward Rees, of Kansas, who said, "Let me suggest again that it is a scar upon the character of our country that we resort to the collection of taxes upon this product. We ought to outlaw it."

We are outlawing it.

Los Angeles, California.

RESOLUTIONS

Whereas, God, in His allwise providence, has called our friend and brother, Charlie Bryan, from his earthly labors, we count it a great privilege to express our appreciation of his devout Christian life and for his untiring services for the Master and to humanity; and

Whereas, the fact that we, who knew him best, can bear testimony that his daily life gave evidence of "Even the mystery," as Paul expressed it, "which hath been hid from ages and from generations, but now is made manifest to his saints . . . which in Christ in you, the hope of glory." Col. 1:26, 27; certainly a life lived in holy communion with our Lord, thus a benediction to us, a monument in our memories depicting

faith, strength, loyalty and inspiration; therefore be it

Resolved, that we, members of the Board of Stewards of the Indian Village church, do hereby express our grief because of our loss, and desire to extend our heartfelt sympathies to his loved ones; be it further

Resolved, that a copy of these resolutions be sent to his wife, that a copy be placed in the minutes of this meeting, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,

MRS. ETHEL FLUITT.

CHILDREN'S SERMON

Text: John xv. 13. "Greater love hath no man than this, that a man lay down his life for his friends."

Sleeping sickness is one of the most terrible diseases of Africa, and at one time it used to cause the death of hundreds of thousands of people every year. At that time no one knew the cure for sleeping sickness, and those who suffered from it nearly always died. But about thirty years ago a doctor in the great London Hospital discovered the real nature of the sickness, and very soon, through his discovery, the cause and cure of sleeping sickness was found, and that terrible scourge has been very largely lifted from the Africans. Now that doctor was a very clever doctor, and he worked very hard for months before he made his discovery. But the real hero of it all was a poor African native, the headman of a Congo village.

His name was Mandombi. He was a Christian, and his heart was very sore for the dreadful sufferings of his people. The white missionary doctor who visited the village could do nothing to save them. "No, Mandombi," he said sadly, "I can't cure them. There are clever doctors in London who might find the cure, if they had a case of sleeping sickness on which to experiment." He went away, but Mandombi remembered his words.

Some time after that Mandombi himself was seized by sleeping sickness, and at once he knew what he had to do. He sold everything he had, said good-bye to his wife and children, and made his way to the coast. There he boarded a great ship and came to England. He had the address of his white friend, and made his way at once to his house, and told him that he had come so that the clever doctors in London might experiment upon him, and so save his people.

He was taken in at the London Hospital, and the experiments began. Every four hours, for over two months, they took specimens of his blood for examination, and all that while Mandombi became more and more ill. At last some friends offered to pay for him to go back to Africa to see his wife and children before he died. But Mandombi said, "No, go on." And at last he died there in the hospital, but before he died the secret had been discovered, and the way was opened to save hundreds of thousands of lives. And today, over one of the beds in the London Hospital, there is set an inscription which tells of the heroic sacrifice of an African "for the good of his people in Nigeria." And underneath are the words of our text, "Greater love hath no man than this, that a man lay down his life for his friends."

You do not need that I should point the moral? Of course you don't. So I will leave the story to bring its own message to your heart.

THE CHURCH PEW

REPORT OF THE BOARD OF LAY ACTIVITIES

North Mississippi Conference

We report a growing sense of responsibility upon the part of laymen for the successful achievement of the church's objectives. There seems to be a fine spirit of unity and increasing enjoyment of Christian fellowship in the work of the local church. There seems to be an increasing number of our laymen who are willing to make lay addresses, attend lay group meetings, and accept responsibility in the broader fields of the church program. We believe there is this developing consciousness on the part of our laymen that the Church is an indispensable factor in the life of the community and in the life of the nation, for the development of ideals and character that will stand the test of citizenship in this challenging period of our history. In these trying times we recognize our duty to our church and country and hereby pledge anew our undivided loyalty and devotion to both, that neither may fail civilization in this crucial hour.

In the discussions of our board, the main emphasis was upon, "How as an official board we could best strengthen our local churches and make them more effective in meeting the spiritual needs of our communities."

We have set out, as shall follow, a list of our objectives for this coming year.

1. A well-organized, efficient board in every church, loyal to and functioning for the full program of the church.

2. A sound financial plan in every church, founded upon the principles of Christian stewardship, and leading as nearly as possible every member of the church to the systematic support of both the local and world service program of Methodism.

3. Worship services in more of our churches every Sunday through a greater use of lay speakers.

4. A consistent and persistent effort to increase the attendance at the worship services of our churches.

5. An effort to combine the strength of our lay boards with that of our pastors, in staying the inroads continuously deepened, on the purpose and sanctity of the Sabbath.

6. To develop a greater appreciation of the value of attractive churches on the outside and of their cleanliness, comfort and appearance on the inside.

7. The promotion of evangelism in every possible way, especially personal evangelism. We recognize this as one of the outstanding needs of the church today.

8. The creation of better Christian fellowship, the deepening of Christian conceptions of kingdom responsibility, a better understanding of Methodism, and the importance of right Christian living and witnessing, through the promotion of regular social gathering of local boards, Lay District Steward Leagues, and Layman's Institutes.

9. A crusade for the revival of common honesty and integrity, basic in Christian character, basic in a Christian civilization and basic in the life of a church.

10. We recommend the observance of Layman's Day the last Sunday in February, or as near thereto as practicable.

We, as a board, are deeply conscious of our limitations in carrying out these goals,

both because of our lack of devotion, ability and vision, and our dependence on using men, for the most part, earning their livelihood at secular tasks, to give free, their time and service to these tasks. We crave the continued encouragement and help of our pastors and district superintendents in the accomplishment of these goals.

J. G. HOUSTON,

Conference Lay Leader.

W. R. McCORMACK,

Secretary.

REPEAL—WHY?

By James H. Bunch

The World War left the United States heavily burdened with a large war debt. Our national government loaned European nations large sums of money which increased the national debt. Since the war debt and European loans had to be paid by taxation, Congress was forced to look for new sources of revenue. Laws passed by Congress increased individual and corporate income taxes and estate taxes. Big corporations and millionaires were required by these laws to pay their fair share of this tax burden. Prior to the World War individual and corporate income taxes were not very onerous. In 1916 these taxes amounted to \$345,191,844. After the World War these taxes rapidly increased. Individual and corporate income taxes increased from \$1,420,962,538 in 1921 to \$2,348,396,179 in 1928. The millionaires of Wall Street and throughout the United States faced the necessity of turning over to the government fabulous sums in the form of corporation, personal and estate taxes. Something had to be done about it. There were more than 2,000 men in the United States who were required to pay taxes on annual incomes of more than \$100,000 each. If some escape could be found each of these men would be relieved of paying on the average of \$20,000 a year in taxes. The millionaires and the big liquor interests, parading as the Association Against the Prohibition Amendment, resolved and determined to repeal the Eighteenth Amendment and place a tax on intoxicating liquors and beverages, and then repeal the laws on individual and corporate taxes and estate taxes and put these taxes on the consumers of alcoholic liquors and beverages. One of the multi-millionaire industrialists said that a tax on beer alone would save one of his companies in one year more than \$10,000,000 in corporation taxes. Therefore, in order to keep from paying their fair, reasonable, and just share of the war debt by means of individual and corporate income taxes, the Wall Street bankers, the great industrialists, and war-made millionaires contributed millions of dollars to the Association Against the Prohibition Amendment to secure Repeal, and as a result the underprivileged classes have been impoverished, debased and debauched by Repeal.

Jacksonville, Florida.

In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads, and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you.—Charles Wagner.

WISE OR OTHERWISE

By Rev. James H. Felts

"Air't It the Truth?"

"As a rule man's a fool,
When it's hot he wants it cool;
When it's cool he wants it hot,
Always wanting what is not."

He was so brave that he got drunk and "beat up" his wife. John Barleycorn always makes a man a bigger fool than nature intended.

The British sailor who recently advertised for an American wife should have no trouble finding her. Just look at what the girls over here marry!

Today's needs are seldom satisfied by tomorrow's promises. Do it now, brother Slow.

When U. S. senators act like angry boys in a mud battle it is time for a new crop of senators.

If you have learned how to thumb your nose at disaster you have about learned how to live wisely and well.

"Dictators grow by what they feed on." So do Christians. When our food is wanting in vital energy production (faith and good works), we are not nourished. A diluted gospel does not grow Christian men and women.

Mutilating the gospel message to "appease" the ideology of Germany is close akin to betraying Christ for a few pieces of silver.

Worry is all but fatal to health, happiness or faith in God. Fight such a tendency with all you have.

If Uncle Sam deports all aliens, imprisons all law violators, and sends all the crazy people to the asylum, will there be enough seed left to rebuild?

True or false? The back yard doesn't matter if the front yard is clean?

THE PROBLEM PASTOR

At the recent Conference the following fourteen points were emphasized as the reasons why some preachers became problems in their Annual Conferences:

Self-centered: do not know the value of the third personal pronoun.

Give too much time to diversions.

Look into other fields for success.

Fail to know success is in their own hands, and not in the hands of the cabinet.

Lack personal culture.

Deem appointment a job, and not a high calling.

Careless personal appearance.

Laziness: so busy doing what they want to do that they fail to do what they should.

Treat church work secondary while personal interests are primary.

Have no constructive program for the church.

Affectation in voice and attitude.

Personal debts and obligations.

Interference of wife in administration of church affairs.

Little connectional loyalty: do not respond to the District and Conference with same loyalty they expect of their official boards and members.

The problem preacher is not always personally to blame in every situation. Sometimes local conditions over which he has had no control complicate his problem, dishearten his spirit, and make him less efficient than he otherwise might be. The fourteen points, however, might well serve as a self-examination test on the part of all preachers.—Central Christian Advocate.

METHODIST WOMEN

LOUISIANA CONFERENCE

Regular W. S. C. S. Meeting Held

The regular meeting of the W. S. C. S., of Zone No. 1, was held at Columbia Methodist church on Tuesday, October 29, at 2 o'clock, with 120 members present and Mrs. Gilford Wright presiding.

The program opened with quiet music.

Song, "Where Cross the Crowded Ways of Life."

Prayer by Rev. E. P. Drake.

Devotional by Mrs. Yeager.

Special music, Columbia church.

The Church and Shifting Populations, Sterlington church.

Mexicans in America, West Monroe.

For the Hour, Gordon Avenue church.

Business, Mrs. Gibson.

Spiritual Life Talk, West Monroe.

Dismissed by Mrs. C. K. Smith, after which the guests were invited to the reception room for the coffee hour.

The room was colorfully decorated with baskets overflowing with golden hued chrysanthemums and a silver basket holding autumn fruit surrounded by crystal and vases of marigold of pronounced beauty, and golden tapers graced the lace covered coffee table, presided over by Mrs. Katie D. Meredith and Mrs. Thomas Burk.

Assisting in serving the luscious canapes and confections were Mrs. Lee Wells, Mrs. H. B. Prewitt, Mrs. Wear Martin and Mrs. Harman Marks.

was elected leader, and Mrs. Harry Ross, of Crystal Springs, secretary.

* * *

In the passing away of Mrs. John W. Boone, of Brookhaven, the Mississippi Conference has lost a valuable member. She served in many places most graciously, and during the past few years spoke of herself as a "member of the Conference alumni." We will miss her smiling face and the inspiration of her presence.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following report comes from Mrs. Hentz, but it does not express what the few lines from her letter tell regarding the real interest in the auxiliaries grouped in her zone. I quote: "I was very much pleased at the reports both for this year and also the membership for the new year's work which has increased in most societies. Interest is high in regard to a broader field of activity and in studies. I believe our section will hold their own in united efforts of the Woman's Society of Christian Service. I am president of the Pope Society, which is small. Only twelve signed so far, but hope to have fifteen members by the end of this quarter."

* * *

Zone Meeting at Courtland

Zone meeting at Courtland, with Pope Society as co-hostess, was called to order by Mrs. L. G. Hentz, chairman. Mrs. J. G. Hay served as secretary. The opening song, "Stand Up for Jesus," was followed by a devotional led by Mrs. J. S. Mills, Courtland. The prayer was led by the pastor, Rev. F. H. McGee. Introductory remarks by Mrs. Hentz; roll call by secretary, with Batesville, Sardis, Pope, Davis Chapel and Courtland members responding; reports given by presidents of year's work; increase in membership and interest reported from all societies; Cold Springs and Chapel Hill were not represented; Mrs. Ira Floyd, of Sardis, was nominated for Zone Chairman, but declined to serve; and Mrs. Beasley, of Davis Chapel, accepted the nomination for Secretary. Forty members were present. These items represent the business of the meeting.

Mrs. Hubert Herron, of Batesville; Mrs. W. J. Cunningham, of Sardis; and Mrs. Arnold Bonner, of Davis Chapel, explained the new plan of work as given in the "Guide."

The closing consecration service was a Memorial Service for Mrs. J. G. Pon, deceased member of Courtland church and past secretary of the zone. After the song, "More Love to Thee," Miss Sallie Ruffin, of Sardis, read the Memorial Service prepared by Mrs. T. T. O'Bryant, of Batesville, lifelong friend of the deceased. Mrs. O'Bryant was ill and unable to attend the meeting. Her paper began with the quotation, "Blessed are the pure in heart," and followed with loving tribute the many years of consecrated devotion to the Lord's work rendered by Mrs. Pon as church member, superintendent of Sunday School, president of Missionary Society, teacher of Primary class, secretary of zone, and friend of every one in need. She was also active in P. T.

A. work, and leader and efficient worker in every worthwhile project for better conditions in her town and community. A loving and devoted wife and mother, her life will be an inspiration to all who knew her, and her place will never be filled.

A very touching prayer was given by the pastor.

The Courtland church also lost another faithful member when Dr. J. G. Pon, aged husband of Mrs. Pon, followed her in death in five weeks. He was ninety-two years old, had been a member of the Board of Stewards for years, and was a true and loyal servant of the Lord.

EVERY CHRISTIAN SHOULD KNOW

Every Christian Should Know What His Lord Wants of Him

Once upon a time we saw a man, while speaking to a large gathering, point to his heart and say, "What our churches and the world need most is for every Christian to have religion in here. Religion in the heart is needed more than anything else today." And at least one who heard him said to himself, "Brother, you are a thousand miles from the truth."

Every Christian has religion in his heart, for it is with the heart that man believeth unto righteousness. What our churches and the world need most, and what the Lord wants, is for every Christian to have religion in his hands, in his feet, in his tongue, in his eyes, in his brain, in his pocketbook. "I beseech you therefore, brethren, by the mercies of God that you present your hands, your feet, your tongues, your eyes, your brains, your bodies, a living sacrifice, a holy sacrifice, an acceptable sacrifice unto God, which is your reasonable, your spiritual service." The Lord wants every Christian to say, "Master, here I am; if you want to use my hands, use them; if you want to use my feet, use them; if you want to use my tongue, use it; if you want to use my eyes, use them; if you want to use my brain, use it; if you want to use my possessions, use them. Lord, here I am, all over, from head to foot, I give myself to Thee." That is what the Lord wants of every Christian.

The Lord wants every Christian to build up and to strengthen his church. The Lord lived and died for his church, and in First Corinthians 14:12, commanded every Christian to seek above all things that he may excel to the building up and the strengthening of his church.

The Lord wants every Christian to be as positive in presenting the truths of God as business men are in presenting the things in which they deal. That is the only way to build a church or a business. When buying a car one wants to deal with men who are positive that they have the best car for the money. When depositing money one wants a bank that is positive that the money will be safely kept until called for. When building a house one wants a carpenter who is certain that he can erect a building that will stand the test of time. When sick one wants a doctor who knows that he can help. When in legal trouble one wants a lawyer who is confident that he can successfully defend him. And when in spiritual difficulties one wants a church, a preacher, a teacher who knows that he can help not for time, but for eternity.

—The Baptist Record.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Mrs. J. A. Evans, of Bay St. Louis, has accepted the appointment as treasurer of the Mississippi Conference Woman's Society of Christian Service. Societies will please make a note of this.

Since there seems to be some misunderstanding concerning the Week of Prayer Offering—it is to be sent to Mrs. Evans at the close of this quarter, NOT to Scarritt College.

* * *

The election of Mrs. L. J. Power to the office of Secretary of Supplies of the Conference, caused a vacancy in the office of Secretary of the Seashore District. Mrs. D. L. St. John, Corresponding Secretary of the Conference, announces that Mrs. John Cirlo, of Moss Point, will fill this vacancy.

* * *

Mt. Olivet, Vicksburg District, held an all-day retreat at the church, on November 6th, observing the Week of Prayer, Mrs. Perry Taylor, the president, presiding. A most inspiring program was rendered and an offering of \$11.25 given for the Clara Tucker Perry Chair, to be established at Scarritt College.

* * *

The Northern Zone of the Brookhaven District held its fourth quarter's meeting with the Utica Society of Christian Service, with Mrs. John H. Green presiding. The program, "Enlarging Our Organization," as outlined, was presented, the Crystal Springs society having charge of the skit, "Enlarge-ment Through Our Officers."

This being the year for election of zone officers, Mrs. Frank Decell, of Hazelhurst,



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 24, 1940

By Rev. W. C. Newman

ATTITUDES TOWARD THE GOSPEL MESSAGE

Lesson Text: Luke 8:4-15

Golden Text: Take heed, therefore, how ye hear.—Luke 8:18.

Volumns have been written, and thousands of lectures given on the subject of preaching. But Jesus had a great deal to say about how to hear preaching. And great as is the need for good preaching, I am sure there is also a very great need for good listening. Peter's sermon on the Day of Pentecost would hardly have been counted one of the world's most famous had there not been in that congregation a large number of eager hearers who had been in almost constant prayer for many days preceding. It would not be a bad idea for every congregation to hold schools of instruction in the fine art of hearing the Gospel.

The Need for a Determined Will to Worship

It seems strange to me that many of us quite readily accede to the proposition that the learning of mathematics, or history, or of any trade or profession requires conscious effort, difficult concentration, and a great deal of time, yet expect to learn of the Gospel of Jesus as easily and delightfully as one would witness an exciting motion picture, and with only an occasional hour spent under the spell of some especially magnetic pulpiteer.

It is of such people, I imagine, that Jesus was speaking in His analogy of the hard ground upon which the seeds fall without being able to penetrate the crust of indifference that covers it. Sometimes the rare genius of a preacher can break through this hard surface, but since only a very few ministers out of every generation possess real genius such as that, it is a foolish person who waits until a Sam Jones or a Dwight Moody comes to his town and church before he tries to discover the truth of God.

Jesus undoubtedly heard a great deal of trite and tedious preaching from the Rabbis of His day, but He drew from even that poor preaching the spiritual inspiration for great living. I think it will not be disputed that he who goes to church regularly and with a mind determined to learn of God, will not go away unblessed.

How to Deepen the Shallow Soil of Our Hearts

Anyone who was reared, as I was, on the thin, red hills of northeast Mississippi, can understand fully the necessity of soil improvement by every possible means. It must be plowed deeply, fertilized scientifically, and often planted to humus producing "cover crops" to secure the highest degree of fruitfulness.

No less essential is the preparation of the heart for the reception of the seed of the Gospel of Jesus Christ. God himself sometimes helps to break up the fallow ground within us by plowing our hearts with pain and sorrow and disappointment,

which, if we accept in the spirit of humility, will quicken our sensitiveness to the Gospel, make us hungry for the Word of Life, and make for the producing of a rich harvest of living. But there is also much that only we can do ourselves in this matter. Meditation and prayer, self-examination and honestly facing our own weaknesses and guilt, confession and repentance, the study of religious truth, especially of the Bible, and most of all a persistent cultivation of the desire to be fruitful Christians—these are effective and essential means of grace that will get down under the trivial and shallow surface of our souls to where the planted Gospel can really grow.

"New Ground"

How farming has changed since we of the older generation were farmer boys! Broad, smooth fields plowed swiftly by powerful tractors upon which the farmer rides under the shade of an umbrella—a far cry from the old, hard way. But there is one thing that has never changed. Weeds and grass, sprouts and young trees still grow up in any field that is not well and constantly tended.

Thirty years ago the clearing of the land was one of the biggest tasks we had. Trees must be cut, brush piled and burned, stumps dug up at the cost of hard labor with axe and shovel, and a continual vigil maintained against the natural vegetation that would choke out the cotton and corn. Clearing a "new ground" will linger always in my memory as the hardest work I ever did.

So, says Jesus, we must be always at the business of clearing from our lives the extraneous growths that crowd out the Gospel and religion. Not all of these obstructing growths are bad. But "corn in a cotton field must be cut out if the cotton is to have the moisture and plant food essential to its life."

My observation is that business, and friendships, and pleasant recreation, and rest, and travel, and a host of other splendid things may easily be allowed to so fill our time and claim our attention as to hinder seriously or even destroy our religious development.

Give the Gospel a Chance

These words of Jesus are a direct plea to those who make up our congregations to give the seeds of the Gospel a fair chance to grow. Not even God will override the stubborn will or the casual negligence that is characteristic of so many people in this land and time where the Gospel may be heard every Sunday by any who will hear. The penalty of deafness is to be shut up within one's own little self, and never to know the joy of salvation.

CALVARY

It is said that Napoleon, at the height of his military power, was looking at a map of the world with some of his military associates, and exclaimed, "If it were not for that red spot, it would all be mine!" As he spoke, he put his finger on the spot where the British Isles were located. He sensed and afterwards realized the part

those isles were to play in his career and overthrow.

Satan and his cohorts might be imagined as looking at the world in like manner, with Satan exclaiming, "All would be mine if it were not for that red spot!" and pointing to the spot called Calvary.—Farnum St. John in The Presbyterian.

YOUTH CARAVANS, 1941

Will Methodist Youth Caravans be continued in 1941? In recent months this question has been asked literally hundreds of times by both young people and adults in all sections of the Church, and Methodist leaders very generally will be happy to know that the answer is a definite affirmative.

Doctors H. W. McPherson, J. Q. Schisler and Lucius H. Bugbee, Executive Secretaries respectively, of the Educational Institutions, Local Church and Editorial Divisions of the Board of Education, have each expressed the conviction that Caravans have made a continuing place for themselves in the youth program of the Church. The Caravans of 1941 will accordingly be sponsored and promoted by the entire Board of Education at Nashville, with the Youth Department and the Department of the Methodist Student Movement jointly leading in the project.

According to Doctor Walter Towner, head of the Youth Department, and Doctor H. D. Bollinger, head of the Methodist Student Movement Department, a twenty-five per cent expansion of the Caravan program over its 1940 scope is contemplated. Plans are now under way, they stated, for the holding of six Caravan Training Camps during the period June 7-28, 1941. Three of these camps are being set up East of the Mississippi River and three West. Areas being tentatively considered for the camps in the East are: The Gulf Coast in Mississippi, Lake Junaluska and some point in Ohio. The camps in the West, it is thought, may be located as follows: one in Texas, one in Iowa and one in Colorado.

After young people in these camps have received a week of intensive training for Caravan service they will be assigned to teams or Caravans, each such team being made up of two young men, two young ladies and an adult counselor. Each Caravan will spend the succeeding seven weeks in interesting and constructive services in some designated Annual Conference.

Young people desiring to volunteer for Caravan service in the summer of 1941 should write at once to the Committee on Youth Caravans, 810 Broadway, Nashville, Tenn.

Pastors desiring the services of Caravans in their pastoral charges should communicate with the Executive Secretaries of their Conference Boards of Education, or with the Committee on Youth Caravans, 810 Broadway, Nashville, Tenn.

'Tis not enough to help the feeble up, but to support him after.—Shakespeare.

God gives no greater burden than we are able to bear. Indeed, He Himself helps us to carry and overcome.—John Tauler.

NOTICE TO MISSION PREACHERS

Dear Dr. Duren: I would appreciate it if you would run a brief notice in next week's issue of the Advocate to the effect that I hope to be able to make the first quarterly disbursement from the Board of Missions and Church Extension around December 1st. Some inquiries have come in as to the date for this payment and I think this statement would be of interest to a good many people.

Sincerely yours,
HUGH N. CLAYTON.

IF AND THEN

It seems that we have finally adopted a plan, ordered by the General Conference, whereby our conference claimants are better cared for. But there yet remains the task of finding a plan that will give to our underpaid pastors a living salary, and to the benevolent interests of the Church the funds they badly need.

The following suggestions that were submitted to some of our prominent laymen and strongly endorsed by them are given here:

IF our district superintendents would suggest reduction in their own salaries in favor of better payments on the benevolences.

IF our pastors receiving the better salaries should stress payments on benevolences on an increasing scale as salaries are increased until the strong charges are paying as much to benevolences as to pastor's support.

IF every pastor, even on the charges paying the smallest salaries, should insist that the benevolences be supported on a ratio of one to three of the pastor's salary, and should work self-sacrificingly to that end.

THEN our district superintendents could have a real influence towards increasing benevolent offerings.

THEN the better paid pastors could claim and demonstrate a better spirit of Christian brotherhood towards the brethren that are underpaid.

THEN we could check the indifference of the membership of the Church towards benevolences.

THEN we could again awaken a missionary spirit among our members.

THEN we could provide a living salary for our underpaid pastors, a cause our laymen have at heart.

THEN we could put workers in needy fields now neglected for lack of funds.

THEN our Conference would climb out of the slump it has been in for years towards supporting the benevolences.

H. P. LEWIS,
Missionary Secretary,
Sardis-Grenada District.

PAYING OUR DEBT OF GRATITUDE

By Rev. H. C. Newcomb

Ingratitude is nothing but a form of spiritual amnesia. It stands for a voluntary or involuntary blotting out of the memory of the past. The mind is no longer sensitive to past benefits bestowed. It is as if these things had never been. And thus ingratitude becomes a spiritual menace in the realm of things earthly, as well as in that of things heavenly and eternal. God's own people are very apt to suffer from this disease and we forget past memories in the face of present emergencies, as if they had never been. And thus we store up for ourselves sorrow and trouble in the hour of trial.

We do the praying, but we forget the thanksgiving in our prayers.

Now this Thanksgiving season of 1940 ought to be a great time for curing people of spiritual amnesia. Let us "forget not all His benefits" as related in this beautiful Psalm, but let us bring them to mind. In the midst of these distracted days mercies also abound. Some one has said, "If Christians praised God more the world would doubt Him less."—The Wesleyan Methodist.

A GOOD EXAMPLE

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for His mercies, we may walk therein with comfort and come to the end of our journey in peace.—Dewey.

CHRISTIAN CHARACTER

There is nothing with which our persons can be adorned that is so noble and so beautiful as a Christian character. There is no attire that can be compared to the white robe of righteousness, and how cheering the thought that all can be graced with this royal apparel! It is not confined to those who move in the more elevated circles, nor do those whose names are wafted to distant lands on the wings of fame; but the obscure and uncared for can adorn themselves with this beautiful robe.

But why is it that there are so few who possess it? It is simply because they permit the evil one to weave around them the garments of sin and suffer the flesh to obtain an ascendancy over the spirit.

The animal and the spiritual organisms are continually warring with each other, each striving to extend and enlarge its own domain; and in order to establish and maintain a Christian character, and keep this heavenly garment unsullied, the former must be overcome; the enemy of the spirit must be dethroned.

When the Christian character is established, the flesh becomes weakened and ceases to strive with its wonted force. When love, joy and peace are enthroned in the human heart, evil passions flee away. Wrath will not attempt to kindle her fires in such a pure habitation, and strife and contention cannot reign where the renovating breath of heaven is permitted to blow.

Thus those individuals who have this unsullied character established are free from the commotion which maddens the brain. But in order to enjoy this unalloyed happiness, this character must be maintained, the commands of the Spirit must be obeyed, and the devices of the flesh unheeded.

—Selected.

D. E. FORD

Whereas, our friend and brother, D. E. Ford, a member of this quarterly conference and a faithful member of the Methodist Church for many years, has been called by death since our last quarterly conference; therefore be it

Resolved, that we record our great sense of loss in the going of Brother Ford, who with others, was responsible for the organization of the Choudrant Methodist Church, and remained a faithful member and a valu-

able and useful official until his passing;

Resolved, second, that we express to his family our most sincere sympathy in their hour of sorrow, and our prayers for their spiritual consolation and comfort at a throne of divine grace.

Resolved, further, that we cherish the memory of Brother Ford and pledge ourselves to carry forward, as far as possible, the cause and kingdom of Jesus Christ in this part of the moral vineyard in his stead;

Resolved, finally, that these resolutions be adopted by this quarterly conference and entered upon its official records, that a copy be given to the bereaved family, and that a copy be sent to the New Orleans Christian Advocate with a request that same be published.

Mrs. W. L. Simmons, C. E.
Vining, W. G. Kelly, Committee.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: The Oxford-Holly Springs Union met in the Waterford Methodist Church, Thursday, Nov. 14, with young people from Oxford, Abbeville, Waterford and Holly Springs churches. The program led most ably by Miss Mozelle Smith, of Waterford, was opened with the song, "God Bless America." Bro. Torrence Maxey led the prayer and gave a most interesting talk on "Thanksgiving," using as his text Psalm 23:1. Miss Mozelle Smith read a paper on the things that Abraham Lincoln said that we should be thankful for. "The Corn Song," by John Greenleaf Whittier, was read by Miss Creed Robinson, of Waterford. A piano solo was rendered by Miss Evelyn Bonds, of Waterford. After a short business session led by Bro. Maxey, the song "Blest Be the Tie," was sung. Mrs. Robbie Germany was recreational leader for the meeting. Everyone enjoyed the contests and games prepared by Mrs. Germany. Delicious sandwiches, cookies and drinks were served by Mrs. Smith and Mrs. Robinson.

The young people of the Oxford-Holly Springs Union wish to express their appreciation and thanks to Rev. Torrence Maxey, who has so ably and faithfully served them as president of this union for the past two years. Bro. Maxey has always had the interest of the union at heart and has done much to advance the work in this district. He is very capable, and we hope he shall go forward and do much in bringing the Kingdom of God on earth. We wish for him a most successful year in his work for the Master, at Tishomingo.

Sincerely,
(Miss) RUBY SIGMAN.

The falling drops at last will wear the stone.—Lucretius.

Tests of Popularity

Someone has said that a large attendance at the morning public service of worship indicates the popularity of the church; a large attendance at the Sunday evening service of worship indicates the popularity of the preacher. A large attendance at prayer meeting indicates the popularity of Christ.—Michigan Christian Advocate.

WHEN IN NEW ORLEANS
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EUROPE'S NEW WISE MEN

By Bascom Anthony

And now comes Hitler, Stalin and Mussolini, the three wise men riding out of the west on tanks of iron, to inform us that there is no God. Their implication is that the Three Wise Men who came from the east riding on camels were escaped inmates of a lunatic asylum, and that the song the poor ignorant shepherds thought they heard the angels singing about Peace on Earth and Good Will to Men, was nothing but the roar of flying machines and the blasting of guns.

Hear Wise Man Mussolini: "We wish to hear no more about Brotherhood because relations between states are relations of force. The watchword is more cannons, more ships, more airplanes at whatever cost and with whatever means even if it wipes out all that is called civil life."

Hear Lenin, the fore-runner of Wise Man Stalin: "We repudiate all morality that proceeds from supernatural ideas or is that outside of class conceptions. Everything is moral that helps destroy the old social order and for the union of the Proletariat. We do not believe in eternal principles of right."

Hear Wise Man Hitler: "The Ten Commandments have lost their validity. Conscience is a Jewish invention. It is a blemish like circumcision."

"There is no such thing as truth, either in the moral or scientific sense. We must distrust intelligence and conscience, and place our trust in our instincts."

"I am freeing men from an intelligence that has taken charge; I am freeing them from the dirty and degrading self mortification of a delusion called conscience and morality, and from the demands of a freedom and personal independence which only a very few can bear."

"To the Christian doctrine of the idea of value of the individual human soul and of personal responsibility I oppose with icy clarity the saving doctrine of the nothingness of the individual and of his continuous existence in the immortality of the Nation. The dogma of vicarious suffering through a Divine Saviour gives place to that of the living and acting new Leader-Legislator which liberates the mass of the faithful from the burden of freewill."

In the above quotations you have the new commandments and the new gods. Freedom of will is too much of a load for our small brains to bear, so the wise men of the west will tell us what to do and how to do it. They alone are equipped for the job because they say they refuse to pay any attention to either brains or conscience, and that they are guided only by their instincts. I am disposed to agree with them about having no conscience, but I doubt if the instincts of any tiger's cub ever whelped would be as cruel as they are unless their instincts were backed up by a shrewd brain. Just why it is wrong for one class to rob another, but all right for the other to rob the one, is fully explained by the fact that right and wrong are matters of expediency and are subject to change when the other fellow gets the upper hand.

If you are a believer in God don't you think it's about time for all our preachers to quit dealing in the side issues of social betterment and economic patchings and go to preaching the authority and supremacy of a God whose presence forbids selfishness and builds all that's good and pure in any civilization.—Wesleyan Christian Advocate.

GOD'S PEACE

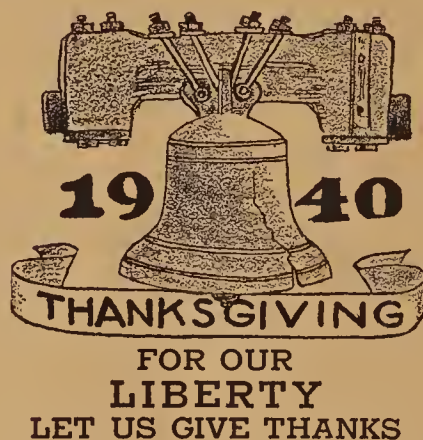
(Continued from page 6)

which the world must learn from God if it is to avoid destruction.

Islands of Goodwill

Let us not be dismayed if we cannot in our day win all the world, or even all our own nation, to this way of permanent peace. Even the Master Himself could not win all the world to it in His day; nor all the Roman Empire; nor all Palestine; nor all Judea; nor all Galilee; nor all whom He met. But at tremendous cost He did win a small group. Together, because they believed in God, and because they were willing to pay the price of resisting to the death all the hounds of violence, they did establish an island of goodwill in the untamed sea of malice and force. And from that bit of heaven on earth, that island of goodwill which Jesus and His friend established as the first Christian fellowship, there went out witnessing messengers of goodwill to establish similar islands in other places.

But the infiltration of pagan thought set in and continued. Three centuries later all those promising islands of goodwill were submerged beneath a flood of denatured, adulterated Christianity. For in Constantine's time Christianity made the fatal com-



promise with brute force. From this ill-advised wedding sprang that strange admixture of Christian love and pagan violence which is by courtesy called "Christian civilization."

Rediscovery

Thirteen centuries later, however, George Fox and his "Friends" rediscovered the original spirit and attitude of Jesus. And from it they drew sufficient inspiration to re-establish islands of peace and goodwill in the midst of so-called Christian, but military, nations. These little Quaker groups who have stoutly and steadfastly refused to sanction or participate in war have been, some of us feel, the truest beacon lights of Christianity in the modern world. Now that some in other denominations have caught a similar vision, it is to be hoped that there also will be Methodist and Congregational and Baptist islands of goodwill in this churning sea of struggle, fear and hate.

But this calls for a SUPREME QUALITY OF LOVE. Love toward those who misunderstand us. Love toward those who hate us and brand us as subversive agitators and traitors. Love toward those who would (perhaps will) crucify us through the modernized and mechanized methods of the twentieth century. For this superhuman demand let us lay hold upon the superhuman resources made available to us through Jesus. "Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

—Michigan Christian Advocate.

KNOWING GOD

By Dr. O. L. Mease

There is but one thing that satisfies the human heart; it is to know God in soul experience and fellowship. Philip expressed the outreach of the soul after God when he appealed to Jesus saying, "Lord show us the Father and it sufficeth us." The psalmist expressed the same longing after God when he said, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Yes, there is a deep longing to see God—to know God in soul experience. Job said, "Oh that I knew where I might find Him." This is the cry of humanity everywhere and in every age. The great cry of the human heart is, "Show us the Father and it sufficeth us." Dr. E. Stanley Jones declares that the great question that India is asking the Christian missionary is, "How can we find God?"

Now, Jesus has the answer that satisfies. He says, "He that hath seen me hath seen the Father." Jesus is the revelation of God to us, and Jesus is the mediator through whom we find God in a soul experience of Him. To know God in a heart experience through faith in Christ satisfies our quest after God.

Jesus made it very clear to Philip that He is the revelation of God to men. In Jesus we see what and who God is. Nature expresses the fact that God is, and indicates much concerning his nature. So strong indeed is this revelation of God by nature that the Bible nowhere attempts proofs of God's existence, but takes it for granted that it needs no proving to the human mind. But the great and adequate manifestation of God, the clear and full revelation of God is Jesus. "I and the Father are one," He says. And "He that hath seen me hath seen the Father." In Jesus we see who and what God is. He is a Person; not matter, nor blind force, but a Person, in whose image man has been made, and whom man therefore is capable of knowing and loving. He is an infinite Person, infinite in power, in wisdom, in holiness, in love. All this we see God to be as we see Jesus.

Now this theoretical knowledge about God is much, very much, but it does not satisfy the deep longing of the soul for the knowledge of God in soul experience. We want more than just to know who and what God is; we want to know God in comforting and satisfying fellowship. We want a soul discovery of Him; we want reconciliation and fellowshiping acquaintance with Him. And through faith in Christ we have and continue to have this experiential knowledge of God.

Christ's atoning work has opened the way for reconciliation between God and man, so that now through faith in Christ we have the reconciliation. Through faith in Christ "our fellowship is with the Father and with His Son, Christ Jesus." In the joy and peace of this fellowship, in the conscious reconciliation with God through faith in Christ the cry of the human heart to know God is satisfied. Like Philip implied, "It sufficeth us." And this knowledge is life eternal. To know God here is a guarantee that we shall awake in His likeness there and enjoy Him forever.

—Religious Telescope.

Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock.

The selective draft is, to my way of thinking, the soundest, safest, fairest and most satisfactory method for army recruits.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING THE BIBLE IN AMERICA

By Edgar DeWitt Jones

The first copy of the King James Version of the Bible to come to America, of which we have any knowledge, was brought by John Winthrop in 1630, it being the edition of 1614. It is likely that there were many copies of this version throughout New England and elsewhere.

When the Catholics settled Maryland they brought the Reims-Douai Bible with them, the fourth Bible in English to be brought to America. But before this date copies of the Bible in French, German, Spanish, Dutch and Danish had come to these shores.

The first Bible printed in America was the Eliot Indian Bible, 1663, and the second was in German, printed by Christopher Sauer, at Germantown, Pa. The first Bible Society organized in the U. S. A. had its birth in the city of brotherly love, and the date was 1808.

Some scholars say that the first Bible to reach America was the Latin Vulgate, possibly as early as 1,000 A. D.; second and third, the French and German, 1562; fourth, the English, 1579; fifth, the Dutch, 1609; sixth, the Danish, 1619; seventh and eighth, the Swedish and Finnish, 1638. It is possible that an old Norse translation was brought here soon after 1220.

The Jews who first came to our shores from Brazil, in 1655, made a rather free use of the King James version. Isaac Leerer, a Prussian Rabbi who founded the Jewish press of America, made the first Jewish translation of any part of the Old Testament in the United States, about the year 1838. In 1846 he published The Pentateuch—"the first five books of Moses."

It would require a book to trace the influence of the Bible on American institutions. Of the first ten colleges founded here before the Revolution, nine were planted by religious bodies with the Bible as the basic textbook.

Despite the fact that the Bible has sometimes been put to base uses, tortured in interpretation to bolster wrong, such as slavery, the great Old Book is inextricably bound up with what is best and most enduring in American life.

(c) 1940 by Religious News Service.

OBEDIENT CHILD

By Rev. Vivian T. Pomeroy, D. D.

Joanna Jane and her mother were going to a tea party. Joanna Jane was six years old. At the party were lots of other children with their mothers. The children were to play and the mothers were to talk.

The children did play. They also shouted, and rolled about so loudly that none of the mothers could hear themselves speak. But as each mother was telling stories about her own children, it really did not matter whether the other mothers heard or not.

But the noise grew greater and greater; and suddenly Joanna Jane's mother saw that Joanna Jane was rolling over and over on the floor, fighting another little girl. This was very distressing. There is sometimes a little fighting in the nicest homes; but no mother cares to see her child in a brawl at a tea party.

So mother called Joanna Jane—and called and called. Joanna Jane took no notice whatsoever. There is no doubt she was a very tiresome, disobedient child; and mother was very glad indeed when the party was over. So was Joanna Jane.

On the way home Joanna Jane said: "What a horrid party! It was all Mary Ellen's fault. She is so mean."

"I expect that is what Mary Ellen is saying about you," said mother, sadly.

"I hate her," said Joanna Jane.

That night Joanna woke up in the dark. She was frightened. She called: "Mother!" But no mother answered. "Mother! Mother!" yelled Joanna Jane. But no mother came. And then Joanna Jane screamed: "Mother! Mother! Mother!" And up the stairs and to Joanna's bed came mother. "Why! What is it?" she said, putting her arm around Joanna Jane and smoothing her hair out of her eyes.

"I had a dream, an awful dream. Oh, Mummy! Why didn't you come at once?"

"I came as soon as I could, darling," said mother; and she comforted poor Joanna Jane, who, when she was nearly happy again, said: "Mothers who love their children come quickly when they call."

"Yes," said mother. "And do children who love their mothers come quickly when they call?"

"Oh, Mummy!" sniffed Joanna Jane, "that's quite different. Mothers have to come."

"No," said mother. "They don't have to, but they generally want to."

"When I grow up," said Joanna Jane, "I shall be a very nice mother."

"That's good," said mother. "And you can begin practicing at once by being a nice child, can't you?"

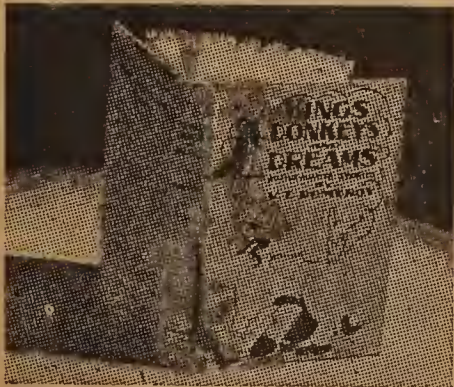
"Don't you think I'm a nice child already?" asked Joanna sleepily.

"Most of the time," said mother.

But Joanna Jane was asleep.—Reprinted by special permission of the author and The Christian Leader.



Mr. Jones



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MODERN WEEK END

The old-fashioned Sabbath was as fine a device as can be imagined for restoring poise and judgment to a jittery world. It just forced everyone to come to a halt, and the quiet of twenty-four hours helped one immeasurably to regain perspective. I can well recall being dressed in my Sunday go-to-meeting best. My mother always had us all "shined up" and ready for Sunday school and church. The Sunday garb was uncomfortable—the collar was stiff, and one did not feel so free as when the blouse blew open at the neck. The shoes pinched the feet so accustomed to run happily over the soft dust of the road. But all had a great psychological value. To put on fresh raiment "from the skin out" was a tonic, and our regular presentation before the Almighty in His sanctuary keyed us up to a fine sense of the dignity of living. We sensed the glory embraced in being children of the King!

A different picture presents itself today. The "week end" has undoubtedly become the "weak end" of our modern life. We have substituted for the old-fashioned Sabbath a hectic day, bringing its untidy welter of gory newspapers; for the quiet afternoon in the park, the long, nervous driving on crowded highways; for the sitting before the crackling fireplace, or better, the altar in the house of God, the long sitting in some movie, glutting the mind with some sex problem, or befouling it by dragging it through the slime of the underworld. Instead of "stepping us up" to a higher sense of dignity and worth, our modern Sunday lets us down many notches morally and spiritually.

Ours is a day when the right use of the Lord's Day provides a glorious opportunity to give a ringing testimony to Him whose you are and whom you serve. Attendance upon divine worship regularly every Sunday is one of the most eloquent services that we can render, and one which is within the power of all to give. If company arrives, invite them to go with you to God's house.—Ivan H. Hagedorn, in Evangelical Messenger.

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.

—Franklin.



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NOEL CAIN DIES SUDDENLY

Noel Cain, son of Rev. and Mrs. L. W. Cain, of the Louisiana Conference, was stricken suddenly ill on October 27, at Osyka, Miss., and died in a hospital at Brookhaven a few hours later. He was a highway patrolman and was taken ill while on duty. He lived at Meadville, and leaves a wife and three children to mourn his loss.

THE OBSERVATION POST

When a generation that knew not Joseph had grown up the chains of slavery were forged for the children of Israel.

When a generation that knows not God reaches maturity we may well lose our cherished democracy.

In the Declaration of Independence the inalienable rights of the individual are ascribed not to the bestowal of man or of men but of God. When God is removed from human calculation the foundation is torn from under those inalienable rights. This truth is known in Moscow and in Berlin—why is it not known and acted upon in New York?

World circumstance is showing clearly two desperately serious failures on the part of our program of religious education.

It has not gone deep enough! How could it when the churches, as is evident from an examination of budgets, have so deliberately undervalued it? See for yourself! Take your own church budget and figure what percentage is spent on and for adults and what percentage for the nurture of children and young people.

It has not gone wide enough! Conservative calculation has estimated that only fifty per cent of the children in the city are receiving religious training. For years now, the Protestant teachers, alert to this fact, have been supplying an effort to deal with it that costs money and energy. Obviously it is too big a responsibility for this faithful group of seven thousand odd. It demands the united energy of all the churches and it demands a strategic Christian stewardship of our resources.

As you read these pages you will discover what could be done if we would get together and do it!—R. W. S., in Metropolitan Life Church.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—First Round
Minter City and Glendora, at Minter City, Nov. 29, night.
Webb and Sumner, at Sumner, Sun., Dec. 1, 11 a.m.; preaching 2 p.m., Q. C.
Drew, Sun., Dec. 1, night, preaching and Q. C.
Greenwood, First Church, Tues., Dec. 3, night.
Sunflower and Dodsdsville, at Sunflower, Wed., Dec. 4, night.
Inverness and Isola, Thurs., Dec. 5, night.
Belzoni, Fri., Dec. 6, night.
Isola, Fairview Circuit, Sun., Dec. 8, at New Hope, 11 a.m.; preaching 2:30 p.m., Q. C.
Moorhead, Sun., Dec. 8, night, preaching and Q. C.
Itta Bena, Tues., Dec. 10, night.
Swiftown, Wed., Dec. 11, at Swiftown, 3 p.m.
Tchula, Dec. 12, night.
Schlater and Cruger, at Cruger, Fri., Dec. 13, 3:30 p.m.
Duck Hill charge, at Duck Hill, Sat., Dec. 14, 2 p.m.
Winona Circuit, Sun., Dec. 15, at place designated by the pastor, 11 a.m., preaching; Q. C. in afternoon.
Winona Station, Sun., Dec. 15, night, preaching and Q. C.
Black Hawk, at place designated by the pastor, Tues., Dec. 17, 2:30 p.m.
Acona, Tuesday, Dec. 17, night.
Lexington, Wednesday, Dec. 18, night.
Ebenezer, at Ebenezer, Thurs., Dec. 19, 11 a.m., preaching and Q. C.

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

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St. Louis, Mo.

Poplar Creek, at place designated by the pastor, Sat., Dec. 21, 11 a.m., preaching and Q. C.
Carrollton, at North Carrollton, Sun., Dec. 22, 11 a.m.; preaching 2 p.m., Q. C.
Pickens and Goodman, at Pickens, Sun., Dec. 29, 11 a.m.; preaching 2 p.m., Q. C.
Vaiden and West, at Vaiden, Sun., Dec. 29, night, preaching and Q. C.
Ruleville, Mon., Dec. 30, night.
Sidon, Price Memorial and Philip, Tues., Dec. 31, night, at Price Memorial.

District Stewards, Wednesday, Nov. 27, 1940, 10 a. m., First Methodist Church, Greenwood. We urge all district stewards and pastors to be present. Matters of prime importance will be considered. We will be guests of the First Methodist Church of Greenwood at lunch.
During the month of January the district superintendent will give himself to preaching every Sunday morning and night at places to be announced later.

HENRY F. BROOKS, D. S.

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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The one secret of life and development is not to desire and plan, but to fall in with the forces at work—to do every moment's duty aright—that being the part in the process allotted to us; and let come—not what will, for there is no such thing—but what the eternal Thought wills for each of us, has intended for each of us from the first.

—George MacDonald.

THE PRAYER-ROOM TODAY

My Father, I pray that the knowledge of my own need, of Thy forgiveness may make me ready to forgive others. I would ask for such a sense of Thy forgiveness that Thy love in me shall overflow for the healing and help of others. Help me to be patient with others, even as Thou hast been patient with me. Help me to take the wrongs I may suffer at their hands as Thou hast taken the wrongs I have done to Thee. Help me to shrink from nothing of love's cost any more than Thou dost shrink from it; help me to be persistent in loving, even when love seems to fail, as Thou art persistent, till with Thee I know the joy of love's victory. Amen.

Sounds in the Darkness

By John Gray Rhind

But tell me, little soul, tell me
Is it a universe that's crumbling?
When justice bleeds, and seasoned hate
Prods restive greed, insatiate,
When malice mocks compassion's goal,
When itching hands seal honor's tomb,
When God's green hills with blasts are rumbling,
Is it, say you, a world that's crumbling?
Or is it man's frail, empty soul?

It must be that, my frightened man!
The universe is not dissolving.
Earth's braces stand secure and strong.
The wood thrush sings its fluted song.
The vernal equinox again
Brings fruit of earth's unfailing womb.
Heaven's lanterns signal night on night.
The jewelled stream leaps; wondrous sight!
Man only stumbles.

Man resolving
That faith shall triumph, fears dissolving,
Must steady life with sturdy men.

—The Presbyterian Tribune.



WALLET OF THE WEEK



THE DEVOUT JEW OF JERUSALEM, according to Harold J. Shepstone, limits his Sabbath day's journey to one mile, which is the distance from the Mount of Olives to the center of the city. If news is received of the serious illness of a relative, he cannot be visited on the Sabbath if the distance to be traveled is greater than a mile. He will not carry a pocket handkerchief or an umbrella on the Sabbath because, under his law, it is unlawful to raise a tent on the Sabbath day.

* * *

A NATIONAL CHRISTIAN CHURCH has been formally created by the Toyko Government, according to **Pathfinder**. The new organization embraces the Methodists, Baptists, Presbyterians, Congregationalists, Lutheran and Holiness denominations, with control vested solely in the hands of Japanese Christians. Greek Catholics but not Roman Catholics are included, and the Protestant Episcopal Church is still undecided as to what course it will take. If the Japanese Christians are actually to control the new church, it may result in advantage for Japanese Christianity.

* * *

PREMIER MUSSOLINI, the self-styled "Protector of Islam," seems to have pulled something of a bone in some of his recent air raids during the thirty days of the annual fast of **Ramadan**, and in bombing Moslem centers in India, Arabia and Cairo in Egypt. It appears that the Axis powers have developed a decided sensitiveness as to every British move, as a possible organization of a coup at their back door. Perhaps the most of such inflammatory talk is designed for home consumption.

* * *

THE EIGHT STUDENTS of Union Theological Seminary, who refused to register under the "Selective Service Act," were sentenced on November 14 to a year and a day in federal prison. Before pronouncing sentence, the Judge gave the young men a last chance to change their minds and comply with the law. It is said that the young men will be imprisoned in a federal penitentiary either at Lewisburg, Pa., or Danbury, Conn. The young men were not represented by counsel, but counsel did appear on behalf of their parents.

* * *

DR. EMIL BRUNNER, guest professor at Princeton and formerly a professor at Zurich, is quoted as saying that, "Hitler, who has sought to obliterate religion, has done more for religion than any other man in Europe. People in that continent who have hitherto been indifferent to religion are willing to fight for it now that it is threatened. Hitler has aroused them, snapped them out of their lethargy, made them realize that religion is worthwhile. Hitler will never do away with religion, for the simple reason that the more he opposes it the more he strengthens it."

THE CHINCHILLA, a South American rodent valued for its fine fur, is in the process of being transplanted into the United States. Its native habitat is in the high Andes mountains of Peru and Chile, but the National Chinchilla Breeders Association reports that there are now six thousand chinchillas in the United States. It is a small animal with soft pearly gray fur which is of high commercial value. It is to the mountain heights what the muskrat is to the marshes of Louisiana.

* * *

THE FEDERAL COMMUNICATIONS COMMISSION has recently granted licenses to fifteen radio stations scattered throughout the country to begin "frequency modulation," or static-free broadcasting on a commercial basis as soon as they are able. Besides being static-free, it gives more tone range and enables more stations to use the same channel without interference. This should go far toward removing some of the difficulties which radio has encountered in the past.

* * *

THE WILDS OF NORTHERN ONTARIO are the scene of experiments with a railway car method of education, health service, social work and missionary effort. Seven railroad cars, equipped with desks, blackboards and living quarters for a teacher, are making a tour of isolated communities. The cars are attached to freight trains and they make three-day stops, during which the teacher conducts school for the children of the settlement, acts as arbiter in domestic troubles, treats minor ailments, teaches carpentry and does missionary work.

* * *

THE SALVATION ARMY, according to report of Col. George W. Peacock, of Montreal, Canada, has lost three hundred thousand dollars worth of equipment and supplies in invaded France. In Milan, Italy, it has been ordered that the Salvation Army "be disbanded and its property sequestered," because it is allegedly "opposed to the interests of the Italian nation in arms." This appears to have been another stroke at the foundations of all religion, whether sectarian or not, and especially where it appears to favor catholicity and freedom of conscience.

* * *

THE OLDEST INTERNATIONAL PEACE TREATY, says an exchange, is believed to have been made in 1272 B. C., between Rameses II, King of Egypt, and Khetasar, King of the Hittites, who lived in Asia Minor and Syria. The agreement was called "The Good Treaty of Peace and Brotherhood," and it was engraved on silver plates so that the contracting parties might have enduring copies. Its eighteen paragraphs deal with the renunciation of conquests, the reaffirmation of former treaties and the extradition of political refugees.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHRISTIAN MINISTRY

A few days ago we ran across an amazing survey of the ministerial status and outlook of one of the populous districts of the country and for one of the great religious bodies. The analysis was based upon replies to 607 questionnaires sent to as many ministers of the area. The first thing revealed was that great business corporations and interests were consistently laying claim to the best talent available in the colleges and universities while the church was "muddling through" without consideration of its future leadership. As a consequence of the lack of policy and purpose, the writer declared, the ministerial recruits of the last decade had not been of the highest calibre.

On another score, the study revealed the fact that the active ministry for a decade has been made up of an increasing percentage of older men. It was pointed out that churches which had been famous for the number of ministerial candidates had, in almost half a century, furnished practically no new ministers. The common explanation of those who responded to the questionnaire was that "a lack of religious interest" was responsible for the failure to produce prophets—"young men are not vitally interested in the Christian religion." Feeling the futility of the church in times like these, they are turning to purely gainful occupations and to seeking the glamor of social prestige.

These observations were summarized in the statement that the church has been content to remain alive rather than to make effort for a definite advance. The ministry itself had been too content with ease and a comfortable status to put forth the energy which wins recruits. It was declared that the ministry itself had been more jealous for its own heritage than for extending the kingdom. These observations had no direct reference to the ministry of The Methodist Church, but we feel that they furnish suggestions by which our church and ministry may profit. Have we failed to command the interest and the loyalty of the ablest and best young men of our church? If so, for what reason?

OUR ANNUAL CONFERENCES

The 1940 sessions of the Annual Conferences in Louisiana and Mississippi now belong to the past. We do not have the figures for making a general survey of the results of this first year of Union, but there are certain observations which appear to be reasonably safe.

The first impression which we have is that pastors' salaries continue an advance which is not always reflected in the collections for benevolences. This would seem to indicate that our people have not overcome an

interest in their own to such a degree as to enable them to enlist equally in the wider interests of Christianity. This does not mean that they have no interest in the general benevolence program of the Church, but it does show a too predominant interest in our own premises.

Another fact which the reports impressed upon us is that the chief advance registered in the office of the Conference Treasurer was made on the item of superannuate support. Practically the whole gain in payments was on that item. This fact seems to indicate that we make a better response when there are no options than we do under the plan of voluntary acceptances. To this statement some exceptions must be made, but we feel that there needs to be some definite cultivation of the Church if the benevolence-supported enterprises of Methodism are to keep pace with the need of the world.

There seemed to be in all the Conferences a fair measure of success in the amalgamation of the factors and personalities which entered into Union. Of course it will take time to make a perfect adjustment, but the signs for ultimate success are indeed hopeful.

The regulation requiring preachers to be consulted as to their appointments seemed to us to be an innovation for which our section was not altogether prepared. We do not know of many unfavorable reactions, nor were the difficulties much different from what was encountered under the old order after the appointments were read. It strikes us that a voluntary "open cabinet" is not quite the same as the legal recognition of the right to be consulted in the law of the Church. This fractional partnership in appointment-making is a type of harness to which we must become adjusted before some of us will be able to wear it gracefully and well, but again we shall learn by experience.

There are some other things which seemed to us to indicate unmistakable trends which may become more pronounced in the future, but those mentioned above are sufficient to show the first reaction of the Church to the changes in the Disciplinary regulations of Methodism.

THE NEW DISCIPLINE

The editorials in which we have dealt with the duties of Bishops, district superintendents and pastors, have been outlines of the chief duties and function of those officers rather than a complete transcript of the Disciplinary directions touching them. They were answers to questions which confined us to the items "spotted." Such interpretations cannot take the place of the Discipline in the hands of the Methodist who would be really informed touching the work of his Church. This book which is all important in Methodist circles sells at a price

so small as to bring it within the reach of every person in the Church. It is an invaluable addition to every Methodist library. Buy a Discipline and know the law first hand.

IT IS EASY TO LAUGH WHEN THE JOKE IS ON THE OTHER FELLOW

One of the most disconcerting experiences of an editor or publisher is to discover that some grotesque misarrangement of his material has spoiled the literary creation which he had planned. In such an experience he is brought into painful sympathy with the man who, upon being told of the tares in his wheat said, "an enemy hath done this."

Not long ago we ran a paragraph on our cover page which was intended to be a supplement to an article elsewhere in the issue. After we left the office, it became necessary to make room for some urgent material and the make-up man lifted our article and left the head of our slain "Saul" impaled at the front gate of our literary city. We might have rushed to the rescue, but it would only have meant to widen the circle of our humiliation. We make no confession except to say that some "cocky" golfer off his game would have been a welcome acquisition at that particular moment.

We noted in one of our exchanges some time ago two news articles which were so mixed that the rapturous notes of a social function crashed with a funeral dirge and the disembodied spirit called at the office of the editor to say goodbye. We feel some relief that we were not the guest of that editor when he discovered what had happened, for we feel certain that he rose to the occasion whether he remained for the "goodbye" or not.

As we write these lines, we have before us a copy of *The Saturday Evening Post*, issue of October 26, which incorporates in its heart two groups of ten pages each from *The Country Gentleman*. The effort to read that issue reminded us of the old minister who was made the victim of a prank perpetrated by some mischievous boys. He read from the story of creation, "male and female created he them," and then turned what he presumed to be a page and read from the directions regarding the construction of the ark, "within and without with pitch." No, we did not register a complaint, for we got our nickel's worth. For once the joke was on the other fellow.

METHODISM'S WORLD MISSION

Such is the title of the second general study book of the United Methodist Church which was prepared by Dr. Henry P. Van Dusen, a non-Methodist of Union Theological Seminary. It is no more unique for the alien ecclesiastical affiliation of the author, however, than it is for the frank confession of an unfavorable opinion of the whole missionary program of the Christian Church, and "no especially favorable presuppositions about Methodist Missions." It appears that the widening of the author's horizon began with the experiences at the Madras Conference and the impressions received there ripened into settled conviction as he journeyed over the mission lands of the world in a tour of personal investigation.

The book is written in the style of a travelogue, both

as respects its somewhat romantic descriptions and its kaleidoscopic shifting of scenes, but throughout its one hundred and twenty-seven pages it holds to a study of the missionary enterprise. Those who take this study will find it an entrancing story and an informing history of the mission work of the Methodist Church throughout the world. The author has no illusions as to the missionary personnel, a majority of whom he says are of "B grade" capacities, but he says that the missionary movement has the effect of lifting "quite ordinary people to extraordinary service and influence, an influence out of all proportion to the world's estimate of their abilities."

We do not know any book large or small where a Methodist may find a more discriminating and inspirational presentation of the missionary achievements of his church, or a better description of its far-flung missionary interests as they are today. The book will be sold at a nominal price, it will help to found anew confidence in our World Mission, and we confidently believe that it will be consulted as an authority on Methodist Missions long after it has served the immediate purpose for which it was prepared.

EXTREME PACIFISM

The danger of dogmatism concerning opinions and movements which run counter to all the currents of human history was probably never better illustrated than in the modification of the extreme pacifist views which prevailed in England a few years ago. Like so many movements which gain a sudden popularity, pacifism seems to have presumed too much upon the finality of its decision regarding war. To be sure, that decision reflected a well-justified hatred of war, but it failed to take into consideration the forces which were not within the control of the British Government to which the pacifist decision was directed.

No one hates war more sincerely than we do, neither has anyone greater respect for the honest convictions of people. But, again and again in human experience, we are brought face to face with situations which necessitate a revision of the views which were based upon our most positive assumptions. In the last analysis no purely academic view, no matter what its origin, can speak the final word for a world ruled by selfish ambition and relentless hate. In saying this we mean no apology whatever for war or warmongering. We believe in government as a social necessity. That political government is not always good, we frankly admit, but, criticize it as we may, we can see nothing to be gained by substituting individual conscience for the collective judgment of society. It means chaos rather than peace. Whatever may be our convictions touching war, its futility, its mass murder and its crimes against civilization, we must remember that extreme pacifism is at best but a negative remedy. Pressed to disastrous conclusions it unintentionally discredits the very faith which inspires it.

METHODIST CHURCHES HOLD UNION THANKSGIVING SERVICE

The Methodists of all the New Orleans churches joined in a union Thanksgiving service at Rayne Memorial church at ten o'clock on last Thursday morning. The service was well attended and the preacher for the hour was Dr. W. B. Slack, recently transferred to Louisiana from the Oklahoma Conference and stationed at First Methodist church, New Orleans. The congregation was representative of the various churches, but was probably made up more largely from the congregations of First Methodist and Rayne Memorial, the host church.

It was perfectly natural that interest should center in the preacher who was being heard for the first time in the city. The people were anxious to see their "red wagon," to use a figure which the speaker applied to himself. Dr. Slack used for his theme, "The Public Demonstration of Gratitude," which was based upon the incident of anointing in the house of Simon. Being of prepossessing appearance and easy manner, he had the ear of the congregation at the very beginning of his discourse. His speech is somewhat Western, his style confident and forceful, and his treatment of his theme was refreshingly practical. He spoke extempore and made few gestures. In his address of twenty minutes, he emphasized the need for the experience of a clear sense of obligation as the basis of true thanksgiving.

Entirely too much time was consumed with the preliminary exercises, and the preacher exhibited the tact and the good judgment of having respect for the fitness of things. We feel sure that he will have a great hearing when he stands in his own pulpit, and we venture the prediction that he will have a great ministry in the city.

FIRST CHURCH, SHREVEPORT

Dr. Dana Dawson, Pastor

Report to Annual Conference

(a) The Woman's Society of Christian Service, successor to the Gleaners and Woman's Missionary Societies, has been organized during the year with 509 charter members. These women have raised for all purposes during the conference year the sum of \$6,050.00.

(b) There were 232 new members received into membership of the church during the year—63 of these on profession of faith in Christ. Two hundred eighteen were removed by death, certificate and otherwise, making a total membership of 4452 reported to Conference.

(c) During the year 35 babies have been dedicated to the Lord in the beautiful rite of Baptism. In addition to this 32 young persons and adults were baptized.

(d) We have 130 subscribers to the Nashville Christian Advocate and 66 subscribers to the New Orleans Christian Advocate.

(e) Our Church received 90 training credits during the year.

(f) In February the following circles of the Woman's Society of Christian Service sent 107 children's garments in the Red Cross box that went to Finland: Baird, Miller, Whitten and the Sally Sexton.

(g) We raised \$2,438.00 for our Louisiana Methodist Orphanage, \$206.00 on Golden Cross (work that is being carried on by Brother Ware, Chaplain at the Hospital), \$301.00 to the Memorial Mercy Home in New Orleans, \$45,000.00 on the new Educational Building, and \$5,504 on Benevolences.

(h) All departments and classes of the Church School, the Woman's Society of Christian Service and other organizations and membership of the Church have raised for all purposes during the year the sum of \$100,211.00.

(i) Our new Educational Building has been completed and occupied during the present conference year. The building, grounds and equipment have cost a little in excess of \$150,000.00. A Church School Advance program has been conducted and our average attendance is gradually increasing.

(j) The greatest work done by any church, however, cannot be written up in the Church Bulletin, or reported to an Annual Conference. Hundreds of bouquets and messages have been sent to the sick and shut-ins, hundreds of visits have been made, scores of funeral services have been conducted, many children and young people have been given guidance; comfort and sympathy have been given to the bereaved and perplexed. The greatest work done by First Church this year is too tender to be tabulated and too beautiful to be described.



DR. W. B. SLACK,
Pastor, First Methodist Church

TO THE CONFERENCE CLAIMANTS OF NORTH MISSISSIPPI CONFERENCE

The new regulations governing the Board of Conference Claimants and the distribution of funds are causing a slight delay in getting out the first checks. I hope to get them out within a few days.

A. T. McILWAIN,
Secretary-Treasurer.

MISSIONARY INSTITUTES, LOUISIANA CONFERENCE

Baton Rouge, at Hammond, Feb. 18, 10 a. m.; First Church, Feb. 18, 7:30 p. m.

Lake Charles, at Lafayette, Feb. 19, 10 a. m.; First Church, 7:30 p. m.; Leesville, Feb. 20, 10 a. m.

Monroe, at Monroe, First Church, Feb. 21, 10 a. m.

Ruston, at Trinity, Feb. 24, 10 a. m.
Shreveport, at Shreveport, First Church, Feb. 25, 9:30 a. m.

Alexandria, at Alexandria, First Church, Feb. 26, 10 a. m.

New Orleans, at New Orleans, First Church, Feb. 27, 10 a. m.; St. Marks, Feb. 27, 7:30 p. m.; Houma, Feb. 28, 10 a. m.

VIRGIL MORRIS,
Conf. Missionary Secretary.

COMING CONFERENCES

Mississippi Methodists in the section covered by the Mississippi and North Mississippi Conferences, of the Methodist Church, of which Bishop Hoyt M. Dobbs, of Jackson, is general superintendent, are called to participate in national and regional meetings of the denomination during the first week in December.

Men and women prominent in the work of Christian education in the local church will attend a great Conference on Christian Education at Nashville, Tenn., December 4-9.

Representative missionary women will attend the charter meeting of the Woman's Society of Christian Service for the Southeastern Jurisdiction, at Richmond, Va., December 5th and 6th.

Attending the Conference on Christian Education from Mississippi will be: Rev. Irl H. Sells, Jackson; Mrs. J. C. Burrow, Columbia; Rev. Murray Cox, Union; Rev. B. L. Sutherland, Jackson; Rev. R. A. Grisham, Grenada; Mrs. M. E. Woodson, Olive Branch; Rev. E. M. Sharp, Hernando; Rev. W. L. Robinson, Booneville; Rev. S. H. Caffey, Greenwood.

Mississippi women who will attend the meeting at Richmond are: Mrs. Paul Arrington, Petal; Mrs. W. H. Ratliff, Sherard; Mrs. Dan Comlort, Durant; Mrs. R. P. Neblett, Water Valley; Mrs. D. H. Hall, New Albany; Mrs. Ernest Moore, Malvina; Mrs. E. M. Sharp, Hernando; and others from the bounds of Methodist conferences in Mississippi.

The Conference on Christian Education at Nashville, will bring together more than 500 of the nation's outstanding leaders in the field of education and religion, coming from practically every state in the union. Plans for developing a program of Christian education in the community and through every age group in 43,000 Methodist church schools will be discussed. The meeting is sponsored by the Local Church Division of the Board of Education of the Methodist Church, which is headquartered in Nashville.

The meeting in Richmond will bring together approximately 200 women from 17 conferences of the former Methodist Episcopal Church, South. They represent more than 210,000 women enrolled in approximately 6,000 local branches of the Woman's Society of Christian Service, successor organization to the Woman's Missionary Society.

A YOUNG CHRISTIAN

By Malcom Brown

God shows His hand upon your face;
His love divine lights up your eyes.
Your smile no trouble can erase,
Within your heart sweet peace resides.

You live our Lord from dawn 'til eve;
No earthly care can shake your soul.
Though hurts and wounds so oft do grieve,
Your head is high—you know the goal.

And so I pray for faith so true—
A heart as strong, a soul as brave;
I'd like to have your patience, too,
And stand as firm 'mid trials grave.

God grant you courage, strength, and pow'r.
God give you grace to stand the strain.
The friends you helped in trying hour
All pray a crown you may attain.
Greenwood Miss.

There is a noble forgetfulness—that which does not remember injuries.—C. Simmons.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

WAR AND THE MIND OF CHRIST

By H. Richard Rasmussen

Text: Let this mind be in you which was also in Christ Jesus—Phil. ii. 5.

One day in class at the Seminary one of my professors talked about standards for conduct and righteousness. In this connection he told a story about a sailor who was given the privilege by the captain of steering the boat in the absence of his superior. The sailor was directed to steer the ship by the North Star. He was told that when he passed this star, he should inform the captain. The sailor taking charge of the ship kept his eyes fixed upon the star. But as hour after hour passed by and he was getting no nearer the star he became impatient. So he began turning the ship slightly to his left until at last he left the star behind. He then went hurriedly below and informed his superior: "Captain, we have long left the star behind." The Captain looked indignantly at him and said: "You fool, you have only turned your back upon the star."

This story is a parable. We too have a North Star. This star is for us the Mind of Christ. But we too have succeeded in getting our human relations out of the light of its guidance. And at last as in the story, we too have our backs upon the star. And no small measure of the world's peril and confusion comes from that.

It was George Bernard Shaw who said: "I am not a Christian any more than Pilate was. I am ready to admit . . . that I see no way out of the world's trouble but the way Jesus would have found. Here is a plea to keep the star in our thinking. And if we do what will we believe about war? What does the Mind of Christ say on war?"

I.

In the first place, the Mind of Christ teaches the essential oneness of all mankind. "For one is your Father and all ye are brethren." Christ said that. "For God hath made of one all nations of man to dwell together on the face of the earth." His greatest follower said that.

A few years ago, John Cobbs, a Negro boy, won first place in the Northern Oratorical League. On the train back to Chicago, a Jewish boy who had participated in the contest, was compelled to sit with John Cobbs. He was smoldering with resentment because he had lost and that to a Negro. But before long the friendly attitude of the Negro boy won his respect and soon they were conversing in a friendly manner and enjoying each other. Telling this experience

to a friend of mine at Northwestern University the Jewish boy said: "During the trip I realized that John Cobbs was one of the finest fellows I had ever met." What happened here was that our Jewish friend got beneath the outward dissemblances and found a fundamental resemblance.

In the deeper stratas of their nature men are alike. That which keeps men and races apart is not so fundamental as our prejudices assume. The biologist says that the black skin of the Negro is only a matter of pigment and adaptation to environment. The psychologist says that there is no absolute disparity between the working of a black man's mind and a white man's mind. Such an anthropologist as Boas, of Columbia University, says it is unscientific to speak of superior and inferior races; instead as he says there are advanced and backward races.

Differences of creed and color and culture there are from one end of the world to the other. But through them all runs a common humanity. And so under the inspiration of the Mind of Christ the poet wrote:

*"For a' that and a' that
It's coming yet, for a' that
That man to man, the world o'er
Shall brothers be for a' that."*

That's true now, but we are not acting it. When we do war will be impossible because brothers can't fight and destroy brothers.

II.

The Mind of Christ teaches that there are higher values than the state or nation. On Sundays this is recognized even by the military arm of the United States. Every Sunday in the Navy the white flag of religion is floated above the stars and stripes. The Christian flag is the only flag that has ever floated above Old Glory. It is a symbol of what always ought to be true about our values.

Do you remember the conversation between Kruger and Anne in "The Great Choice," by Fred Eastman? Says Kruger: "My country right or wrong!" Anne answers: "Well I don't. I love my country. But I love justice more and freedom and the cause of youth."

That was a deeply poignant idea in Robert Sherwood's Pulitzer Prize Play, "Idiot's Delight," where he portrays Dr. Waldersee trying to get into Switzerland with his rats in order to carry on his experimentation for a cure for cancer, dread disease of our humanity. But before the play closes Dr. Waldersee wants to get back into Germany, thinking that his country needs him—not to work for a cure for cancer—but to prepare death-dealing germs for innocent children and women and soldiers.

Here the nation proved stronger than humanity. Loyalty to the part took precedence over the whole. The preparation of death-dealing germs took precedence over the experiments looking toward a cure for cancer. Why should a political entity take such right of way in a man's soul? Are there no higher values than the State? And yet we are haunted by the white flag of religion floating above the Stars and Stripes. As Edith Cavill said: "Patriotism is not enough."

III.

In the third place the Mind of Christ

teaches the futility of violence as a means of the kingdom of God. I cannot forget that Jesus said: "They that take the sword shall perish by it."

However expedient militarism and war seemed in 1914-1918, it was essentially wicked and futile and destructive. And out of it came not a world safe for democracy, but a world ready for dictatorship. Out of it came not an end of militarism, but a new burden of militarism that makes child's play of the pre-war and war period. Out of the war came not love but hate, not justice but injustice, not right but wrong enforced by might, not peace and security, but the germ of more and more war.

The Mind of Christ says that there is a relationship between means and ends. Whatsoever we sow that shall we also reap. We cannot get the kingdom of God by violence and war.

IV.

In the fourth place, the Mind of Christ teaches that sin and injustice is followed by moral judgment.

The sin and injustice to which I refer is the "iniquitous Treaty" of Versailles. In this treaty Germany was humiliated. She was made to sign on the line that she was solely responsible for the war. Her army was cut to 100,000 men. Her colonies were taken away from her. She had a burden of reparation put on her the sum of which was more than one-third of her national wealth of 32 billion dollars.

The sin and injustice to which I refer is also the unequal ownership or control of 25 essential raw materials—coal, oil, iron, copper, etc. Of these according to a recent statement in a religious magazine, Great Britain has an adequate supply of 18, some supply of 2, and no supply of 5. The United States has an adequate supply of 16, some supply of 4, and no supply of 5. Japan has an adequate supply of 3, some supply of 5, and no supply of 17. Germany has an adequate supply of 4, some supply of 2, and no supply of 19. Italy has an adequate supply of 4, and no supply of 21. How limited Japan, Germany and Italy are. How well equipped Great Britain and the United States are. And how could they trade for these necessary raw materials with the high tariff walls of Great Britain and the United States.

The judgment to which I refer is Hitler and Nazism. Out of the injustices heaped upon Germany came a hatred that furnished soil for the Hitler dictatorship to grow. He came as the only hope for a crushed and humiliated Germany. He came as the only promise to help a once great nation walk erect again.

In the days when Stresemann was working frantically to modify the Treaty of Versailles by pacific means and get justice done her. British and French statesmanship was adamant against it. Each time he left Geneva empty-handed, the forces making for Hitler received strength. Toward the end of a brave fight which ended in defeat he said: "I have a feeling that I am Germany's last defense against fascist chaos." How truly he spoke. And now the judgment of justice is upon Europe. Sin is always followed by moral judgment.

Through the Mind of Christ then, every war is a war between brothers. It teaches that there are higher values than the State. The Mind of Christ teaches the futility of war to bring the kingdom of God. It teaches that sin is always followed by moral judgment. How then can we be Christian and endorse war?—The Presbyterian Tribune.

CONFERENCE NEWS AND PERSONALS

Rev. W. J. Dawson leaves a pleasant pastorate at Houston, Miss., and is now located in his new charge at Brooksville.

Rev. G. H. Corry, recently of the Louisiana Conference, is now located at Thurnedale, Texas, according to information just received at the Advocate office.

Dr. W. B. Slack, the new pastor at First Church, arrived in the city several days ago and is now domiciled at his new parsonage at 1105 State Street.

Rev. Harvey B. Hysell, who was assigned to Winnfield, La., at the recent conference, remained in the city for the Thanksgiving service before leaving for his new charge.

Rev. M. N. Hamill has reached his new charge and says that he is much pleased with the prospect on Iuka circuit, on which there are eight churches. He is looking forward to a good year.

Mrs. R. H. Hausey, of Baker, La., whose husband has been quite ill, writes that he is now much better and we trust that this may be but a stage in the progress to complete recovery.

Rev. T. Homer Trotter, who has served Canal Street church for the past year, left on Friday for his new charge in Hammond, to which he goes with pleasant anticipations and high hopes.

Rev. Don Harwell, the new pastor at Gentilly, is on the ground and ready for action. Bro. Harwell a Texan by birth, is capable and aggressive, and we look for definite Methodist progress out Gentilly way.

Rev. J. L. Nabors, Jr., in leaving Paris, his former charge, sends us his subscription to the Advocate and asks that it be applied on the quota for his new field at Mooreville, Miss.

Rev. A. W. Bailey writes that he has been well received for his third year at Holcomb, Miss. The goodwill of his people was expressed in the form of a generous pounding. Naturally he is looking forward to a good year.

A card from Dr. Forney Hutchinson, who has been spending his year of sabbatical leave at Fayetteville, Arkansas, asks us to change his address to 16 West Tenth Street, Shawnee, Okla. He did not say so, but we presume that he has been appointed to the church in that city.

Rev. A. P. Stephens, evangelist of the North Mississippi Conference, and living at Kosciusko, Miss., says that the past year was a good one with him. Under his ministry about 300 persons were added to the Methodist church. He is expecting greater things in the year now beginning.

Friends desiring to communicate with Miss Sarah Bennett, in Brazil, may do so by addressing letters to her at

O Piracicabano,
Piracicaba.

Estado de Sao Paulc
Brazil.

Friends desiring to communicate with Miss Mott were the principal speakers at the annual banquet of the Philadelphia Methodist Social Union on Tuesday, Nov. 26, in the Bellevue Stratford Hotel. The banquet was a feature of the first annual meeting of the Board of Missions and Church Extension of the Methodist Church.

Miss Tryphena Rogers, of Sallis, Miss., renews the subscription for her mother, whose husband was long a member of the North Mississippi Conference, and she adds the note: "It is such a joy to renew the Christian Advocate each year for my mother because it is a great source of joy and pleasure to her."

Mrs. R. H. Wynn, 4500 Caroline Blvd., Houston, Texas, whose late husband was one of the best beloved members of the Louisiana Conference, was present for the session at Baton Rouge, and found great joy in renewing the ties of the days that are gone. She never forgets the Advocate when she finds any material which she feels is worth while.

Mr. Allen F. Godat, formerly a member of Carrollton Avenue church, now living in New York City, retains his connection with



DR. W. A. TYSON
Pastor, Tupelo Methodist Church

the Methodism of the Crescent City through the New Orleans Christian Advocate, and in addition gives evidence of his abiding interest by providing for the subscription of "some superannuate who otherwise could not afford it."

Dr. W. A. Smart, professor of New Testament at Emory University, Atlanta, Ga., will be guest speaker at Millsaps College during Religious Emphasis Week, scheduled this year for December 1-6, according to Dr. H. M. Bullock, head of the Millsaps Religion Department. Dr. Smart was speaker for Religious Emphasis week at Millsaps

four years ago, and was highly appreciated by students and friends of the college.

Rev. M. A. Burns, Star Route E, Tupelo, Miss., says that he is making his superannuate home in a little rented house among friends three miles east of Tupelo. Bro. Burns had a serious breakdown in the early part of the year and was not able to carry on. He speaks of the past year of enforced inactivity as the greatest disappointment of his ministry. We feel sure that many friends will remember him in the difficult days through which he is passing.

Dr. M. L. Smith, president of Millsaps College, has been asked to become one of a group of 200 members of Phi Beta Kappa, national literary and scholastic society, which will be known as Phi Beta Kappa Associates, according to a letter received from Arthur T. Vanderbilt, of New York, president of this select group. The communication from Mr. Vanderbilt stated that the body of 200 Phi Beta Kappas who will form the associates has been carefully selected from the 90,000 members of this oldest and most widely known scholastic society.

Rev. John H. Paul, evangelist living at Muncie, Indiana, sends us a subscription to the New Orleans Christian Advocate with the statement: "While my conference membership is in another zone, I am an old Louisiana boy and belonged to the Mississippi Conference in the palmy days of the Meridian colleges." He quotes also as expressing his sentiments the verse of poetry:

"No friends like old friends, go where you may.

No friends like old friends, with us to stay.

God bless the friends who are jolly and new,

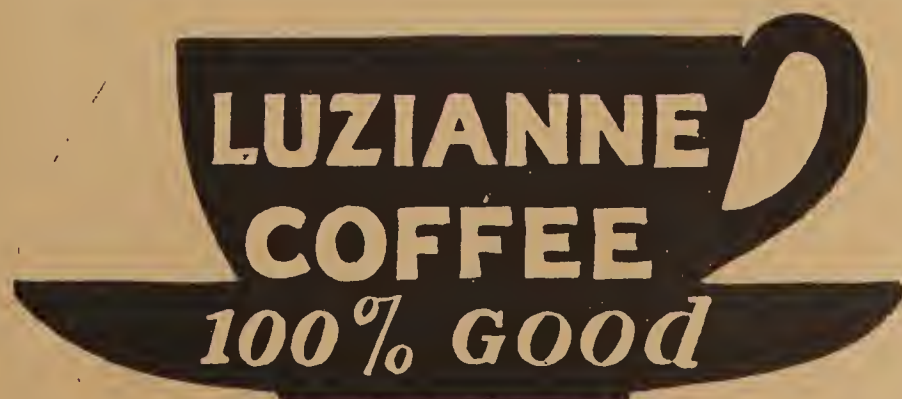
But keep safe forever the old and the true."

METHODISM IN TUPELO

The First Methodist Church in Tupelo, Miss., was organized in 1867, with nine members: L. L. Ledbetter, Mrs. Nettie Ledbetter, W. A. McCannass, Mrs. Jennie McCannass, Daniel Haney, Mrs. Daniel Haney, Erasmus Matthews, Mrs. Mandy Matthews and a Mrs. McCarty. Rev. Mr. Plummer was the organizing pastor. From 1867 to 1872 the charge was "Lee," in 1877 it was Okolona and Tupelo, and from 1878 to 1888 Verona and Tupelo, and it then became a station.

The first services were held in the Baptist church. In 1870 an unusual revival brought large numbers into the church, and

(Continued on page 14)



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THE CHURCH PEW

EVERY METHODIST AN EVANGELIST

By Victor W. Thrall
Pastor, Parchment, Kalamazoo

Methodism is the child of pastoral and lay evangelism. Its greatest days have always been produced by the efforts of laymen and pastors working together to win men to Christ and His great church. Whenever either pastors or laymen lost their evangelistic fervor the church lost some of its power. When both lagged, the church declined and suffered losses. This applies to the church in general and to individual churches. The church not only needs a pastor who can win men to Christ by great evangelistic preaching and pastoral work, but it needs a church that can conserve the gains of the pastor and also produce gains itself. It is appalling to think of men and women who have spent their lives as Christians and members of the church and have never won any one to Christ and the church. Yet we have many of them.

Some years ago a pastor in Chicago was waited upon by a committee from one of the suburban churches and invited to be their pastor. The conversation ran something like this. The chairman of the committee addressing the pastor told him they had visited his services and had found great congregations and strong, attractive preaching. That was just the thing they needed. They wanted a man who could produce such sermons and attract such congregations. After extending him the invitation to become their pastor, the minister replied with this question, "Have you a congregation that can hold the people who are attracted to the church? Here I have such a congregation. I have strong men on my board who know how to welcome new people and follow up a visit the strangers have made to the church with a visit to their homes. They know how to reveal Jesus to them and win them to Christ and the church. Of course I am at such work as well. Have you such an official board and congregation?" The men did not know what to say. They wanted a winning preacher but they thought that it all ended there. Many a great preacher has had his heart broken by lack of this kind of support. Many a devoted layman has had his heart made heavy by the lack of strong evangelistic preaching. By evangelistic preaching I do not mean a spectacular type of highly emotional and sensational preaching. I mean an earnest, fervent preaching of the gospel with positive appeals for men to accept the Christian way of life.

I once knew a man who was considered the greatest intellectual preacher of his conference. And there is little doubt that he was that kind of a preacher. But he was also evangelistic. Once I asked him about the method of making sermons, his objectives in preaching. I remarked that we younger men all looked to him as the most powerful and intellectual preacher of our conference. He replied by saying, "My dear brother, I have but one objective in preaching and that is to win men to Christ. I try to make every sermon so clear that a man who had never heard the gospel would see the way and feel that he should accept it and do it at once." When asked about other things in his preaching, he said, "Of

course I do not wish to insult the intelligence of my congregations by putting cheap chaff into my sermons. I search the greatest literature, the biographies of great Christian men and women, history, and the other great fields of learning to find ways to illustrate my sermons. But such material is only to illustrate the great truths I have drawn out of my Bible. My message comes from it. I study it and pray over it and study my people and those I wish to win and preach according to the needs I find in my pastoral visiting." I have never forgotten those things he told me. They have been of great help to me in my work. They have often saved me from getting off the main track.

Every pastor needs to be an evangelist. Jesus looked at men not to see just what they were but what they could be if they were evangelized. Few of us would have been glad to accept the twelve disciples that Jesus had and go out to conquer a world. He did not look only at what he saw in them that day, but He was looking at what Peter would be when his soul was cleansed and fired by a great passion for helping to save a lost world. He saw in John not just the man who wished a main place in His cabinet but a man who had a capacity for powerful love. He saw a man who could reveal the deepest tides of love that ever swept across the heart of the Master.

I wonder if when we look at people in our parishes we think of them, not just as so many people we ought to win, but as men who could be great men in the kingdom. I love to look at a man I am trying to win, study him, pray about him and make up my mind what he could do in the great church of Christ. Then when I go to see him and appeal to him to give his heart to Christ and take a place in the church I speak of the thing I think he could do in the church. It may be that he would be a good Sunday School teacher for boys. If so, I play up what it would mean if he would make a start in the Christian life and enter the church and get ready for that kind of work. I won one of the greatest primary superintendents I ever knew with that kind of an appeal. I needed such a teacher. I knew she was the best trained woman in the city for that kind of work. But she was a long way from being a Sunday School worker when I went to see her. I told her in my conversation of what I was needing. Her eyes began to sparkle and her whole face was lighted up as I spoke of that kind of work. I told her of the blameless life such a woman would have to live. Suddenly she stopped me by saying, "Do you mean that you are asking me to do that?" I replied that I was thinking about it. Without hesitation she spoke again, "I will stop this and that (mentioning some things that would stand in her way) and get ready at once. I only went into those things because my church had offered me nothing to do and so I drifted away." She went into the work and trained all her assistants in that department until it was the best in a good sized city. I have used that method a number of times and it helps me in reaching people and in placing them when they are reached.

Some years ago a preacher went to his district superintendent and said, "I am not what you would call a technical evangelist. My greatest gifts for the ministry do not

lie in that specific field. My greatest work is in building up the membership and lifting their Christian culture to a higher level. And, Doctor, there is a great need in that field." The superintendent pondered a few moments and replied as follows, "Well, brother, I am glad to know that you have that talent. There is great need for it. As soon as I can find a charge where all the evangelistic work has been done so that all that remains is to build up the cultural life of the membership I will know where to use you. At present every charge in this district needs a man who has the technical skill to lead a soul to Christ. Had you ever thought that you might develop that side of your pastoral and pulpit work?" That conversation was a turning point in that rather young man's life. He did develop that talent.

There are more laymen in Methodism who can and would do this kind of work if led by their pastor than the most of us who are ministers realize. The greatest failure of the modern ministry is a failure to use the laymen. The best laymen we have will be glad to do such work. They need training and leadership. Some years ago I took a group of my laymen and we worked together studying the problems of evangelism. That fall and winter, instead of holding the usual Wednesday evening prayer meeting, we met at the church and had a plain light supper, usually cooperative, had a short devotional lesson of about ten or fifteen minutes and then I assigned the work for the evening. The men and women went out in teams of two, generally two men or two women. In some cases we sent a man and his wife. They were given three or four calls to make. They were asked to report back at the church not later than 9:30 or early the next morning. They were requested to give a brief written report on the back of the assignment card. The cases were explained to them. The pastor gave all the information he had about the people on whom they were to call. That was done three Wednesday evenings each month. The fourth one was used as a prayer and praise service. There was not a night when we failed to win some to Christ and the church. Some evenings there were a number won. This work was preceded by a careful survey of the community so the names of all we should win were known. We also knew where it was not worth while for us to go. It was a great experience for the laymen and the pastor and the whole church. It does not need to be a large group who go out at first. The most effective man I know in this kind of work never has a group of more than twelve or fifteen at any one time. It is better to have a small group than to have some who are not trained for the work or who do not have the background of good Christian life behind the work they go out to do.

Prayer has a great deal to do with evangelism. My father was a man of great power in prayer and in the pulpit. When I was a boy about twelve years I was playing one Saturday morning when I decided I needed to see my father about something. I ran into the study. He was on his knees before his study chair. There were papers on the seat of the chair. I learned later that they were the pages of the sermon he had just completed. He did not seem to be disturbed by my intrusion. I slipped out as quietly as I could. Near noon I went back and quietly opened the door. He was still in prayer. He was praying out loud. This is what I heard him saying, "O Lord, I have studied him in his office, on the street,

(Continued on page 15)

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The purpose of "The Methodist Woman," the new woman's magazine of the Woman's Division of Christian Service, of the Methodist Church, is to promote the work of the Division in its Departments of Missions and of Christian Social Relations and Local Church Activities. Articles of interest on various types of work and fields of service and plans and suggestions for promotion will be found in its contents. Every woman in the local society should be a subscriber. Price 50 cents a year, or a combination of the "World Outlook" and "The Methodist Woman" for \$1.25. When the subscriptions are separate, the regular prices prevail.

The November issue of the "Methodist Woman" carries information for the Spiritual Life chairman, for two departments of Christian Social Relations, for the Wesleyan Service Guild, and the M. M. M. (Million Member Movement).

* * *

Members of the conference will sympathize with Miss Sophie Kuntz, deaconess at our Moore Community Center, in the loss of her mother, which occurred recently.

* * *

Now that the pastors have completed their annual financial "round-up," we must begin to do the same thing in our Woman's Society of Christian Service. Each society treasurer has received the treasurer's report for the third quarter and knows just how much must be raised to meet her district's quota. Even though we each "give and give, and give again," we cannot adequately show our appreciation for the peace, happiness and security which is ours this year of 1940. Let's give of our abundance until our conference treasury is full—pressed down—running over!!!

* * *

Mrs. Paul Arrington, our conference president, is attending the meeting of the National Board of Missions and Church Extension in Philadelphia, Pa.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

New Albany, Miss.
November 20, 1940.

Woman's Society of Christian Service,
Dear Co-Worker:

When we totaled our finances at the end of the third quarter, we found that we lacked about \$750 of having the same as we had at this time last year, and our Council Pledge is not three-fourths paid, as it should be.

We realize that a large portion of our Conference is experiencing its second consecutive crop failure, and one section its third, and, of course, these sections can not pay the amounts they usually do. I know they will do the best they can.

So we come again asking the more favored sections of our Conference to do what they can to offset this deficit. Last year you responded so generously we made our pledge safely. I am sure you will make every effort to help us again.

If there is a surplus in your local treasury, or your Zone Fund, make some person

—adult, junior or baby—a life member, or send a contribution to the pledge, whichever you feel you can do. All life member funds go to our pledge. The Week of Prayer gifts also aid this fund, and I am sure they are more generous this year than usual, as they were given to honor one whom we all know and love.

The Love Gifts—given at our local charter meeting of the Woman's Society of Christian Service—should be sent to me at the end of this quarter if you have not already done so. This is a special fund and does not go toward our pledge. Please mark this fund as Charter Membership Offering or Love Gift.

Now let's check our finances and see if we have paid in full this last quarter—our pledge, our rural work, contribution to Supplies, Scarritt Maintenance fund, our quota for Student Secretary or Wesley Worker to be placed at our State colleges, Scarritt Scholarship, contribution to salary of the Killingsworth sisters who are in China, Baby Special gifts, and, of course, at least one Life Member.

Your contribution to Supplies may be money sent to me marked for Ministerial Relief, or you may name the superannuate or mission preacher whom you wish to aid. This is a new arrangement to make it simple for you to give to those ministers in our Conference who need help very much.

We all realize that money is life transmuted into this medium of exchange, and as we bring these gifts of money to His altar they are again changed back into life—eternal life—to bless the ones who give and the ones who receive.

As we enter this Christmas season, honoring the birth of the greatest Giver of all, may we again bring to Him our first gifts.

May your Christmas season be one of great joy. May your life and the lives you touch during this season be more abundant because you have worked and prayed and shared with His other children through this year.

With much love and appreciation, I am
Sincerely yours,

MRS. D. H. HALL,
Conference Treasurer.

* * *

At the Community House, in Malvina, Thanksgiving was observed by a program given at the prayer meeting hour on Wednesday night. Songs, prayers and a reading by Mrs. Schooler were given in a setting of harvest decoration. Young people and children costumed to represent the Spirit of Thanksgiving, as well as family life of the Pilgrims, interpreted the reading as given by Mrs. Schooler. Mrs. Douglas Vardaman served as pianist. Many new faces were seen at this gathering which is just a forerunner of many such opportunities for worship in the Malvina Center.

* * *

Benoit entertained the Fourth Greenville District Zone Meeting last week at their new church. Mrs. Sidney Johnson, in her usual capable manner, presided and closed the meeting with a worthwhile devotional on faith. Shelby, Merigold, Gunnison and Rosedale had good representation for this the last zone meeting of the year. Their reports showed well organized, active groups, with finances and study classes up to standard.

The program, as outlined for a study of "The Guide," was closed by a forum in which all participated in an informal way. At the close of the meeting the guests were invited to look over the new church before retiring to the ladies' parlor, where Mrs. Terrell poured tea and dainty sandwiches were served.

The new zone chairman is Mrs. Wayne Thompson, from Shelby. The next zone meeting will be held at Shelby.

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following excerpts are from a letter recently sent out by Mrs. Thelma Stevens, executive secretary of the Department of Christian Social Relations and Local Church Activities:

Dear Co-Workers:

Do you know that there are nearly twenty-five thousand of you, representing almost a million women, who are members of this new Woman's Society of Christian Service? With such a group of women united for Christian Social Action in the local church, we should move forward with new courage and faith toward the realization of the Kingdom of God on earth.

We hope this letter will offer suggestions to guide you and your committee this interim before January 1, at which time handbooks and other materials will be available.

Most of you probably know already that the Department of Christian Social Relations and Local Church Activities is recommending specific lines of work for the local societies, the same to cover broad areas from which local societies may choose according to need. Seven committees have been planned in the Division to function through the department. These committees are as follows:

Committee on Local Church and Community Co-operation.

Committee on International Relations and World Peace.

Committee on Economic Relations.

Committee on Minority Groups and Interracial Co-operation.

Committee on Christian Citizenship.

Committee on Alcohol and Other Narcotics.

Committee on the Christian Family.

This department has a two-fold purpose in the local church and Woman's Society.

1. To plan and promote a program of study and activity in the realm of major social problems of the community and nation, working toward a Christian solution of same.

2. To undertake activities and assume responsibilities in the local church and community that will strengthen the fellowship and increase the efficiency of the church program and make it an integrated part of the community life.

In order to better follow through the purposes outlined above, every secretary in the local church should have a carefully chosen committee to work with her in outlining and promoting the work of Christian Social Relations and Local Church Activities. The size of this committee will vary with the size of the society, but a minimum of from three to five women is suggested for small societies, and larger numbers for larger societies. This committee should meet as early as possible and map out certain lines of work for immediate action both as pertain to local church activities, and to study and

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 1, 1940

By Rev. W. C. Newman

AN EXACTING DISCIPLESHIP

Lesson Text: Luke 9:49-62

Golden Text: No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9:62.

This Scriptural selection might well be entitled "What a Christian ought not to be and to do." For even good Christians may do harm by misdirected zeal and inept application of their religion to everyday situations, and Jesus seems to be trying to make it clear that being a Christian is not merely a matter of stirred emotions and good intentions, but of wise and effective discipleship.

A Christian Ought not to Think too Highly of His Own Opinions

No convictions which a man holds ought to be more firmly fixed than his convictions about religion. But when a man comes to believe that he, alone, has the truth, that he only is sincere, that any who do not associate themselves closely with him and his particular school of thought are heretics and unbelievers, he has come dangerously close to being unChristian. Certainly he has become unteachable, which is to say that he has denied himself the Christ-like grace of humility, and shut himself up from the benefit of other men's experience, other men's thought and other men's spiritual and intellectual fellowship.

A Christian Ought not to be Intolerant

The animosity that existed between the Samaritans and the Jews had a religious basis as well as a racial basis. When the Samaritans knew that Jesus was on His way with the disciples to Jerusalem, the Holy City, which was the symbol of all that the Samaritans hated, they denied Him entrance into their city.

So it is that a man, through religious prejudice, may even shut Christ out of his life. Christianity cannot be confined to the narrow limits of any race, nation, church, or dogma, neither can it be identified with any specific philosophy of government, economics, or social order. No man or group of men has all the truth of religion; every man, and every group of men who have honestly tried have acquired some of the truth of religion.

A Christian Ought not to Seek Retaliation

"Getting even" is a mighty pleasant business, and which one of us has not sometimes wished for the opportunity to do so? Indeed some of us have gleefully used every chance to repay with interest every offense committed against us. All can understand the indignation of James and John at this insult to Jesus, and their natural impulse to use their unique power to wreak vengeance upon the Samaritans.

Such a spirit it was that brought a quiet rebuke from Jesus. His power would only be used to help men, He said. And we may be sure that there was in His words the implication that all men who have power, physical, economic, mental, temporal or ec-

clesiastical, are under the necessity of watching themselves carefully lest that power be misused for hurt instead of healing.

A Christian Ought to Give Unconditional Loyalty to Christ

That statement, in itself, is sufficient. Time-servers and opportunists who condition their discipleship upon everything going just so as to please themselves are not really disciples at all. Such fair-weather Christians, says Jesus, are not worthy of the Kingdom of God.

Perhaps no incident in the history of the Christian Church has been told more often than the story of the martyrdom of Polycarp, who, when it was demanded of him that he renounce Christ or else be burned at the stake, replied: "Eighty and four

immediately to reprint and distribute many of Wesley's books and sermons, thus opening the way in many places for invitations to Methodist preachers.

Five years after the Methodist Episcopal Church was organized, The Methodist Book Concern was opened at Philadelphia. Methodist literature filled a large part of the saddlebags of the circuit riders. They sold books to the people, even if it were often an embarrassing and unthankful task.

The Methodist Episcopal Church also became interested in the publication of religious magazines and periodicals. In January, 1818, the *Methodist Magazine* began as a monthly periodical. On September 9, 1826, there was published at New York "The Christian Advocate, the first official weekly paper of the church. Since that date nearly all branches of American Methodism have had "Christian Advocates," some being issued for the entire constituency, while others have served local areas. Much of the phenomenal growth of American Methodism can be ascribed to the contributions of the religious press.—The Christian Advocate.

SELF-IMPORTANCE

When a man gets to be so self-important that nothing can be done right without consulting him, that no one knows how or when to do things but himself, he is then in a fair way to be set aside entirely and to be regarded by others as of no importance at all. It is frequently the case that men grow so self-important that they imagine themselves to preach the only sermons worth listening to, they write the only articles worth reading, and the paper blessed with the privilege of publishing their articles is the only paper worth reading. This class of men are not good listeners in company, but fast talkers. They imagine themselves oracles to be consulted by everybody, and on all subjects, and occasions. No one must dare contradict them, but must acquiesce in all they say. They take the liberty of criticizing everything not done after their direction. They assume leadership in everything, and very naturally gravitate to the post of honor all the time.

When a man gets so self-important that he imagines the church to which he belongs must collapse as soon as he withdraws himself and his influence, it is not long then until the Lord will show him that the church is not built on man, but on a more sure and solid foundation. The church of Christ is not dependent upon man for its perpetuation and success; and when one man, or two, or a thousand, imagine they can destroy the church of Christ by withdrawing their important influence and patronage, they will find that instead of ruining the church, the church is always better off without such. It is often the case that such men, withdrawing from the church, build themselves booths on the mountainside, sit down there, and wait the complete destruction of the church, when instead of destruction, the church, divested of dead weight rises to a higher plane.—Poe.

A man looking for trouble doesn't have to light a candle.—Gloria Young.



REV. DON HARWELL,
Pastor Gentilly Methodist Church

years have I served Him, and He has done me no wrong. Why should I desert Him now?" That spirit is the true mark of Christian discipleship.

METHODISM AND THE PRINTED PAGE

Methodism has always believed in the use of the printed page. John Wesley set the example when in 1738 he began to furnish religious literature at a low cost to the people of England and later established a Book Room in the Foundry, the first Methodist chapel in the world. During his life, Wesley gave to the press from his own pen more than 375 publications.

Methodist periodical literature began when in January, 1778, Wesley started the *Arminian Magazine*. The purpose of it, according to Wesley, was to publish the best articles "on the universal love of God, and His willingness to save all from sin."

It is not surprising that the pioneer Methodist preachers in America used the printed page in their missionary work. Robert Williams, who came to America in 1769, began

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

HEAVEN

In the familiar Lord's Prayer there are two phrases which deserve something more than a casual consideration. One is the opening phrase "Our Father who art in heaven." The other is "Thy will be done on earth as it is in heaven."

Where is heaven? Some think of heaven as a definite place in the sky where angels and those "loved long since and lost awhile" dwell. Modern astronomy has made such a conception difficult if not impossible to believe. Yet heaven abides.

"Heaven lies about us in our infancy," sang Wordsworth, a comforting thought. Is it not also true that heaven is close to us in mature years, and indeed, always if we live in a relationship of genuine good will toward others and a conscious dependence on the Eternal Goodness?

Is it not a heavenly experience here and now, when we are in that realm of Divine friendship which is eternal life? "Heaven is the spiritual world of goodwill relationship, in which God exists, and in which we also are to exist, here and now, as we wholeheartedly desire the good of others," says J. S. Hoyland.

"In My Father's house," said Jesus, "are many mansions," or "abiding places," or better yet, "apartments." This earth must be an apartment in the Father's house, and how many apartments there are in God's universe none of us know; most likely they are myriad.

Step into the quiet group of a people bowed in prayer and open your being to the tides of the Spirit, and you are sensible of a heavenly world. Put your personality into some ministry in behalf of a broken fellow human being, and you sense a realm where unquenchable good will prevails. And that is heaven.

I do not say that all of heaven is here; but it surely begins here. That strong line, "I myself am heaven and hell," has much

to verify it in human experience. Blessed are those who can say:

"O world invisible, we view thee;
O world intangible, we touch thee;
O world unknowable, we know thee,
Inapprehensible we clutch thee."

(c) 1940 by Religious News Service.



Mr. Jones

THANKSGIVING

By Rev. Vivian T. Pomeroy, D. D.

Mary Ellen was six years old, and she hated cereal, every kind of cereal. Every morning there was a fight with Nannie about this. Nannie was a very nice, stout, comfortable person who took care of Mary Ellen. There is something very agreeable about being taken care of by the stout and comfortable; they make one feel safe. But they are not always as easy as they look, and Nannie was quite hard about the cereal.

Nannie always found out when Mary Ellen popped her cereal behind the logs in the fireplace, or dropped it in the luster pitcher on the shelf; and then she was quite cross.

One morning the cereal seemed worse than ever. "I won't eat it!" cried Mary Ellen, and she threw her spoon across the room.

Nannie went and got another spoon. "You're being a very bad girl," she said. "Come now! You will eat your cereal, or my name is not Nannie."

"Your name is mud," shouted Mary Ellen, which, of course, was very rude; and Nannie said, "A naughty, rude, vulgar little girl." Mary Ellen yelled, "I don't care! I don't care!" and she burst into tears.

"No, come, come!" said Nannie. "This is such good cereal. Eat it up, and think of all the little children who are hungry."

"I wish they were here then," sobbed Mary Ellen, "they could have my cereal."

Just then Mary Ellen's mother came in. "Why!" she said. "What's all this noise?"

"I can't eat my cereal," cried Mary Ellen, "and Nannie is cruel; she says, eat it and think of the children who are hungry."

Mary Ellen stopped crying. She had an idea. "Mother," she asked, "when we eat turkey, must we think of the children who don't have any, and be glad?"

Mother smiled: "Why, no. Nannie doesn't mean that. She means: Eat up your cereal, because it will make you big and strong so that you will be able to make the world such a lovely place that nobody shall be hungry and poor. That's what we mean when we say: Eat your food and remember the hungry."

Mary Ellen looked at Nannie. "Was that what you meant, Nannie?" she asked.

Nannie smiled her warm, forgiving, comfortable smile. "Sure!" she said. "That's what I meant; but your mamma always makes it sound better."

"Oh!" said Mary Ellen. "But I must have the cereal hotted up again."

"Sure!" said Nannie. And when the cereal came back, Mary Ellen ate it all. She had to gulp a little; but being brave often makes one gulp.

Mother stayed until it was all gone. When it was quite finished, Mary Ellen said: "Now I understand about Thanksgiving; don't I, Mother?"

"You certainly do," said Mother.

"Shall I weigh myself now and see if I'm stronger—strong enough to do something for the hungry children?" asked Mary Ellen.

"Well," said Mother, "it takes quite a lot of time to do hard things; but just as you like."

"I'm three ounces heavier, Nannie," cried Mary Ellen.

"Every little helps," said Nannie. "In no time at all you'll be making a regular Thanksgiving world."—Reprinted by special permission of the author and the Christian Leader.

HAWAIIANS FAVOR STATEHOOD

Almost overshadowed by the national election, was the fact that the Hawaiians went to the polls on November 5, 1940, and expressed their desire to become the 49th state in the Union. Unofficial returns on the following day indicated that the inhabitants of the Hawaiian Islands favored Statehood by a two to one majority.

This election is not binding in any way upon the United States, but merely indicates the desire of the Hawaiians. The next step will be to present to Congress a petition for Statehood from the Hawaiian Legislature.

GREAT THE HARVEST, FEW THE WORKERS

Lo, the golden fields are smiling, wherefore idle shouldst thou be?

Great the harvest, few the workers, and the Lord hath need of thee.

Go and work, the time is waning, let thy earnest heart reply

To the call so oft repeated—"Blessed Master, here am I."

Take the balm of consolation, that so oft has cheered thy heart;

Let some weary brother toiler, in thy comfort share a part.

Go and lift the heavy burden He has struggled long to bear;

Go, and kneeling down beside Him, blend thy faith with His in prayer.

Go and gather souls for Jesus; precious souls thy love may win;

Lead them to the door of mercy, tell them how to enter in.

Go and gather souls for Jesus; work while strength and breath remain;

What are years of constant labor to the joy thou yet shalt gain?

Go, then, work, the Master calleth; go, no longer idle be;

Waste no more thy precious moments, for the Lord hath need of thee.

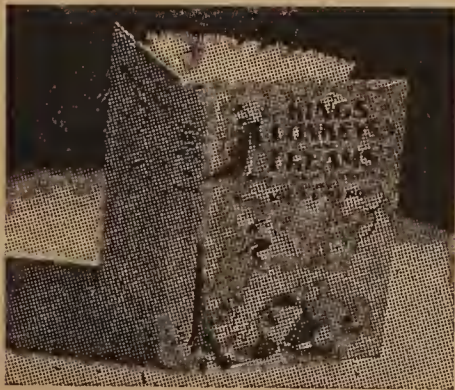
Once He gave His life thy ransom, that thy soul with Him might live.

Now the service He demandeth, can thy heart refuse to give?

—Fanny J. Crosby.

The way of the world is to praise dead saints and to persecute living ones.

—N. Howe.



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TO THE METHODISTS OF LOUISIANA:

The Louisiana Annual Conference, of the Methodist Church, has been asked to contribute \$5,000 to the Parker Recognition Fund, as a share in the \$100,000 being raised to endow the chair of Christian Doctrine at Emory University, honoring Dr. Franklin N. Parker.

At the session in Baton Rouge, \$3,822 was reported raised, leaving a balance of \$1,780 to be raised to reach our goal.

The Conference endorsed this appeal and appointed Rev. W. H. Royal to cooperate with the Conference Committee as Director of the "Clean-Up Campaign," to complete this task by Jan. 15, 1941.

This statement is Brother Royal's credentials in undertaking this worthy task.

Thanking you for any cooperation you can give, I am,

Sincerely yours,
A. FRANK SMITH,
Presiding Bishop.

Nov. 16, 1940.

TREASURER'S REPORT, NORTH MISSISSIPPI CONFERENCE

Total receipts including funds on hand, to be distributed, November 19, 1940—\$29,349.86.

Part of receipts for Conference work—5244 or \$15,391.07.

Distribution of Collections for Conference Work

Causes	Per-centages	Amounts
Christian Literature.....	.0173	\$ 266.26
(New Orleans Christian Advo., New Orleans, La.)		
Conference Missions.....	.3461	5,326.84
(Hugh N. Clayton, Treasurer, New Albany, Miss.)		
Conference Church Ex.....	.1315	2,023.93
(Board of Church Extension, Louisville, Ky).		
Conf. Education Com.....	.2250	3,462.99
(J. G. Houston, Treas., New Albany, Miss.)		
Episcopal Residence.....	.0104	160.07
Maintenance and Insurance of same.....	.0035	53.88
Board of Christian Ed.....	.2007	3,088.99
(E. F. Glasier, Treas., Greenwood, Miss.)		
Lay Activities.....	.0070	107.74
(S. V. Wall, Secy.-Treas., Cleveland, Miss.)		
Memorial Mercy Home.....	.0212	326.29
(Dr. J. G. Snelling, Supt., Memorial Mercy Home, New Orleans, La.)		
Methodist Hospital.....	.0373	574.08
(Dr. H. Hedden, Superintendent Methodist Hospital, Memphis, Tenn.)		

TOTAL DISTRIBUTION

FOR CONF. WORK.....\$15,391.07

This is the last remittance on the Conference year just ended.

J. H. JOHNSON,
Treas., North Mississippi Conference.

IN APPRECIATION

Dear Dr. Duren: We want to express our sincere appreciation to all who so kindly helped us during the recent flood which so nearly ruined our church and parsonage and the homes of many of our members.

We especially want to thank the Baton Rouge District for taking care of Bro. Bonnacarrere's salary, the Ruston ladies for the clothes sent, the Kaplan church for the heatrola, and to all who sent donations and help we are deeply grateful. We have learned that God truly looks after His own at all times. Again may we say that we truly appreciate all that has been done for us and pray God's continued blessing on all those good people who came to our assistance at this time of great need.

Sincerely,
Members of the Gueydan
Methodist Church.

METHODISM IN TUPELO

(Continued from page 7)

a new building was erected upon the northeast corner of the 300 block of Church Street, under the leadership of one of the new members, R. C. Stone.

The Ladies' Aid Society was organized in 1870, under the guidance of Mrs. J. A. Blair. The Woman's Foreign Missionary Society was organized in 1887, with Mrs. H. A. Kincannon as president. The Juvenile Missionary Society was organized that year also, under the leadership of Mrs. Arabella Clifton Owen.

Tupelo became a station in 1890. A parsonage was built that year and agitation started for a new church.

The Epworth League, thought to be the first established in Mississippi, and one of the first in the nation, was organized May 24, 1891, under the direction of Miss Victoria Thompson, with S. J. High, president; Miss Thompson, first vice-president; Miss Imogene Kincannon, second vice-president; Miss Mattie Smith, third vice-president; J. F. Hood, secretary; and J. F. Armstrong, treasurer.

In 1896, W. L. Joyner, S. T. Harkey, H. E. High and J. E. Miller were appointed by the quarterly conference to buy a site for a new church and parsonage. The present location was agreed upon and on April 14, 1898, W. L. Joyner and S. T. Harkey rode in a buggy to the home of the owner, Thos. J. Babb, who lived in Pontotoc county, and carried him a thousand dollars in gold in a sack. Mr. Babb had Mr. Joyner to bring the money back to the Tupelo bank for him.

The deed names A. H. Pegues, W. W. Trice, J. A. Blair, S. T. Harkey, Fleetwood Elliott and W. A. McCanlass as trustees.

The church building now in use was completed in 1899, with H. E. High as the superintendent of construction; as was the new parsonage, with S. B. Meyers the first pastor to live in it. The church was dedicated in 1903 by Bishop Candler.

The North Mississippi Annual Conference held its 33rd session in Tupelo in 1902, and subsequently in 1913, and in 1932.

On May 1, 1905, J. H. Strain, S. T. Harkey and D. W. Robins were appointed to plan for enlarging the building to accommodate the growing Sunday school. Due to a change of pastors this work was delayed until 1909. J. H. Ledyard, J. H. Strain, E. C. Hinds and W. T. Reeves were the committee, with E. C. Hinds superintending construction.

The present Church School has outgrown the building for a second time. Classes are held in outside places, wherever they can meet. The adjoining corner lot, on Main at Green Street, upon which stands the old Y. M. C. A. building, has been purchased, an architect has been employed, and plans have been completed for a modern sixty thousand dollar Church School building that

will care for a Church School of eight hundred attendance. P. K. Thomas, N. B. Buchanan, F. L. Spight, Sr., Roy Boggan and L. G. Milam, Sr., are the building committee. The drive for the remainder of the funds, some forty-five thousand dollars, is scheduled for November 15 to 30, 1940.

The first organized Sunday School Class, the Baraca, dates from 1906, under R. A. Weaver's leadership; the first Wesley Class in Southern Methodism was organized in 1906 by Mrs. Victoria Hoyle; the first "teacher training" class was taught in 1905 by the pastor, T. W. Lewis.

J. H. Ledyard became Sunday school superintendent in 1907, serving effectively for a number of years, the school making great progress.

Mother's Day was originated in Philadelphia in 1907 by Miss Anna Jarvis. In 1908 it was observed by three churches, one in Philadelphia, one in Portland, Oregon, the third in Tupelo Methodist church.

A. E. Berkeley has been the secretary and treasurer of the Church School for twenty-eight years; Mrs. A. E. Berkeley completed thirty-five years of work with the Beginner children, in 1939, and let her mantle fall on other shoulders, but is still a force in the Church School. These two are affectionately known as "Jake and Nell," and a let-

Do not forget the Advertisers listed on pages 8 and 9. They made this historical sketch possible.

ter addressed that way has been known to find them.

G. T. Maynard has been leader of the young people for thirty years. Others with long records of service are Mrs. J. H. Ledyard and Mrs. R. A. Weaver.

In the past seventy-two years the church has grown from nine to 1,456 members. The grand total of finances has grown from less than fifty dollars to more than twenty thousand dollars per year. The organization has progressed from two stewards to a complete organization as outlined in the work of the quarterly conference found in the 1940 Discipline.

The data given herein was collected by Mrs. Victoria Hoyle, and arranged by the present pastor. The space allotted to this sketch is far too little to allow more than a few outstanding facts.

The following have served as pastors of the First Methodist church of Tupelo, the dates referring to years of the Conferences at which they were appointed:

1867, Emsley B. Plummer; 1868, W. L. Kistler; 1869, R. G. Porter (W. L. Kistler, superintendent); 1870, M. M. Dunn; 1871, Thomas L. Duke; 1872-73, J. A. Peebles (Thomas L. Duke, superintendent); 1874-77, J. B. Stone; 1878-81, R. G. Porter; 1882-83, J. B. Stone.

1884, A. P. Sage; 1885, J. M. Wyatt; 1886, E. L. Spragins; 1887-88, Eugene Johnson; 1889-90, N. G. Augustus; 1891-93, E. H. Moon, who died in 1894, and J. W. Honnall concluded the year; 1894-95, W. T. J. Sullivan; 1896-97, R. A. Meek; 1898-99, S. B. Myers; 1900-03, J. A. Bowen.

1904-05, T. W. Lewis; 1906, W. C. Black; 1907, J. H. Felts; 1908, W. W. Woollard; 1909-12, W. L. Duren; 1913-14, J. C. Park; 1915-18, O. W. Bradley; 1919-22, J. A. Hall; 1923-24, C. C. Alexander.

1925-26, J. T. Lewis; 1927-29, Carroll Varner; 1930-32, W. P. Buhrman; 1933-37, Henry Felgar Brooks; 1938, W. A. Tyson.

Temptations rarely come in working hours. It is in their leisure time that men are made or marred.—W. M. Taylor.

METHODIST WOMEN

(Continued from page 11)

activity in the general realm of Christian Social Relations. Finances for promoting the activities of the department should be a part of the total budget of the local society, and entirely adequate for the needs outlined. Projects and activities planned by the committee should be presented to the entire society for their approval and promotion. The secretary and her committee should have regular meetings, and feel a definite responsibility for using every channel of the Church in promoting the program of Christian Social Relations and Local Church Activities.

The Committee on Christian Social Relations and Local Church Activities in the local society is urged to cooperate in every possible way in the promotion of the study book "Shifting Populations," and in the carrying out of activities growing out of such a study. Still other groups will study with profit the course, "Christian World Citizenship," out of which will grow activities with far-reaching results. Whatever is of real value in such studies heads up in some form of social action.

(To be continued)

EVERY METHODIST AN EVANGELIST

(Continued from page 10)

and in his home. I have spent weeks trying to get this sermon ready for him. Lord, put it in his heart to be there and to answer when I call." The next morning I heard him saying goodbye to my mother who was ill. He told her what I had heard him say in prayer and added, "Now Edith, you must pray while I preach."

No boy ever went to a show with any more eagerness than I went to church that morning. My father preached as I never heard him preach before. The man was there and he answered my father's call. My father always preached with a chokebore gun. He always prayed a great deal over his sermon work.

I have a deep conviction that every Methodist should study the work of his church so that he could know how to tell the story of Christ effectively. The careful study of this work will reveal many things in his own life that need correcting and he will correct them. Just at this moment, without consulting my records I can think of the names of seventeen men in my church and a number of women who did this kind of work last year. We are extending the circle and I think I know others who will be doing it this year. They are the happiest and most fruitful Christian people I know. Fruitfulness in Christian work is the secret of a Christian's happy fellowship with his Lord and with mankind.

—Michigan Christian Advocate.

LOUISIANA CONFERENCE

Monroe District—First Round

Oak Grove, at Oak Grove, Dec. 1, a.m.; Q. C. 2:30 p.m.
Lake Providence, Dec. 1, p.m.; Q. C. after service.
Grayson, at Kelly, Dec. 8, a.m.; Q. C. 2:30 p.m.
Columbia, Dec. 8, p.m.; Q. C. after service.
Bonita, at Bonita, Dec. 15, a.m.; Q. C. 2:30 p.m.
Sterlington, Dec. 15, p.m.; Q. C. after service.
Columbia Ct., at Columbia Heights, Dec. 22, a.m.; Q. C. 2:30 p.m.
Gilbert, at Gilbert, Dec. 29, 9 a.m.; Q. C. 4 p.m.
Winnsboro, Dec. 29, a.m.; Q. C. 2 p.m.
Sunrise, Jan. 5, a.m.; Q. C. after service.
Bastrop, Jan. 5, p.m.; Q. C. after service.
Oak Ridge, at Oak Ridge, Jan. 12, a.m.; Q. C. 2:30 p.m.
Rayville, Jan. 12, p.m.; Q. C. after service.
Pioneer, at Pioneer, Jan. 19, a.m.; Q. C. 2:30 p.m.
Tallulah, Jan. 19, p.m.; Q. C. after service.

Delhi, at Delhi, Jan. 26, a.m.; Q. C. 2:30 p.m.
Gordon Ave., Jan. 26, p.m.; Q. C. after church.
Mangham, at Mangham, Feb. 2, 9 a.m.; Q. C. 3 p.m.
Swartz-Girard, at Girard, Feb. 2, 11 a.m.; Q. C. after service.
Monroe, First Church, Feb. 9, a.m.; Q. C. date to be set.
Stone Ave., Feb. 9, p.m.; Q. C. Feb. 12, p.m.
Mer Rouge, at Mer Rouge, Feb. 16, a.m.; Q. C. 2:30 p.m.
West Monroe, Feb. 16, p.m.; Q. C. after service.
Waterproof, at Waterproof, Feb. 23, a.m.; Q. C. 2:30 p.m.
Wisner, Feb. 23, p.m.; Q. C. after service.
District Missionary Institutes at First Church, Monroe, Friday, Feb. 21, at 10 a.m.

W. L. DOSS, D. S.

MISSISSIPPI CONFERENCE

Meridian District—First Round

Twenty-Second Ave., Meridian, Nov. 24, 11 a.m.
Fifth Street, Meridian, Dec. 1 and Jan. 22, 11 a.m.
Wesley, Meridian, Dec. 1 and Jan. 8, 7 p.m.
DeSoto, at Hopewell, Dec. 8, 11 a.m. and 1 p.m.
Quitman, Dec. 8, 3 and 7 p.m.
Scooba and Electric Mills, at Scooba, Dec. 15, 11 a.m. and 2 p.m.
East End, Meridian, Dec. 15 and Jan. 15, 7 p.m.
Marion, Dec. 22, 11 a.m. and 2 p.m.
Meridian Circuit, at 34th Ave., Dec. 22 and Jan. 16, 7 p.m.
Central, Meridian, Dec. 29 and Jan. 7, 11 a.m.
Hawkins Memorial, Meridian, Dec. 29 and Jan. 13, 7 p.m.
Enterprise, at Stonewall, Jan. 5, 11 a.m. and 2 p.m.
Poplar Springs, Meridian, Jan. 5 and Jan. 29, 7 p.m.
DeKalb, at Pleasant Ridge, Jan. 12, 11 a.m. and 1 p.m.
Porterville, at Porterville, Jan. 12, 3:30 and 7 p.m.
Cleveland, at Lynville, Jan. 19, 11 a.m. and 1 p.m.
Hope, at Hope, Jan. 19, 3:30 and 7 p.m.
Rose Hill, at Homewood, Jan. 26, 11 a.m. and 12 m.
Newton, Jan. 26, 3:30 and 7 p.m.
Decatur and Hickory, at Decatur, Feb. 2, 11 a.m. and 2 p.m.
Union, Feb. 2, 3:30 and 7 p.m.
Collinsville Circuit, at Antioch, Feb. 9, 11 a.m. and 1:30 p.m.
Philadelphia, First Church, Feb. 9 and Feb. 21, 7 p.m.
Chunky, at Suqualana, Feb. 16, 11 a.m. and 1 p.m.
Vimville, at Bonita, Feb. 16, 3:30 and 7 p.m.
Philadelphia Circuit, at Coy, Feb. 22, 11 a.m. and 1:30 p.m.
Lauderdale-Daleville, at Andrews', Feb. 23, 11 a.m. and 1 p.m.
Pachuta, at Pachuta, Feb. 23, 3:30 and 7 p.m.
Matherville, at Threadville, Mar. 2, 11 a.m. and 1 p.m.
Shubuta, Mar. 2, 3 and 7 p.m.

W. B. JONES, D. S.

Brookhaven District—First Round

Hazlehurst, Nov. 24, 11 a.m.; Q. C. Jan. 14, 7 p.m.
Summit and Felder, at Summit, Dec. 1, 11 a.m.; Q. C. Feb. 2, 3:15 p.m.
McComb, LaBranch Street, Dec. 1, 11 a.m.; Q. C. Jan. 22, 7 p.m.
Brookhaven, Dec. 8, 11 a.m.; Q. C. Feb. 3, 7:30 p.m.
Wesson and Beauregard, at Wesson, Dec. 8, 7 p.m.; Q. C. Jan. 15, 7 p.m.
Georgetown, at Providence, Dec. 15, 11 a.m.; Q. C. 1 p.m.
Gallman, at Bethesda, Dec. 15, 3:15 p.m.; preaching 7 p.m.
Adams, at Adams, Dec. 22, 11 a.m.; Q. C. 1:15 p.m.
Scotland, at New Hope, Dec. 29, 11 a.m. and 1 p.m.
McComb, Pearl River Ave., Dec. 29, 7 p.m.; Q. C. Feb. 5, 7:30 p.m.
Harrisville, at Harrisville, Jan. 5, 11 a.m. and 1:15 p.m.
Crystal Springs, Jan. 5, 7 p.m.; Q. C. Jan. 3, 7 p.m.
Nebo, at Cool Springs, Jan. 9, 11 a.m. and 1 p.m.
Prentiss, at Prentiss, Jan. 12, 11 a.m.; Q. C. 1:30 p.m.
Monticello, at Monticello, Jan. 12, 3:15 p.m.; preaching 7 p.m.
Barlow, at Rehobeth, Jan. 14, 11 a.m. and 1:15 p.m.
Bogue Chitto, at Bethesda, Jan. 19, 11 a.m. and 1:15 p.m.
McComb, Centenary, Jan. 19, 7 p.m.; Q. C. Feb. 12, 7:30 p.m.
Osyka and Fernwood, at Osyka, Jan. 26, 11 a.m. and 1:15 p.m.
Meadville and Bude, at Meadville, Jan. 26, 7 p.m., followed by Q. C.
Silver Creek, at Silver Creek, Feb. 2, 11 a.m. and 1 p.m.
Magnolia, Feb. 2, 7 p.m., followed by Q. C.
Utica, at Utica, Feb. 9, 11 a.m. and 2 p.m.
Wesson Circuit, at North Union, Feb. 9, 7 p.m., followed by Q. C.
Foxworth, at Kokomo, Feb. 16, 11 a.m. and 2 p.m.
Tylertown, at Tylertown, Feb. 16, 4 p.m.; preaching 7 p.m.

The District Stewards are called to meet at Brookhaven, Dec. 5, 1:30 p. m. The pastors and lay leaders are invited to be present also and plan the work for the year.

R. H. CLEGG, D. S.

Hattiesburg District—First Round

Moselle, at Moselle, Dec. 8, 11 a.m.; Q. C. 1:30 p.m.
Ellisville, Dec. 8, 4 and 7 p.m.
Bucaturra, at State Line, Dec. 15, 11 a.m. and 1:30 p.m.
Kingston, Laurel, Dec. 15, 4 and 7 p.m.
Montrose, at Louin, Dec. 22, 11 a.m. and 1:30 p.m.
Bay Springs, at Bay Springs, Dec. 22, 4 and 7 p.m.
Collins, Dec. 29, 11 a.m. and 1:30 p.m.
Main Street, Dec. 29, 7 p.m.; Q. C. Jan. 7, 7 p.m.
Hattiesburg Ct., at Oak Grove, Dec. 31, 2:30 p.m.
Perry County Ct., at Sweet Water, Jan. 3, 2:30 p.m.
Clara, at Clara, Jan. 5, 11 a.m. and 1:30 p.m.
Petal, Jan. 5, 7 p.m.; Q. C. Jan. 10, 7 p.m.
Ovett, at Mount Olive, Jan. 12, 11 a.m. and 1:30 p.m.

Bonhomie, Jan. 12, 7 p.m.; Q. C. Jan. 14, 7 p.m.
Waynesboro Ct., at Hiwanee, Jan. 19, 11 a.m. and 1:30 p.m.
Waynesboro, Jan. 19, 4 and 7 p.m.
Heidelberg, at Vossburg, Jan. 23, 2:30 p.m.
New Augusta, at New Augusta, Jan. 26, 11 a.m. and 1:30 p.m.
Richton, Jan. 26, 4 and 7 p.m.
Court Street, Jan. 28, 7 p.m.
Mt. Olive, Jan. 30, 7 p.m.
Seminary, at Seminary, Jan. 31, 2:30 p.m.
Taylorsville, at Taylorsville, Feb. 2, 11 a.m. and 1:30 p.m.
Magee, Feb. 2, 4 and 7 p.m.
Williamsburg, at Williamsburg, Feb. 7, 2:30 p.m.
Sumrall, at Sumrall, Feb. 9, 11 a.m. and 1:30 p.m.
Broad Street, Feb. 9, 7 p.m.; Q. C. Jan. 24, 7 p.m.
First Church, Laurel, Feb. 16, 11 a.m.; Q. C. Feb. 4, 7 p.m.
West Laurel, Feb. 16, 3 and 7 p.m.

The District Stewards, pastors, District and Church Lay Leaders will meet at Laurel, First Church, December 5, at 1:30 p. m., for the transaction of such business as shall come before them. Let us please be prompt so that we may adjourn in ample time to reach our homes by night.

W. B. ALSWORTH, D. S.

Vicksburg District—First Round

Vicksburg, Crawford Street, Nov. 24, 11 a.m.; Feb. 11, 7:30 p.m.
Vicksburg, Gibson Memorial, Nov. 24, 7:30 p.m.; Feb. 12, 7:30 p.m.
Port Gibson, Dec. 1, 11 a.m.; Jan. 26, 4 p.m.
Fayette, Dec. 8, 11 a.m.; Jan. 5, 3:30 p.m.
Woodville, Dec. 15, 11 a.m.
Rolling Fork and Cary, at Rolling Fork, Dec. 22, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Dec. 22, 3:30 p.m.
Silver City, at Silver City, Dec. 29, 11 a.m. and 1:30 p.m.
Louise and Holly Bluff, at Louise, Dec. 29, 3:15 p.m.
Lorman, at Lorman, Jan. 5, 11 a. m. and 2 p.m.
Centerville, at Centerville, Jan. 12, 11 a.m. and 2 p.m.
Gloster, at Gloster, Jan. 12, 3:30 p.m.
Mayersville, at Mayersville, Jan. 19, 11 a.m.
Edwards, at Edwards, Jan. 23, 3 p.m.
Hermanville, at Hermanville, Jan. 26, 11 a.m. and 2 p.m.
Satartia, at Satartia, Feb. 2, 11 a.m. and 2 p.m.
Eden, at Eden, Feb. 9, 11 a.m. and 2 p.m.
Yazoo City, Feb. 9, 3:30 p.m.
Roxie, at Roxie, Feb. 16, 11 a.m. and 2 p. m.
Natchez, Feb. 23, 11 a.m. and 3:30 p.m.
Washington, at Maple Street, Feb. 23, 2 p.m.
District Stewards will meet in Gibson Memorial church, Vicksburg, Dec. 5, 10 a. m. Pastors are asked to meet at same time and place.

H. A. GATLIN, D. S.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—First Round

Lake Cormorant, at Lake Cormorant, Dec. 8, a.m.
Horn Lake, at Horn Lake, Dec. 10.
Pleasant Hill, at Pleasant Hill, Dec. 12.
Byhalia, at Byhalia, Dec. 15, a.m.
Olive Branch, at Olive Branch, Dec. 15, night.
Red Banks, at Red Banks, Dec. 17.
Mt. Pleasant, at Mt. Pleasant, Dec. 18.
Sardis Circuit, at Cold Springs, Dec. 19.
Holcomb, at Holcomb, Dec. 22, a.m.
Tutwiler, at Tutwiler, Dec. 29, a.m.
Como, Dec. 29, night.
Longtown, at Longtown, Dec. 31.
Courtland, at Courtland, Jan. 2.
Marks-Belen-Darling, at Marks, Jan. 5, a.m.
Lambert and Crowder, at Lambert, Jan. 5, night.
Cockrum, at Greenleaf, Jan. 8.
Arkabutla, at Stray Horn, Jan. 9.
Hernando, Jan. 12, a.m.
Batesville, Jan. 12, night.
Coldwater, at Coldwater, Jan. 15, night.
Tyro, at Free Springs, Jan. 16.
Senatobia, Jan. 19, a.m.
Sardis Station, Jan. 19, night.
Shuford, at Eureka, Jan. 21.
Crenshaw and Sledge, at Crenshaw, Jan. 22, night.
Oakland, at Oakland, Jan. 23.
Charleston, Jan. 26, a.m.
Grenada, Jan. 26, night.
The District Stewards and pastors will meet at Batesville, Dec. 3, at 10 o'clock. We are asking the pastors to bring all their stewards if possible. We will have a guest speaker and we want this to be a district-wide meeting for pastors, District Stewards, and all other stewards who can possibly come.

C. T. FLOYD, D. S.

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REPEAL: HOW? SOME RESULTS

By James H. Bunch

Repeal was urged by its supporters as a remedy for all the ills confronting the people of the United States since the World War. The "wets," in order to secure Repeal, promised the people that the saloon would never return; that liquor was to be taken out of politics; that bootlegging was to be ended and drinking was to decrease; that unemployment would be reduced; that temperance would be promoted; and new revenue would roll into State and Federal treasuries in vast sums. These promises, like Hitler's promises, have not been kept. The "wets," by false propaganda which covered the nation like a blanket for more than seven years without ceasing, left nothing undone to persuade the people to believe that Repeal would do away with corrupt politicians, bootleggers and drunkenness, and that the old saloon would be gone forever.

Not any of the promises of the "wets" have proven to be true. The old saloon has returned. The modern "jook joint," which has been described by the Supreme Court of Florida as "Hell's Half Acre," roadhouses, night clubs, and other drinking places are more numerous and more degrading than the old saloons. The modern drinking places are given new names and dressed up to pretend respectability, but a rattlesnake with penciled eyebrows, a pink ribbon around its neck and a blue ribbon around its tail is still a rattlesnake. The modern saloon, although dressed up and given a new name, is still "Hell's Half Acre." Repeal has increased these dens of vice.

Repeal has given the United States more than 437,000 retail outlets and a drink bill in 1939 of more than \$3,900,000,000. Drunkenness, crime and highway accidents caused by drinking drivers have increased to alarming proportions since Repeal. Repeal, secured by false promises and false propaganda, has deeply entrenched the liquor traffic behind constitutional and statutory provisions and millions of wealth and has given the liquor interests the control in a large measure of city, state and national governments. Repeal is worse than war. It is enemy Number One in the United States.

Jacksonville, Florida.

I believe in prayer, but I believe in doing everything I can first, before turning things over to God to do for me! I also believe in praying that my will shall be in accordance with God's will. I do not believe in asking God to bend His will to suit me. Furthermore, God says to me:

Only when the leaders of all the nations will unite at one place to pray sincerely for guidance can I answer their prayers for peace.

I wonder how many readers of this column feel likewise—or am I wrong?—Roger W. Babson.

NORTH MISSISSIPPI CONFERENCE Columbus District—First Round

Macon Station, Dec. 1, 11 a.m.
Brooksville, Dec. 1, p.m.
Weir and McCool, at Weir, Dec. 1.
Longview, at Smyrna, Dec. 5.
Noxapater, at Noxapater, Dec. 8, a.m.
Louisville Station, Dec. 8, p.m.

TO ORGANISTS AND CHOIRMASTERS . . .

We announce the publication of a new, dynamic and colorful Christmas cantata, **THE PRINCE OF PEACE**, by John George Hartwig. Choirmasters who have read the original manuscript are most enthusiastic about it. Easy to produce. Single copies 75c.

UNIVERSITY PRESS
3908 Olive St. St. Louis, Mo.

Sallis, at Sallis, Dec. 11.
Rock Hill, at Oak Ridge, Dec. 11, p.m.
Ethel, at Ethel, Dec. 12.
Caledonia, at Caledonia, Dec. 15, a.m.
West Point, Dec. 15, p.m.
Shuqualak, at Mashulaville, Dec. 18.
Bellefontaine, at W. Dec. 21.
Eupora, at Eupora, Dec. 22, a.m.
Ackerman, Dec. 22, p.m.
Kosciusko Station, Dec. 29, a.m.
Starkville, Dec. 29, p.m.
Macon Ct., at Salem, Jan. 2.

Kosciusko Ct., at Williamsville, Jan. 3.
Louisville Ct., at Pleasant Hill, Jan. 5.
Artesia, at Artesia, Jan. 5, p.m.
Chester, at Salem, Jan. 8.
Columbus, First Church, Jan. 8, p.m.
Kilmichael, at Kilmichael, Jan. 12, a.m.
Mathiston, at Mathiston, Jan. 12, p.m.
Central, Jan. 15, p.m., Q. C.
Sturgis, at Sturgis, Jan. 19, a.m.
Crawford, at Crawford, Jan. 19, p.m.
Durant, Jan. 26, a.m.

L. P. WASSON, D. S.

With the January, February, March issue

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New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The fate of the world depends upon the social responsibility of the individual, and his power and willingness to bear it. Right corporate action cannot be taken except as individuals hear the call and answer, acting as personalities responsible to God for their actions.

—Geoffrey A. Studdert Kennedy.

THE PRAYER-ROOM TODAY

Thou knowest, O Lord, that at least I want to love Thee. The lamp of love within my heart burns often dim; wilt Thou even now breathe upon it and raise it to a flame. My will to serve Thee is but as a bruised and falling reed; uphold it with Thy strength. I thank Thee for the measure in which I am already proving how good Thou art to the soul that seeketh Thee, and how surely Thou dost come to those who wait for Thee. Make me seek for Thee more earnestly, that I may more fully find Thee. Make my waiting for Thee more humble and patient, that Thou mayest be able to make Thyself known to my reverent heart. Amen.

Rev J B Cain
Oct 11

Real Tests of Character

Observe him in what may be called the common trials of existence; for if you will put a character to the severest of all tests, see whether it can bear without faltering the little common ills and handicaps of life. Many a man will go to his martyrdom with a spirit of firmness and heroic composure whom a little weariness or nervous exhaustion, some silly prejudice or capricious opposition, would for a moment throw into a fit of vexation or ill nature. Great occasions rally great principles, and brace the mind to a lofty bearing, a bearing that is even above itself; but trials that make no occasion at all leave it to show the goodness and beauty it has in its own disposition. And here precisely is the superhuman glory of Christ as a character—that he is just as perfect in little trials as in great ones. In all the history of his life we are not able to detect the faintest indication that he slips or falters. And this is the more remarkable that he is prosecuting so great a work, with so great enthusiasm, counting it his meat and drink, and pouring into it all the energies of his life; for when men have great works on hand, their very enthusiasm runs to impatience when thwarted or unreasonably hindered; their soul strikes fire against the obstacles they meet; they worry themselves at every hindrance, every disappointment, and break out in stormy and fanatical violence. But Jesus, for some reason, is just as even, just as serene, in all his petty vexations and hindrances as if he had nothing on hand to do. A kind of sacred patience invests him everywhere. He is never disheartened, never fretted or ruffled.

—Bushnell.



WALLET OF THE WEEK



THE SEA LEVEL OVER THE WORLD, according to a report of Dr. Beno Gutenberg, California Institute of Technology seismologist, has risen an average of four inches in the last hundred years. The report indicates that the rise has not been uniform, as the region around Lake Superior has risen two feet in the last century while California is sinking two or three inches every hundred years. We have no detailed explanation of either the rise of the sea level or its irregularity.

* * *

BRITAIN'S BIGGEST ARMS FACTORY, covering ninety acres of flaming forges and clanging workshops, is said to dispense to its operatives four thousand bottles of milk daily at two cents per third of a pint. The superintendent is reported to have said that they were, so far as that factory was concerned, winning the war with milk, and that it made the men happier and healthier, since they quit drinking beer and ale. That seems to us to be a step in the right direction regardless of the final result of the war now in progress.

* * *

THE PROTESTANT EPISCOPAL CHURCH, after twenty years consideration, adopted an official flag at the triennial convention of the church in Kansas City last October. The flag was designed by William M. Baldwin, a retired business man of New York, and it consists of a large Latin cross in red dividing a white and blue field into four rectangles, the upper two blue with nine gold Jerusalem crosses in the form of a St. Andrews cross and representing the nine original dioceses of the Protestant Episcopal Church.

* * *

THE AUTHOR OF "ROCK OF AGES," Augustus M. Toplady, was born on November 4, 1740. He was an Anglican clergyman, with decidedly Calvinistic leanings and an equally pronounced penchant for theological debate. In his theological controversies, John Wesley was oftener than others the target of his most bitter attacks. Strange as it may seem, Toplady was converted in a meeting conducted by a Methodist lay preacher. He wrote many hymns which enjoyed a wide popularity at the time, but "Rock of Ages" is one of the few survivors in modern hymnals.

* * *

STEPHENS COLLINS FOSTER, writer of more than two hundred American folk songs, has been elected to the Hall of Fame for Great Americans. Foster, who was a native of Pennsylvania, was the author of "Old Kentucky Home," "Swanee River," "Old Black Joe," "O Susanna" and many others. Of one hundred and forty-one nominees, he was the only one to receive the three-fifths vote of the one hundred and ten who comprise the College of Electors. His name was submitted first in 1930, when he received seven votes, in 1935 he received twenty-five votes, and he now becomes the seventy-third noted American to be accorded the honor.

COLONEL AMOS W. WOODCOCK, former Commissioner of Prohibition enforcement, is quoted as saying that the cost of prohibition enforcement from 1921 to 1931, the period of the nation's greatest prosperity, was \$284,156,524, and collections from fines, penalties and liquor taxes totaled \$548,432,260, leaving a net profit of \$264,275,736. In addition to this enormous sum was the hundred billions of profit from the prohibition law, which we wantonly threw away by stock market gambling and repeal.

* * *

LOW BLOOD PRESSURE, according to Dr. Samuel C. Robinson, in the *New England Journal of Medicine*, is an evidence of enduring vitality and an indication of long life. This means, according to the report, that low blood pressure is not a disease, but is an ideal condition instead. Dr. Robinson thinks that fatigue and lack of vitality are not attributable to low blood pressure, as has been supposed, but are due to other causes. This report should raise the spirits of those who have imagined that they were dying by inches from a diseased blood stream.

* * *

NEGRO BAPTIST CHURCHES, says Rev. Roland Smith, statistician for the Negro Baptist Convention, have gained sixty thousand and twenty-nine members in the last year and they now have four million forty-six thousand and eight hundred and forty members. They have twenty-four thousand five hundred and seventy-five churches, more than twenty-seven thousand ministers, and property in excess of one hundred and ten million dollars. This tabulation evidently does not include all the smaller bodies of colored Baptists.

* * *

OF THE FIRST ONE HUNDRED AND NINETEEN COLLEGES east of the Mississippi River, all of them were founded for a religious purpose and one hundred and four of them were Christian. Harvard and William and Mary were founded to save the churches from an illiterate ministry; Yale to prepare young men "for public employment both in church and civil state"; Columbia "To teach and to engage children to know God in Jesus Christ"; and Dartmouth to impart Christian knowledge to "savages."

* * *

A LAST LETTER from the late Sir Wilfred Grenfell was published in a recent issue of *The Christian World*, London. The letter was written just ten days before his death and he wrote optimistically concerning his health and plans for maintaining his work. In an interesting postscript to his letter, he said that he purposed to publish a new edition of his booklet on "Immortality," with additions, "as a contribution to all who are thinking of life and death at this time." Alas, before the intention became a reality, the good angel of the Labrador coast had gone to try the realities of that great experience, but he left a great work to be the interpreter of his thought.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

DIFFICULTIES OF CHRISTIAN LEADERSHIP

It has been often intimated that Christianity is less an argument than it is an instinct, an emotion. That there is some truth in this is evidenced by the fact that the history of Christian conquest is definitely grounded upon an emotional appeal. But that which has been such a strong promotional asset has been at least one of our weakest lines of defense. The grimmest and the most disreputable tramp understands this fact perfectly and his psychology and technique reflect his confidence in that interpretation of Christian character.

At no time has a Christian leader been able to proceed along a perfect highway, and that is especially true under the unsettled conditions which now prevail. In forming his decisions he must consider many factors and problems which today make up the tangled skein of social and international affairs, not to speak of the constant and capricious changes which introduce a variable element from day to day.

Naturally Christian thinking is geared to certain humanitarian and social ideals which pull one strongly in the direction of an unconditional response to any appeal which involves our emotions immediately. It is inevitably so. Under ordinary conditions a response to benevolent impulses is highly creditable to the heart of an individual, but when the appeal is made up of a bundle of conflicting circumstances and moves toward doubtful ends, judicious decisions are not so easily made and one can afford to be a little hesitant about taking a too confident position regarding issues which may not be so simple as they seem.

We are thinking particularly of the organized effort to feed people who are the victims of German subjugation. We publish elsewhere a brief editorial from *The Christian World*, London, "Well Meant but Impossible." This editorial observation from one of the conservative and worthy journals of British religious opinion seems to us to be a very sensible analysis of the probable effect of the move on that embattled Empire.

We recognize the sincerity of American Christians who would feed the destitute and starving of Europe, but are we not faced with the necessity of making a decision as to whether it is more important to save these subjugated thousands than it is to save our Christian civilization? If we surrender ourselves to an unconstructive emotional policy in this matter, can we justify our loud and persistent condemnation of the "scrap iron" traffic with Japan? It argues nothing to say that the food would be paid for with the money of nationals held in this country, for it is equally true that the scrap iron was paid for with Japanese gold. We believe that the emotional confusion of our people at this point has the pos-

sibility of introducing some very troublesome complications into our aim to maintain a Christian democracy in America.

We do not insist upon the infallibility of our position, and we hesitate to oppose any humanitarian or philanthropic benevolence, but we must insist upon knowing where we are going before we surrender to schemes which seem to be founded upon an unconstructive emotionalism. To be sure, human brotherhood has its individual aspects, but it has a no less important corporate emphasis which it appears now that we cannot ignore without neutralizing the effect of its personal application.

WHEN REAL SUCCESS BEGINS

Every worthwhile achievement has an appropriate beginning. It does not originate in an accidental circumstance, nor is it the result of an exhausting race with defeat. Ten months from now, many pastors and congregations in Louisiana and Mississippi will be in a state of frenzied activity in a last minute effort to make a creditable report at the approaching Annual Conference. At that time many loose ends, interests and responsibilities which have been left for a more convenient season will come trooping to the door of the church and a feeling of helplessness and panic will result. Worse than that, a process of winnowing will begin and some of the important interests of the church will receive a token acknowledgment of obligation, or be dismissed altogether, and others which have a more direct bearing upon the interests of a charge and its pastor will be granted the right of way in the belated sprint for a creditable report and rating at the Conference. Some pastors actually hold up the proceedings of the Conference waiting for a last word about collections which could just as easily have been completed before they left home. The real test of leadership and Methodist devotion is to be found in the unhurried completion of our annual task.

Let us speak particularly of the campaign in support of the Advocate. It is the organ of publicity for every Conference interest and its task is to promote the work of every church, great and small. Its bills come due on the first of every month, but more than half of our pastors begin the year by saying, "a little later on," and in the end approximately one-third of them do absolutely nothing for the support of the promotional organ to which they look for help. We have in our files dozens of letters saying, "The campaign is over, but we are going to do our part in the campaign before the year ends." Some of them do, but nine out of ten of them never get around to it. Every charge and church could succeed in its Advocate campaign if it would begin now. That would mean that the program of work in that congregation would

have the support of the information and inspiration from the Advocate pages week by week throughout the year. It would mean success for every district, and it would mean to stabilize the affairs of the paper.

We are asking every Conference treasurer to furnish us monthly reports for publication. We are asking for the news from every church. Tell us what you are doing and we will publish it. We ask for consistent campaign support until victory is achieved in every charge. Begin now and send a list of subscriptions, promote subscriptions as Christmas gifts—it will make your task easy. No interest of Methodism has a fair chance with an uninformed people and success has a poor chance in an October hurdle race. Date your report today and follow through with the details until the last item shall be completed.

TO YOUR TENTS, O ISRAEL

The caption of this editorial was a revolutionary war-cry of the Hebrew race. It was heard once in the reign of David and a second time when his crumbling empire was approaching dismemberment. In the latter instance the historian accepted the disruption as "of the Lord," but the events of four centuries seemed to deny every implication of that pious assertion. In the end, however, the little southern kingdom "became the heir of all the promises, the nurse of the Messianic hope, the mother of the four greater prophets, and the continuer of all the subsequent history after the glory of Israel had been stamped out by Assyria forever."

The one thing to remember is that this was the war-cry of those who were in the act of surrendering their heritage in Hebrew history. It represented pessimism's intolerance of the slow processes of civilization and it started the revolutionary major fraction of Israel on the journey to its complete dissolution. If one measures the movements of God by the changes in his own horizon, pessimism is the most natural thing in the world. Failures and disappointments breed a cynical defiance of the intangible realities of faith and the future.

Today it can scarcely be denied that pessimism is a major note in the life of the whole world. Nations across the world are shouting "To your tents," which means a pessimistic surrender to the inevitable. Books are pouring from our American presses, commercial and religious, which are steeped in a philosophy of despair. We do not recall having seen in recent months many serious books which have not confessed a feeling of hopelessness on the part of its author. Few of them charge the delinquencies of our day to the church, and practically all of them say frankly that Christianity offers a last rampart for the defence of civilization. One of the latest books from our own press says that a large block of European Christianity has surrendered to a defeatist authoritarian theology and that more and more the western church is turning to ritual for the expression of its faith and life. We have no patience with Pollyanna artists who dispense soothing syrup, but neither do we find anything constructive in the wailings of those who flee before the desperate problems which we face. Whether church or state is blamed, it comes to the same thing in the end for it means that the religious leadership of our time is face to face with a dark and seemingly impossible situation. It is not a time for despair, but a time when the Christianity of the world should rise up and declare: "We have nothing but

sin to surrender, and we should realize that every issue and value of civilization is at stake."

KEEP THE SPIRIT FRESH!

The practical problem for us all is, how can we rise to greet the new day, with our bows renewed in our hands? This is no imaginary problem, as millions can testify. The hardest thing of all in these times is to retain the fresh serene spirit, to avoid sinking into the lethargy of cynicism and despair. This danger lay heavily upon us even in days of peace. We had begun to pay a big price for our boasted developments in economics and industry. How many of our neighbours were condemned to the monotonous performance of the same unvarying duties! It was easy enough to speak about the thrill of living, but where was the thrill for slum dwellers, or the thousands on the poverty line, or the workers relegated to the position of mere cogs in a vast machine? Every other man you met was at heart more than a little depressed, and spent what leisure he had in vain efforts after escape. Now, in a sense, this is altered. The most monotonous tasks acquire a certain romance by virtue of the great enterprise to which they are dedicated. Yet the factors which make for depression and heart-weariness are still with us. Tragedy now stalks our streets. I saw the face of a man who had just seen the work of a lifetime blasted into ruin. I stood by the side of a woman whose three sisters were lowered into the same grave . . . all victims of this senseless tyranny from the skies. To talk about keeping fresh and serene amid such happenings is the most refined form of mockery . . . unless we can substantiate our words.

Yet, difficult though it is, freshness of spirit must at all costs be retained. It is not only the preachers who are saying this; the same message comes to us from the daily press. I take off my hat, for example, to the leader-writer who recently gave us a noble column in a London evening journal. "This is the hour of simple virtues," he began. "Learn them well. Courage, faith, honour, love, fortitude, these have been enshrined in the literature of England to help us become great and to keep us great. They stand at our sides now as sentinels guarding the fate of our city and island." This eloquent and moving article contained sentences which I wish I could quote in full. But let these speak: "Courage is ours in the supreme moment of danger"; "Faith sits with us in the longer hours of waiting and tragedy"; "Love has come into her own. So often in days of prosperity it is ostracized and expelled, but in these recent hours it has known resurrection"; "Honour has regained her pinnacle"; "Yet greater than all these in such an hour is fortitude. It never flags. It keeps an even temper. It does its work at all times. It is the steady support of all the other virtues."

Even at a time when space in print is valuable, room must be found for words like these, for they speak to the deepest recesses of our nature. Never to flag: always to keep an even temper: to go on with one's work at all times . . . is not this what we all desire? And my justification for mentioning it here is that on this matter religion has something to say. The leader-writer I have quoted told us **what**: it remains for someone to tell us **how**. We exist as Christian churches just because our message in the first place came from One who can tell the world how courage, faith, honour, love, fortitude, can occupy the throne in human hearts.—Dr. F. Townley Lord, in *The Christian World*.

WHEN YOUR BOY LEAVES HOME

By Rev. William Hamilton Nelson, D. D.

There are hundreds of boys every week leaving Louisiana, Arkansas and Texas, and going to the Naval Training Station in San Diego, California. A few weeks ago I was down there, and was told that there were four thousand boys stationed, and that hundreds were coming weekly, and that most of these were from Louisiana, Arkansas and Texas. I understand that toward the last of October more than seventeen hundred boys a month will be pouring in to this base. Of course the government will have to enlarge its quarters, and they will do that.

It will be interesting to parents, many of them perhaps readers of this paper, to know something of what happens to the boy after he gets to San Diego. In the first place, as far as his health is concerned, he couldn't be in a better place. San Diego has a health record which is enviable, and boys entering the navy put on flesh, establish regular habits, go to bed and get up and eat regularly; and then there is a corps of doctors and dentists to meet every physical need. I say this not as a Californian, but because it is the truth: San Diego is one of the most beautiful spots on the habitable globe, and the Naval Training Base on San Diego Bay is one of the choicest beauty spots in all that beautiful country. Something else that parents might want to know: the boy isn't idle, far from it. He is drilling, taking plenty of exercise, living in the open air, and, above all, he has a chance to get an education, and to learn things which will be of untold benefit to him all his life. The boys here are not simply made into sailors, although, by the way, that is an occupation not to be sneezed at, and a sailor is good for a meal ticket any time. Neither will the boy find it his sole duty to keep the vessel ship-shape, and learn something about defending his country from the deck of a vessel. He can learn something worth thousands of dollars to him in the future: he can learn navigation under the greatest professionals in the world, or he can acquire a first class business education. Truth is, school work becomes a big part of his life, and the instances are many wherein a boy who had no interest in school while he was at home, buckled down when he got into the service of the government, and really went to school for the first time in his life. At home he could throw off on his studies, and get by by the skin of his teeth. But in the navy proficiency in studies means advancement, and the prospect of higher pay; and that is something for a boy to shoot at—and he will.

I am fully aware that in this emergency many a tear is being shed about the boy leaving home. I never have been much of a hand to sing songs to a heavy heart. Truth is, I am a pretty bad singer any way you take me. But I am able to sympathize with parents whose boys are leaving home, and are going into the service of their country, although frankly I think it is something of which to be proud, and with many boys it means a great chance in life. I know what it is from first-hand experience to have a boy leave home, and go into his country's service. Nearly three years ago my second son, Jerry, wanted to go into the U. S. Coast Guard. All his life he had wanted to be a sailor, and I don't blame him for that, for he has the blood of the Vikings in his veins, and he comes by his

love of the sea naturally, for his grandfather was a sailor. I had other hopes for Jerry, but man proposes and the child disposes. We ought to try to quit forcing children to do what we want them to do, even when they haven't the slightest inclination for our choice of occupation. Jerry was in high school, and could get by without much study, and he did just that, for he wasn't interested in study. His reading consisted of the comic section and the sporting page. So when he decided he wanted to go in the guards I not only consented to it, but encouraged it. I went with him when he took his enlistment oath, and then went with him to the boat which took him to the Coast Guard Station. He went to Alaska the first summer, and did his part to patrol the coast, and protect American fisheries. Then he went to Honolulu, and has been there since. He has had some promotions, is a yeoman, has buckled down to real study, and spends a lot of time with a good book in his hands, and, frankly, is on the road to getting an education which he never would have acquired had he been forced to continue attending school. So I know what I am talking about, and it is all out of my heart and from experience.

Mothers and fathers are worried as to what will become of the boy after he leaves home, and especially do they worry about his morals. Now I don't mean to intimate

NOTICE EXTRAORDINARY

We have about fifteen of the newest and best religious books—values from one to three dollars each. We are going to give one of these to the first senders of substantial lists of subscribers to the Advocate. The earliest lists will get the preference and the offer ends with our supply.

ACT NOW!

he will turn into a saint after he enlists. You know Kipling said years ago concerning the English soldier, that single men in barracks didn't grow into plaster of paris saints. They do not. Neither do they grow into plaster of paris saints in frat houses, college dormitories, city boarding houses, and the unfortunate ones who can't get a job don't grow into a plaster of paris saint living in a box car or a hobo jungle. But it is safe to say that the boy going into the navy will have a better chance of growing into a saint or becoming religious than he would under some other circumstances I could name. He is in touch immediately with the chaplain, and the chaplain in the army or navy can touch a boy's life as well as the preacher, and as well as some parents.

Now I know more about the Naval Base at San Diego and the chaplains there where these boys are going than I know about any other base. So I am going to tell you about that. For more than twenty years now, twenty-two to be exact, I have been visiting San Diego annually or semi-annually, and on most visits called on the chaplains at the Naval Base. At the present time the chaplain there is Lieutenant Commander Henry Grady Gatlin, a native of Mississippi, and a member of the Southwest Missouri Conference. Chaplain Gatlin has been in the navy twenty-three years, and I have known him for twenty-two years. Before going in the navy he was a pastor in Louisiana, and in Missouri, and while in that latter state married a fine, beautiful and intelligent Methodist girl. Chaplain Gatlin

did his college work at Millsaps, passed the examination at Washington for navy chaplain, and in twenty-three years of work among some of the brightest men in the country he has established a reputation for scholarship, efficiency, zeal and fidelity. Every Protestant boy at San Diego is brought into immediate touch with the chaplain, and I know that Chaplain Gatlin has a genuine affection for these boys, and wants to help them. He is their guide, philosopher and friend. He directs them in their studies, as to the choice they should make, his office is just above the library, and he directs their reading when they desire it, and he talks to them about their family and their own personal lives. He does much a preacher would like to do: he listens to what the boy has to say, and counsels with him. If they are in trouble they come to him. They get his advice as to the problems of daily life; and I know of few men better qualified to direct them. When a boy goes in the navy he can take out insurance up to ten thousand dollars. This is government insurance, given at a low rate, taken out of a boy's pay, and made over to his parents. As to just how much insurance the boy should take is gone into, and if there is any question about it the parents and the chaplain decide. Far be it from me to suggest that a hardworking man like Chaplain Gatlin should have any more work thrust upon him, for he is busy in his office six days a week, like a business man, and he doesn't stint the hours of service either. And most of this time is devoted to giving interviews to the boys, and looking after their immediate needs. On Sunday he is preaching, and concentrating on their spiritual welfare, and lots of boys who never go to church when at home go to church when they join the navy. It may be interesting to your readers to know that Chaplain Gatlin is a nephew of Rev. H. A. Gatlin, District Superintendent of the Vicksburg family. So you see preaching and Christian service run in the Gatlin blood.

Another chaplain at San Diego is Chaplain Harrell S. Dyer, another good Southerner, a Methodist preacher, and a native of Virginia. Chaplain Dyer's father, Dr. W. M. Dyer, was at one time President of Hollins College in Tennessee, and Martha Washington College, Abingdon, Virginia. Chaplain Dyer was educated at Emory and Henry in Virginia, and Emory University, Atlanta. He has been in the navy over twenty years, and, like Chaplain Gatlin, served in the Orient, and was chaplain of the Asiatic Fleet. Some years ago Chaplain Dyer and Miss Louise Rector, daughter of Rev. and Mrs. G. C. Rector, in charge of the Methodist church at Anaheim, California, were married in San Diego.

This is interesting: Chaplain Dyer's work reveals a phase of work in the navy we don't usually think about. It isn't all military. The chaplain has to look after the financial and physical needs of enlisted men and their families. Chaplain Dyer is the District Chaplain, and also head of Navy Relief, which is a combination of Red Cross and Community Chest, for what these two agencies do for the civilian population, Navy Relief does for navy personnel. This Virginia chaplain has a busy office with several assistants, a visiting nurse, a social worker. It isn't only in the case of sickness and financial distress, but as a guide and a friend to advise the family in any sort of an emergency Chaplain Dyer is called on.

Here is a case in point which will illustrate just one phase of the chaplain's ac-

(Continued on page 13)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

"WALKING WORTHILY"

By the Rev. Harold S. Darby, M. A.

(Eph. 4:1)

One day recently when I had suffered two separate reverses in the inner life—one in thought and one in temper, and both devastating to peace and efficient work—I came face to face deliberately with that great opening to Paul's fourth chapter in Ephesians. The whole letter grows upon us with the passing years, for it is not the kind of Christian writing a novice needs or appreciates; it is for folk in the middle, energetic stretch of their pilgrimage when the physical zest of youth diminishes (for, all too often, mere physical exuberance passes among us for spiritual zeal); it is for those who have some mature understanding of the everyday and the eternal value of religion as life's truest meaning. "Walk worthily of the calling wherewith ye were called," pleads the Apostle, prefacing his plea with that sublimely sorrowful picture of himself in one unforgettable phrase, "I, the prisoner of the Lord."

Here is a word that comes across the gulf of the centuries with special poignancy to us. The life of the saints is, we know, constant in all the changing centuries because God Himself is unchanging and saints are folk who in any age are closest to Him. The fellowship between these true people of God bridges all sorts of normal human distinctions. It is we, lesser people who get disturbed by differences in worship and architecture or colour and language; the saints pass over them into the only sublime land of freedom which is at the vast fringe of God's Throne. Always in the presence of their Father, a common joy knits them together. Many of us know the bond of union which is established in sharing a common distress; that is amply demonstrated in these days. But this other bond of union is not often to be found—and never outside the Church of Jesus Christ.

One Monday morning a sudden rainstorm drove some strange birds to the same roost on a northern golf course—Catholic priests, a doctor, a Methodist minister and an ardent layman. As they huddled in the shelter the layman turned to the priests with expansive good cheer and said, "Well, gentlemen, did you have a good time yesterday at your services? I hope you did: I tell you, we had; our minister was in grand form." The black-coated priests opened their mouths; but they might have been chilled codfish for all the utterance they made. Here was fanatical subjectivism—the wishy-

wishy emotion of a heretic; they did not understand the language. It must have been laughable; yet was it not tragic? I should say the Methodist layman, for all his brushing aside of convention, was at that moment the truer Catholic; for if Augustine or Catherine of Siena could have been there, they would have leapt all barriers. The people of God recognize their own kind.

* * *

There are three main features which mark the lives of all thoroughly healthy Christian souls without any exception whatsoever. First, there is overwhelming love of God as easily the most conspicuous characteristic of inner activity, and therefrom springs devotion to and love of the Church. The third is consequently the ministry of one's own particular life, whatever one's status, income or job—the theme of life actively expressed.

By the love of God I do not mean only that immense care of watchfulness and redemption which He has for men so much as the evoked response which it brings into the life of His children—love for God. The

REMEMBER THE SUPER-ANNUATE

From year to year we have been able to supply the Advocate to superannuates and the widows of preachers who were not able to pay for it themselves. We have on hand two dollars for this purpose and the continuance of this remembrance will depend upon your remembrance of them by Christmas contributions to this fund. Won't you help to keep the Advocate going to these veterans and widows of preachers?

Send gifts to New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

slightest as well as the greatest affairs of my life should bring me nearer to God. When I look out now from my study window, those reddened apples on the trees, a child's toy on the grass, the factory chimney with its smoke, and the church spire with its pointing fingers and the narrow but treasured vista to the distant hills, all these should quicken and inform my life with enthusiasm and ardent pride. Yes, and that when I woke this morning stiff and cold on a bumpy sofa with the grey light creeping under the cellar door and my youngsters chirruping away as though the stone shelf was built for their bed instead of to hold the spacious joints of peace-time. "Thanks be to God!" should have been the first ejaculation as, indeed, it often was with early Christians even in the dungeon. But the staggering reality of religion is that there are people, houseless, wifeless, stricken, whose garments I am not fit to touch; and when all the multitude of men are aware only of their desolation, they are persistent in their praise of God.

Such folk are always lovers of the Church. It is always easier to criticise than to create, to point to the vulgar than to discern the beautiful; and we must ever lift the thorns of life to find God's choicest flowers. I love a beautiful building, sensitive acts of devotion, good hymns and chants and voluntaries—plenty of Bach and none of your

footling little solo-stop warblings—but I know a wayside chapel where an old woman is caretaker, deaconess, society steward, and her life and smile, her expensive self-sacrifice and ardour have all been for that place as the whole Church of her Lord. All my insistence on the other things as necessities is ruled out by this significant fact that here is a lover of God and the Church who tends this bare, poor little place as though she were honoured with Mary's task and this were Christ's Body—as indeed it is. Her duster is a Monica's handkerchief.

We shall not swiftly win thousands to the beauty of this—but if a Methodist is not a passionate defender and lover of Christ's Church, all of the Church and not only his particular niche in it (for that may be only his little sphere of arrogance as trustees' treasurer, or of self-display as captain of the Boys' Brigade), then the less Methodist and Christian is he.

These days will not destroy the Church; they may wreck our buildings and scatter our folk, but the lovers will return and raise triumphant beauty out of the rubble. It is in this process of actual service to the Church in its local, concrete form that we find our ministry—and every member should know within a few years of his admission what is his line of ministry. I remember a wonderful home missionary; in his spare time he was a shipowner and business man. The directories got it all wrong in putting his shipowning first. I knew a grocer who patted butter unto the Lord. For weeks after he died nameless children brought bunches of wild flowers to his grave and poor women waited in vain for his visits and strong men felt weak without his counsel. I knew an alderman who would read the Psalms aloud in his drawing-room on Sunday nights and shepherd us all into the green pastures of his prayer-life. Such men have lives that are the answer to the Apostle's pleading; they justify our Saviour's faith that His works should never die.—Methodist Recorder (London).

ANNUAL MINISTER'S WEEK—EMORY UNIVERSITY

Minister's Week will be observed at the Candler School of Theology, Emory University, January 20 through 24. Principal speakers will be Bishop Paul B. Kern, of Nashville, Tenn., and Dr. Edwin Lewis, professor of theology at Drew Theological Seminary, Madison, N. J.

Object of the week is to serve ministers in the field by providing intellectual and spiritual stimulus during a week of concentrated study and fellowship. Disciplined thinking and corporate worship form the program. Short courses for ministers will be presented by faculty members of the School of Theology, and daily forums on pertinent topics will be held.

Bishop Kern will deliver the Quillian Lectureship, which began in 1897, at Emory College, Oxford, Ga. The Rev. W. F. Quillian gave an endowment as the nucleus for a lectureship "within the range of apologetical, doctrinal, exegetical, pastoral, or historical theology." Bishop C. B. Galloway gave the first lecture in March, 1898.

The enemies of society are not those who promote the processes of freedom, but those who try to block them. The danger to any civilization, or any living thing whatever, does not lie in progress, but in stagnation; not in growth, but in dry rot; not in change, but in the lack of change. The peril is that under pressure of entrenched and satisfied majorities we shall stone the prophets once too often.—Clifford.

CONFERENCE NEWS AND PERSONALS

Rev. L. P. Moreland and family are now located at Simsboro, La., and report that they have been graciously received by the congregation.

Rev. A. D. George reports a very pleasant reception at Plaquemine, and says that everything looks good and that they are happy in their new home.

Rev. J. T. Harris was assigned to Canal Street church, New Orleans, by the Conference at Baton Rouge, and was on hand for the Sunday services last week.

Rev. J. E. Roberts, writing from Booneville, his new charge, says that everything is moving along nicely and that they are hoping and praying for a great year among a fine people.

Rev. Andrew J. Boyles and family arrived at their new home in Magee, Miss., and found "a wonderful meal and the best coffee, all piping hot," waiting for them. This is what we call a good beginning.

Mrs. H. C. Walsworth, of Jonesboro, La., is 86 years old and has to use a rolling chair, but writes that she enjoys reading the Advocate and wishes to renew her subscription for another year.

The church at Lake Cormorant has received the new pastor, Rev. Walter M. Campbell, most cordially. Bro. Campbell feels that they are a splendid people and is looking forward to a happy and fruitful year with them.

Rev. Milam Reeves, pastor at Taylorsville, Miss., was in the city last week attending the Moral Re-Armament meeting. We acknowledge with thanks the card of admission which he so kindly sent us.

Rev. R. C. Mayo, who is stationed at Woodland, Miss., this year, is already beginning to dream of a year with a report, "A good year, Bishop." Bro. Mayo says that they have been well received and he has made an excellent beginning by asking for a mailing list of subscribers at Woodland.

Bro. J. M. Jones, of Marks, Miss., is one of our most loyal readers. In renewing his subscription recently he said: "I am a subscriber to several periodicals, but would drop them all before I'd give up the Advocate." We appreciate his complimentary words concerning the editor.

Rev. M. N. Hamill has moved to his new work on the Iuka circuit. He has eight churches, and while he has not been able to visit all of them, yet he feels that the ones he has visited are interested in their church and in the work of the kingdom, and that they will have a great year together.

Bishop A. Frank Smith and Dr. John R. Mott were the principal speakers at the annual banquet of the Philadelphia Methodist Social Union, on Tuesday, Nov. 26, in the Bellevue Stratford Hotel. The banquet was a feature of the first annual meeting of the Board of Missions and Church Extension of the Methodist Church.

Mr. Stepen S. Thomas, Missionary Secretary of the Louisiana Conference during the Centenary period, and now living at Lebanon, Ohio, remembers us with a message of good wishes and the assurance that the Advocate is still enjoyed in his home. We appreciate Bro. Thomas' message and hope

that the Advocate may continue to be a source of pleasure and profit to him.

Rev. H. L. Beasley, who was sent to the Red Banks charge at the recent session of the North Mississippi Conference, writes that they have been very graciously received and have already been "showered" in a bountiful way. Bro. Beasley is already making plans for a full year's work which he says will include his best for the cause of the Advocate.

ENGAGEMENT ANNOUNCED

Rev. and Mrs. L. P. Moreland, of Simsboro, La., announce the engagement and approaching marriage of their daughter, Betty-Jo, to Walter James Stevenson, of Lake Charles, La.

The wedding will be solemnized Sunday, Jan. 5, at the First Methodist Church in Lake Charles.

JENNINGS METHODISM ADOPTS UNIFIED BUDGET

At a recent meeting the Board of Stewards of the Jennings Methodist church

HONOR TO WHOM HONOR

Mrs. W. E. Moreland, Powhatan, La., leads off in the 1941 Advocate campaign with a list of 7 subscriptions. She never fails us, her loyalty to the Advocate needs no cultivation, and her interest in its circulation recognizes no special season.

adopted a unified budget. All financial needs of the church, including Church School and Benevolences, are being covered with pledges. The minister's salary was set at a minimum of \$1,800. It is expected that when the pledges are all in, an even greater raise in pastor's salary will be possible.

A most enthusiastic welcome was given to Rev. W. R. Wendt upon his return to Jennings for his seventh year. The city as well as the entire membership of the church concur in this welcome.

The Board of Stewards are also launching an intensive visitation evangelism campaign, with a goal of one hundred new members for the year. An interesting men's program, presented by Rev. Mr. Wendt, was adopted. The parsonage is being completely renovated.

MRS. E. K. TUTHILL,
Church Reporter.

PARADISE FOUND

Friday, Nov. 8, at 10 o'clock, morning session of the North Mississippi Conference, at Columbus, Miss., I asked to be superannuated in a short speech, my speech being so optimistic it brought applause and laughter. Many told me that it was a very happy superannuation, or retirement from active work. I have been in active service for fifty years.

Monday morning, Nov. 11, my wife and I left our little parsonage home in Kossuth, Miss., moving to our newly built home, at 112 Pontotoc St., Louisville, Miss., which I have named PARADISE FOUND. In this new home we have every convenience, all we do is to press a button for gas, lights and so forth; the home is well arranged, two bedrooms with bath between the rooms, and on the other side is the living room, dining room and kitchen.

The front and back porches are screened, the foundation was first laid with concrete, then brick on that, the back is one foot from the ground, the front is four feet from the ground, the floors are oak.

We have a concrete walk around the west side, leaving three feet from the wall for roses and other flowers; have two squares in the front reaching the pavement for winter grass and shrubs; have two large oak trees on either side of lot.

Our home is very nicely furnished, everything is convenient; the morning paper and the milk is brought to the front porch, the postman brings the mail.

Wife and I are very happy in our new modern home, one of wife's sons boards with us, and is a great help to us. We are two blocks from the post office and one block from the high school building. We are half way between wife's two son's homes; our block is paved all the way around. The population of our little city is four thousand.

Before eating the first meal in our new home, we dedicated it to God, our Heavenly Father. We had Thanksgiving dinner the 21st, thanking Him for the many blessings that we have received over the years. You can call us by phone if you wish to do so, 258-J.

Come to see us when you can.

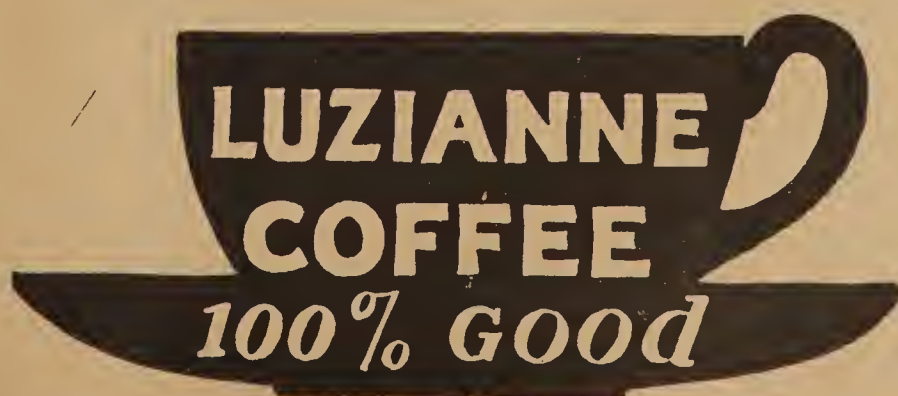
REV. E. P. CRADDOCK.

November 23, 1940.

"Pa, what does it mean here by diplomatic phraseology?"

"My son, if you tell a girl that time stands still while you gaze into her eyes, that's diplomacy, but if you tell her that her face would stop a clock, you're in for it."

—Montreal Star.



A CORRECTION

A note from Dr. W. A. Tyson, Tupelo, Miss., calls our attention to our failure to say that the cut which appeared on these pages in the Advocate of Nov. 28, was an architect's drawing and not the Tupelo church as it is. We regret that we failed to make that statement. Dr. Tyson requested it, but on account of being ill we were not at the office when that part of the paper was made up, hence the oversight.

We insist upon publishing all sketches as soon as possible to avoid some experiences which we have had and to prevent embarrassment from a congestion of material. The fault is entirely ours and we apologize to Dr. Tyson and our good friends in Tupelo.

EDITOR.

SUPPLY WANTED

Rev. J. Henry Bowdon, district superintendent, desires a good supply for Pearl River charge. Any one interested should write him at 1003 Government St., Baton Rouge, La.

J. HENRY BOWDON CONVALESCENT

The experience I had at Conference has not slowed me up a great deal. I will soon be able to be at my job again. However, the doctor tells me that I must go slow for a month or more which I plan to do. I will have someone to drive for me for three months. From all reports we had a great Conference and I was sorry to have to miss it.

NOTE—The District Stewards meeting scheduled for Hammond on December 10, has been postponed to December 17, on the order of the doctor.

J. HENRY BOWDON.

ABERDEEN PASTOR'S ASSOCIATION

The pastors of the Aberdeen District met at First Methodist church, Tupelo, Tuesday, November 26, 11 a. m., to elect new officers for the year, Dr. W. A. Tyson, retiring chairman, presiding. G. R. Meaders, A. Y. Brown, W. C. McCay nominated for president, with G. R. Meaders being elected. The Chair was turned over to Bro. Meaders. A. Y. Brown and G. R. Williams nominated for vice-president, with G. R. Williams being elected. W. V. Stokes and J. L. Nabors, Jr., nominated for secretary-treasurer, with J. L. Nabors, Jr., being elected. The Program Committee was composed of W. A. Tyson, W. C. McCay and G. A. Baker. The new men of the district were presented. The conference voted to meet at Pontotoc on Tuesday, after the first Sunday in January.

J. L. NABORS, JR., Secretary.

MISSION BOARD PLANS HUTS, CANTEENS AND RELIGIOUS SERVICES FOR ARMY CAMPS

A commission on military camps to organize religious ministrations to service men of the nation during the "defense emergency" was established Friday by the Methodist Church.

The Board of Missions and Church Extension, in its first annual meeting since consolidation of three branches of the Church, announced the commission will supervise establishment of shelter huts and "dry" canteens, and strengthen churches near the

camps with financial aid and enlarged staffs.

The commission was instructed to arrange for a cash offering in all Methodist churches to raise \$250,000 to effect the plan when government permission is obtained.

A pledge of "increased efforts for civilian relief" in China was conveyed to Madam and Generalissimo Chiang-Kai-Shek, at Chungking, China.

"It is our earnest prayer that democratic China be free and at peace," the Board cabled the Chinese leaders.

The Board also adopted a \$7,281,465 budget for foreign and home missions, Church Extension, Woman's Christian Service and education and cultivation.

GRENADA METHODIST CHURCH HISTORICAL SKETCH

The Methodist church was organized in Grenada about 1836. Rev. John P. Lucas was one of the early Methodist preachers. The



REV. T. B. THROWER, Pastor

first church was a large, one-story frame building on Line Street.

The First Annual Conference held in North Mississippi was held in Grenada in 1838. Bishop Morris presided. Sixty people professed religion and joined the churches.

The present church building was begun in 1853, and completed in 1855. The block on which the church, educational building and parsonage now stand was donated to the Methodist Church by Mr. James Sims, in 1852, as his contribution to the new building. The bell, still in use, was brought by Mr. Levin Lake and his brother, William, from Cincinnati to Greenwood by boat and from Greenwood to Grenada by ox-wagon. The trustees of the church at the time of building were: James Sims, William Lake, G. W. Lake, John A. Wilkins, Levin Lake, E. F. Moody, A. S. Brown, John P. Mitchell and E. F. Gibbs. At this time there were about 200 members of the church.

Some of the pastors who served the Grenada church prior to the Civil War were: Walsh, Brooks, Davis, Moore, Seat, Payne, Markham and Ebbert. Rev. Amos Kendall was pastor from 1861 to 1865, Rev. W. T. Holdman was presiding elder. Rev. Isaac Ebbert, who had been pastor, taught in Bascom Academy during the same period. Rev. R. H. Mahon was stationed at Grenada in 1865.

Rev. J. J. Wheat and Dr. T. W. Dye were pastors during the 1870's. Rev. Gilderoy Porter was pastor during the early 80's.

In 1885, Walter M. Campbell, now an honored member of the North Mississippi Conference, professed religion and joined the Grenada church.

Since 1884 the pastors of the Grenada Methodist church have been as follows: Rev. T. Y. Ramsey, 1884-85; Rev. T. J. Newell, 1886; Dr. W. T. J. Sullivan, 1887; Rev. J. E. Thomas, 1888-91; Rev. J. J. Wheat, 1892; Rev. T. B. Malone, 1893-94; Rev. T. W. Lewis, 1895-98; Dr. T. W. Dye, 1899; Rev. T. Y. Ramsey, 1900-01; Rev. J. M. Wyatt, 1902; Rev. J. R. Countiss, 1902; Rev. Theo. Copeland, 1903; Rev. Ben P. Jacob, 1904-06; Rev. J. E. Cunningham, 1907; Rev. W. W. Mitchell, 1908-11; Rev. J. A. Hall, 1912-15; Rev. R. A. Tucker, 1916-19; Rev. W. W. Woodard, 1920-22; Rev. Melville Johnson, 1923-26; Rev. J. H. Holder, 1927-30; Rev. L. M. Lipscomb, 1931-32; Rev. J. H. Felts, 1933-36; Rev. C. A. Parks, 1937-39; Rev. T. B. Thrower, since March, 1939.

In 1890, during the pastorate of Rev. J. E. Thomas, the church was remodeled. In 1912, during the pastorate of Rev. W. W. Mitchell, the basement was remodeled, several Sunday school rooms were added, and the pipe organ installed.

The present parsonage was built in 1914, during the pastorate of Rev. J. A. Hall.

In 1929, during the pastorate of Rev. J. H. Holder, the educational building, one of the most modern and complete in the state, was erected as the first unit of a new church. The church is in the midst of an effort at this time to retire the balance of the debt on this building, and when this is done the Grenada church will begin to look toward the building of the new auditorium.

The Woman's Society of Christian Service has 110 members on roll. Mrs. Roy A. Grisham is President; Mrs. Sam Stanley,

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

Jr., Vice-President; Mrs. C. C. Richardson, Recording Secretary; and Mrs. T. H. King, Corresponding Secretary. Mrs. A. W. Stokes is one of the Conference officers, Superintendent of Supplies.

Misses Katherine Stevens, Josephine Stevens, Daisy Dye and Bessie Phelan Sharp volunteered for missionary work from the Grenada church.

The present trustees are: H. K. Barwick, Sr., S. C. Mims, Sr., B. J. Anderson, James Cuff, T. E. Heath, T. H. Meek, W. M. Mitchell, R. W. Sharp and E. A. Penn.

The present stewards are: R. M. Smith, Chairman; R. W. Burt, Vice-Chairman; E. E. Penn, Secretary-Treasurer; B. J. Anderson, Dr. C. K. Bailey, Jewell Baston, J. G. Bingham, Dr. R. A. Clanton, James Cuff, T. E. Heath, H. L. Honeycutt, H. D. Horn, W. E. Jackson, Arthur Jarvis, John McEachin, E. A. McElwraith, Joe Moss, John Murray, R. W. Sharp, Ed. Underwood and H. C. Wilson.

H. H. Heath is General Superintendent, and W. R. Burt is General Secretary of the Church School.

Fifty-nine have been added to the church this year, bringing present membership report to 707. Benjamin F. Ward has been licensed to preach this fall and plans to take his ministerial training at Candler School of Theology, Emory University.

"O God, search me, and try my heart;
Try me and know my thoughts
And see if there be any evil way in me
And lead me in the way of life everlasting."

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THE CHURCH PEW

WHAT ARE THE ACTIVITIES OF THE CHARGE LAY LEADER?

By Lester S. Ivins
Conference Lay Leader of the Ohio Conference

The new program for Lay Activities in the Methodist Church has been well organized. Our next problem seems to be to get this great organization to work in all our Methodist churches.

The activities of the Conference Lay Leader, the District Lay Leader, and the Associate District Lay Leader have become more or less standardized, especially in what was formerly the southern branch of our Methodist Church, but we find the activities of the Charge Lay Leaders have been quite different in different parts of the country.

There was much discussion at Kansas City in 1939, and still more at Atlantic City in 1940, concerning the activities that could be carried on successfully by the Charge Lay Leader. We have received a number of letters from ministers and lay leaders in our own conference as well as requests from other conferences for information about the duties of the Charge Lay Leader.

When such problems arise in the general field of education we usually begin an investigation, or conduct a survey to find what plans have been followed to solve a particular problem by making a national survey. We find the same procedure helpful in church work. It occurred to me, therefore, that to answer our inquiries in a satisfactory manner we would follow our usual custom of making a national investigation that would help to determine what are the "Successful Activities Carried on by Charge Lay Leaders" in the Methodist Church throughout the country.

We prepared a questionnaire and sent this inquiry sheet to different sections of the country and we are prepared to give our inquiring friends the information received concerning the Successful Activities Carried on by the Charge Lay Leaders. We feel that this group of successful activities which we are listing below will be sufficiently flexible to be helpful in most parts of the country. A very large number of activities were mentioned but we are listing only those activities which were reported the greatest number of times.

The Successful Activities of Charge Lay Leaders

1. To cooperate with the ministers in carrying out the program adopted for the year by the official board.
2. To secure a representative attendance of church officials at all District and Conference meetings.
3. To promote the observance of a special Laymen's Day in the charge and at the Annual Conference.
4. To distribute literature among the laymen of the church which has been issued by the General Board of Lay Activities, the Area Office, and the Conference Board of Lay Activities.
5. To promote a plan which will result in more generous giving to benevolence as well as for ministerial support.
6. To cooperate with the District Lay Leader and the Associate District Lay Leaders, the District superintendent, and other district church officials to the end that the

district program of the church may be successful.

7. To give special attention to the Lay Activities objectives as recommended at the Jurisdictional Conference.

8. To promote a study course for laymen that will make them more familiar with the work of Lay Activities throughout the denomination.

9. To assist the District Board of Lay Activities in holding each year a District Rally in which all ministers and all laymen are invited and urged to attend.

10. To promote the circulation of the Christian Advocate among all church members of the charge.

11. To give special attention to the promotion of sound church finances, and a larger giving to World Service in the church.

12. To map out a reading course for the laymen of the church.

13. To bring to the attention of the laymen of the church the special objectives for the year as determined by the Area Office of the particular area in which you live.

We have no doubt there are many other successful activities carried on by Charge Lay Leaders throughout the country, but as already mentioned this gives a list of those most frequently reported to the writer in answer to his inquiries on the subject.

We are sure all these persons who serve as Charge Lay Leaders will be very helpful individuals in our great church.

—Michigan Christian Advocate.

WELL MEANT BUT IMPOSSIBLE

We have received from the organization known as Embassies of Reconciliation a copy of a statement and appeal with regard to the sending of food to the small countries under the German yoke. It has been drawn up by Belgian, Dutch, Norwegian and Polish relief fund agencies in the United States: and it puts before the American people the case for urging Britain to let through the blockade, under international control, food supplies to be paid for by the small nations themselves. The scheme is well meant but impossible of realization. Even supposing that the Nazi Government would play fair—and it has never played fair yet—what nations would be represented on the international commission? Neutrals? Where are the neutrals? There is no such thing as a free neutral nation in Europe, except Russia; the small nations still nominally free are waiting nervously to see where the next aggression is to take place. And as for America herself, it is simply absurd to call her a neutral in the sense of being an acceptable middleman between Britain and Germany. She is hated by Germany, and at any moment may be a neutral no longer.

—The Christian World.

AN APPEAL FOR REFUGEES

Dear Editor: A tragic message just received by the American office of the World Council of Churches (in process of formation) from Switzerland, makes dreadfully clear the effects of the most recent German action with regard to refugees. This cable, which follows, comes direct from Christian leaders of prominence in Europe.

"WORLD COUNCIL, NEW YORK.

"DESPERATE MISERY NONARYN REF-

UGEES FROM BELGIUM, BADEN, PALATINATE, ETC. DEPORTED TO CAMP DE GURS, PYRENEES. IMPERIOUSLY CALLS OUR COMMON HELP STOP FINANCIAL HELP MEANS GREAT RELIEF STOP OUR EFFORTS INSUFFICIENT STOP PLEASE APPEAL STRONGLY TO CHURCHES AND CHRISTIANS FOR IMMEDIATE SUPPORT.

"PROFESSOR KARL BARTH, Basle, PROFESSOR EMIL BRUNNER, Zurich, DR. ALHONS KOECHLIN, Basle."

I can do no less than send this to you with the plea that you publish it, in the hope of stimulating the Christian public to action. Gifts for this purpose should be sent to the Committee on Foreign Relief Appeals, 297 Fourth Avenue, New York City, designated for European refugee relief.

Yours faithfully,

HENRY SMITH LEIPER,
Associate Secretary.

"GOD IS RULER YET"

God was ruling and managing His growing world long ages before we came into it, and it is certain that He will continue to rule and govern it long after we have left it. When we look back with imperfect vision and realize the steps that man has ascended, and all the wonders of achievement and attainment that frail humanity has accomplished, we stand amazed, and we gladly trust the guidance that has brought the race thus far toward its goal. For who are we, whose life is but a breath. To doubt or question the wisdom or the goodness of the Great Architect of the Universe.

I have learned a lesson or two from the weaver. During the long slow process neither the weaver nor the observer sees the complete pattern. What is seen is to the uninitiated only a confused mass with tag ends and broken and mended threads. But the whole pattern is in the weaver's mind, and it is gradually taking shape, thanks to the wisdom and skill of the patient worker. Well might the Great Weaver say to us who wonder and often doubt, as the Master said to the bewildered Peter, "What I do thou knowest not now; but thou shalt know hereafter."

"A river seldom flows straight from source to mouth; yet after devious windings and delaying pauses in pools and shallows, it does at last arrive. The world seems to be progressing in much the same way.

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world!
O let me ne'er forget
That tho' the wrong seems e'er so strong
God is the ruler yet."

—Robert Scott Calder, in the
Army and Navy Chaplain.

LOOK UP

In one of the galleries of the Old World is a painting of a woman weeping; her head is bowed with sorrow, and just above her head are three angels, and you feel like saying, "Oh, do look up!" She would have seen the angels then. So I say to you, in the painful discipline of your lives: Look up! Not only are there angels overhead, but a loving Father, a kind sympathizing Savior.

—Mrs. Margaret Bottome.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following is a continuation of an article which appeared in this column last week. It pertains to the work of the Department of Christian Social Relations and Local Church Activities:

May we suggest that the Committee on Christian Social Relations and Local Church Activities cooperate with the Chairman of Spiritual Life in promoting Bible Study groups. The book that has been recommended for immediate use is "Jesus and Social Redemption," by John W. Shackford, price, 25 cents. Order from Literature Headquarters, 712 Church St., Nashville, Tenn. This little book is basic in its interpretation of the purpose of the Department of Christian Social Relations and Local Church Activities—namely, to interpret Jesus' teachings in human relationships.

Some suggestions for immediate work:

1. The Area of International Relations and World Peace.

The present world conditions make this topic one of major concern. The following types of activities are suggested for the use of the local committee in this area.

(a) Work with the pastor in setting up a church-wide Peace Committee for planning study groups, forums, discussions, peace programs, sermons, Armistice Day Peace Programs, Christmas Peace Plays, etc.

(b) Keep the local church group informed about legislation and national affairs, attempting to mold a public opinion that will keep America from becoming nationalistic and military-minded. The church bulletin board, local newspapers, church bulletins, etc., are valuable publicity agencies.

(c) Seek to discover conscientious objectors to participation in war, and uphold the right of these individuals in accord with the action of our General Conference on this matter.

(d) Urge your pastor to read the Social Creed of The Methodist Church, as found in the Discipline of 1940, to his congregation, and from time to time to use certain sections of this creed as texts for sermons!

2. The Area of Minority Groups and Interracial Cooperation.

The present unrest and turmoil in the world affects the minority groups within the United States. The Church has a grave responsibility. The following may be suggestive for immediate action.

(a) The local committee should acquaint itself with minority groups in their community, attempting to discover their major problems and needs, and plan with the minority the best type of social action. The minority groups will vary in sections of the nation, but Negroes, Jews, Orientals, Latins, American Indians, etc., are the most prevalent groups.

(b) Study programs relating to the minorities in their midst, should be planned by the committee for church groups. Such a study program might relate to educational opportunities, economic need, citizenship responsibility, political status or religious and home life of the group. Ample materials are available.

(c) Representatives from minority groups may be asked to serve as associate members of the local committee while plans and

studies in this area are promoted.

(d) Health and hospital needs of minorities may be studied.

(e) Housing, schools and employment opportunity for minorities may be a major need for your committee to be concerned about and to investigate.

3. The Local Church and Community Cooperation.

This field covers a multitude of varied activities that have been common to local church women in every section of the country. The following activities are suggestive of what may be done in this line of work:

(a) Cooperate with the pastor in developing wider avenues of fellowship and service for the entire Church.

(b) Share the responsibility of the whole Church in meeting local church or parsonage needs, and promote such other lines of work as the members of the society may agree upon. The funds for financing such programs may be raised and expended in line with the total budget of the society.

(c) Seek to co-ordinate the Church's welfare program with local agencies established for the purpose of administering aid to needy groups.

(d) Aid the pastor in friendly visiting.

(e) Assume the responsibility for church fellowship suppers and luncheons.

(f) Render volunteer service in supervising church recreation rooms and groups.

(g) Seek to enlist and train church women for volunteer work in community agencies. Special institutes for leaders may be promoted independently or in cooperation with local agencies. Suggestions for same will be made available by the Department at Division Headquarters as early as possible.

(h) Seek to become informed about the program and needs of the local agencies that church groups should be concerned about. Lend every possible support. Such local agencies may be the Juvenile Court, Public Welfare Agencies, Red Cross, Y. W. C. A., Y. M. C. A., Boy Scouts, Girl Scouts, Settlements, Community Centers, Recreation Associations, Conference Institutions, etc.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Society Chairmen of Spiritual Life will please note the change of the address of the conference chairman: Mrs. E. E. McKeithen, Utica, Miss. Mrs. McKeithen's address was formerly Meadville, Miss.

* * *

The Betty Hughes Zone, of the Meridian District, held its fourth quarter's meeting with the Society of Christian Service, of the Wesley church, in Meridian, Mrs. J. C. Porter presiding. Eight of the thirteen societies were represented, and the program as outlined by the conference corresponding secretary was followed. Among the speakers on the program was Mrs. H. E. Hamrick, newly elected Conference Secretary of Literature and Publications, also Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds.

Mr. Fred McDonald, Superintendent of the Methodist Home, in Jackson, spoke of the work of our institution for children. He stated that the Home is happy over the gift

of \$50,000 from the Montgomery estate, however this money will not be available until the estate is settled. The boys' building is needing a new roof and the \$13,000.00 for rebuilding the Home has not been paid. We are asked to rush in all of our Octagon coupons, since there is a double value on them until December 31st—they must be sent to the company before January 1st. Last year \$1,850 came to the Home from this source.

* * *

The charter meeting of the Woman's Society of Christian Service, of the South-eastern Jurisdiction, will be held in Richmond, Virginia, on December 5th and 6th. The meeting will begin at 10 o'clock on Thursday morning, and an hour of worship and meditation will be followed by a period of study of the constitution and by-laws. At 1:30, Bishop W. W. Peele will formally convene the conference and preside while the election of officers proceeds.

Thursday evening there will be a Fellowship Dinner at the Jefferson Hotel, and the program will be featured by an address by our president of the Woman's Division, Mrs. J. D. Bragg.

Friday's session will continue the business of the organization.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

It makes me proud to relate that the Crenshaw-Sledge Missionary Society met together for the third consecutive year for their Mission Study Class. Well planned programs were capably presented, two by Crenshaw and two by Sledge. Mrs. W. P. Bailey is the secretary of Missionary Education. Each time appropriate music, maps and colors were carried out. The last day culminated in an all-day retreat held in Crenshaw, with both societies participating. Lunch was served at the parsonage, which was decorated in lovely flowers. In the afternoon the regular monthly missionary program was given by lecture and map by Mrs. W. S. Taylor and Mrs. B. W. Wadlington. Quiet music and poems made a lovely climax to a spirited feast.

A close bond of friendship has been formed between these two societies which are witnesses for Christ at home and abroad.

A box was sent to a migrant center from each society.

MRS. DAMON PAGE.

Sledge, Miss.

* * *

The Week of Prayer for Sledge Society of Christian Service met in the beautiful home of Mrs. W. S. Taylor, with twelve present. Mrs. Wadlington was the leader. The whole prepared program was given, using the hymns and litanies in the worship and meditation. Mrs. Damon Page gave "Scarritt Built for the Future," and Mrs. Bailey gave "Scarritt's New Day."

Quiet music and prayer ended the morning retreat.

The luncheon hour was observed quietly. Each person carried a prepared dish. The Sledge teachers were luncheon guests.

The afternoon meeting opened with quiet music. Mrs. Taylor was in charge. A short business session was held so that the program committee might give its report for 1941. The hymn, "Jesus Calls Us," was sung. Silent meditation and spoken prayer for new life, messengers for Christ, our workers and ourselves were offered.

The theme was "Investing Our Heritage

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 8, 1940

By Rev. W. C. Newman

A GOOD NEIGHBOR

Lesson Text: Luke 10:25-37

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. —Luke 10:27.

"Uncle John" Trice, an aged, kindly man of our little town, passed quietly and suddenly away this morning. We had grown accustomed to seeing him walking about our streets with the use of a cane, his familiar figure slightly stooped, his face alight with that friendly curiosity of old people, who, having no work or business of their own, maintain their eager zeal for living by a wholesome interest in all that happens around them. He had a cheerful word for everyone, especially the children, who seemed to sense with that unerring instinct of childhood that he was a friend to be fully trusted.

I have often thought that such people are undramatic Good Samaritans. They will never have the opportunity to rescue some unfortunate victim of robbers, but they can, and do, offer encouragement and affection to people who are daily beset by "the cares of this world." Not many of us can live in constant excitement and adventure with daily chances to be heroes. But every one of us can do this less spectacular but tremendously valuable thing of being a Good Neighbor even if we live uneventfully in a very small town.

Things That Move Us

Who has not watched the unrestrained enthusiasm of the people who fill our football stadiums each Saturday at this time of year, many growing almost delirious with excitement? What preacher has not looked upon those thousands of people with envy, longing to see them all in church? Some have even tried to explain why people prefer going to a ball game or a picture show to going to church by reflecting upon the church and its services. But the fault is not that of the church, at least not altogether. The trouble lies in the fact that people are attracted too often by things that are trivial, too seldom by things that matter.

I have no doubt the priest and the Levite were good men, perhaps on some good mission. But they, like so many of us, seem to have been so absorbed in the lesser good as to be indifferent to the more important good. But the Samaritan was moved with compassion. And that, says Jesus, is the mark of a Christian and a good neighbor.

Sentiment In Action

As a story this Parable of the Good Samaritan is unexcelled. For its sustained interest, its unexpected climax, its dramatic quality, and its sheer beauty it deserves and has been accorded an immortal place in literature. But beautiful as it is, it is not easy to accept as a principle of living. Every one of us quite heartily endorses its sentiment, but few of us ever give hands and feet to that sentiment. We pity the

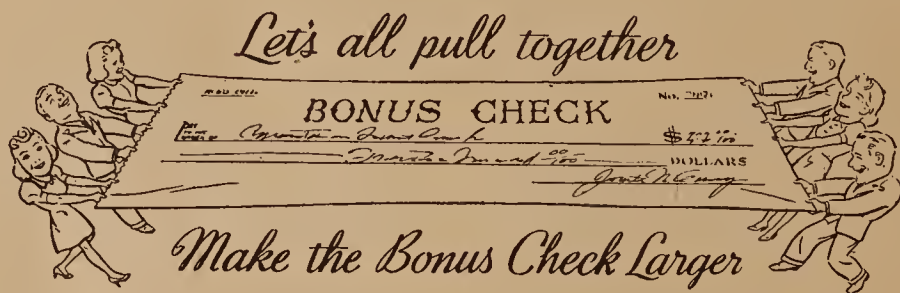
poor heathen, but do nothing real for their rescue from ignorance, superstition and sin. We show much sympathy for our lovely friends when they have sorrow, but find no practical way to help the unattractive, the "lower classes," the sinner, and the outcast. But no matter how eloquently the Samaritan had spoken his regrets to the wounded man, he would never have become the Good Samaritan had he not found a practical way to minister to that man's need.

Preaching Christ is not enough; orthodox theology is not enough; deep church loyalty is not enough; beautiful sentimentality is not enough. All of these things must go to work in order to constitute what Jesus meant by a Good Neighbor.

Widening Our Horizons

Whenever you feel the particular need to stretch your soul to greater proportions it is well to read the Parable of the Good Samaritan. It is the story of how Christian mercy over-reached barriers of great heights that usually separate men from one another. Physical danger, racial prejudice, religious differences, and natural resentment for wrongs stood between the Samaritan and the wounded Jew. Any ordinary man would have felt perfectly justified in saying that it was good enough for his enemy to meet such a fate, and in not risking his life and spending his money to save such a fellow.

But the Samaritan was not an ordinary (Continued on page 13)



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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

UNMASKED

As a boy I heard war praised on many sides, its glories sung, its grinning death head garlanded with the fairest of flowers. As late as 1904 a successful candidate for the presidency was nominated in a speech in which war was glorified in graphic, eloquent passages.

Not a decade ago a gracious, charming woman came to the rector of a fashionable New York church, following a sermon in praise of peace, and said, "Do you really think war is such a dreadful thing after all? Isn't an occasional blood-letting Nature's way of getting relief from this dreadful overcrowding? Just look at that mass of human rubbish parading in the streets; it has to be kept down in some way, or the rest of us will be smothered."

The most charitable thing that one can say of this is that the speaker knew not what she said. Actually, war does not exterminate human "rubbish," if even the poorest specimens of humanity deserve so harsh a term. War strikes down the physically fit, the mentally alert, and the morally daring. It slays the finest of our young men, potential fathers, poets, artists, statesmen, business leaders.

It was a Greek poet two thousand years ago or more who said that in the way of Nature sons bury their fathers; but in war, fathers bury their sons. One could wish that this solemn sentiment, and so terribly true, might be graven on monuments and shrines of war.

The thought of God as expressed in Jesus is that "nothing should be lost"; that a single human being is precious in his sight; that not even "a sparrow falls to the ground without His knowledge."

What a short distance we have come along the road that Jesus pointed out and over which He goes before! In the light of His teaching and His example, what heathen we are and how pagan our practices!

(c) 1940 by Religious News Service.

Mrs. Newlywed—Guess what I've cooked for your dinner?

Mr. Newlywed—I'll try. Let me see it.
—Indianapolis News.



Mr. Jones

BEING LIKED

By Rev. Vivian T. Pomeroy, D. D.

Venetia and Ann are nine and eleven, and until the war they lived in London.

One day a letter came to their father from America, inviting the children to come and stay until the war was over. The children said: "Oh no! We'd much rather stay with you." But Mother explained how much more she and Daddy could do for England if they knew the children were safe in good kind America. "We shall hate to let you go," she said, "but we must all be awfully brave and know we're doing it for England."

So the children said "Righto!" which is English for O. K.

Now the friend who had written was a Justice of the Supreme Court of the United States. Justices are very important persons indeed, and the children were a little scared when their mother explained to them, and especially when she showed them a magazine picture of all the Justices in their black robes.

"They look frightfully fierce," Venetia said.

Ann asked: "Are they like that all the time, Mummy?"

"Oh no," said Mother. "Even Judges have their off-times."

"Like Uncle James?" asked Ann.

Mother laughed and said: "Yes, like Uncle James."

Uncle James is a Bishop.

Venetia peered at all the Justices, and then she said: "Which one is ours?"

"Which one would you choose?" asked Mother.

Venetia put her finger out. "This one," she said, "because he looks kind."

"Why!" cried Mother. "That's magic. That's the very one who has written. It's to him you are going."

Then Venetia, who worries and always thinks of the worst things, said: "I like him, but, oh! Mummy, suppose he doesn't like me."

Mother said: "Why darling, that isn't important at all. The most important thing is not being liked, but liking."

"But it's simply appalling—not being liked," said Venetia.

"And it's simply appalling—waiting to be liked," said Mother. "It's much better to forget everything except how very many people and things there are to be liked."

Daddy, who had been reading, looked up. "Come here, monkeys," he said; and they went and climbed on his chair.

"When I was in America," Daddy said, "I learned lots of lovely things and quite a new language, too. And, about being liked, there's an American saying: 'It's up to you.' See?"

Venetia and Ann nodded.

"Now," said Daddy. "Let's play a game. What shall it be?"

And Venetia looked very wise. "Daddy," she said. "It's up to you."—Reprinted by special permission of the author and The Christian Leader.

WHEN YOUR BOY LEAVES HOME

(Continued from page 5)

tivities. Recently an enlisted man died in Honolulu, and the navy was sending his body to San Diego for burial; and his wife

and children in Long Beach were coming down for the funeral. A preacher under these circumstances would confine himself to preaching the funeral sermon, but Chaplain Dyer had to get in touch with the undertaker, make arrangements for the family, who were coming to San Diego for the funeral, and to make it their home after that, and a nurse was sent to the stricken family as soon as the news came in. I know that even financial difficulties have to be straightened out, and the chaplain has to advise people as to their family budget, and help them stick to it, besides pouring oil on the troubled waters every now and then.

Out at the edge of beautiful Balboa Park, in San Diego, away from the city, and in the pleasantest surroundings imaginable, the navy has a large hospital. There are hundreds of beds, the very finest equipment, both as to bodily comfort, healing, and scientific aid in mastering disease, and also the very finest doctors and trained nurses. When it is necessary to send a boy to the hospital he goes to this institution, which is well prepared to take care of him. Chaplain Dyer was for years the chaplain of this hospital. It is worth something to know that if anything happens to your boy he will not only be looked after for his bodily needs, but there will be some one to go to his room and pray with him, and confide in him, and notify the parents, and some one will go to the operating room and give him mental and spiritual comfort. We all need moral support at times, and especially in the hour of trial and sickness. It is fine to know that some one is in touch with our loved one in this hour. Rendering spiritual and mental comfort to those in need is a part of the chaplain's work, as little as we may think about it.

San Francisco, Calif.

CHURCH SCHOOL LESSON

(Continued from page 12)

man, and Jesus expects us not to be contented with the ordinary man's attitudes. At any cost we must enlarge our vision, our interests, our humanitarian impulses, our very souls. Christians must be men of great horizons, whose love and mercy know no limits. Narrowness and selfishness are no part of a Good Neighbor. Our love for all men is to be exceeded only by our love to God.

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'BOASTING

In order to make myself feel more comfortable I shall admit to the desire to do a little bragging and proceed to do it.

In the first place, according to my observation, by comparison, we have the best editor and church paper that the Methodist Church affords—and I have a comparative Degree.

Ah! that gentle, genial, judicious soul standing like a giant of wisdom and goodness, dispensing Conference business with the tenderness of a madonna and yet with the precision of a supreme judge. His presence gives me the urgency of a bowed head. I feel sure you are saying already, Bishop Hoyt M. Dobbs.

Fortune has dealt with a kindly hand in giving us the best Bishop to be found in our great Methodist Church.

And although boasting, I am at the same time counting some of our blessings on this glad Thanksgiving Day. I am so grateful

that I find in my heart love for duty, fellowman and God.

I am boasting also on account of having an obedient and efficient district superintendent. I told him to send me to the best charge in the Conference, and straightway he did it without returning a word—the best is not always to be found in the biggest brackets.

Efficient, exceedingly so, at the point of appointments. Can't you see gentle reader that the best preachers are in our district?

We are so grateful to be returned to Inverness-Isola for the third year and our hearts are yearning to be able to merit some of the blessing of the best charge in the Conference.

A good parsonage, good churches and good people should impel the best service that a preacher and his family can render. I have boasted of only a few of the many things I have felt.

R. T. HOLLINGSWORTH.

S. M. U. RELIGIOUS EMPHASIS WEEK

Attending daily convocation exercises, seminars and class room discussions conducted by five visiting speakers, students of Southern Methodist University concentrated on religious questions during the week of November 10-15.

Dr. Charles W. Gilkey, University of Chicago dean, who appeared on the campus in a similar role five years ago, headed the lecture team for S. M. U.'s annual Religious Emphasis Week.

Assisting Dr. Gilkey were Dean John Keith Benton, of Vanderbilt University's School of Religion; Dr. Olive John Card, University of Denver; Dr. H. D. Bollinger, of the Department of Educational Institutions of the Methodist Church; and Mrs. Grace Sloan Overton.

"As I gather reaction from students and from the speakers themselves, I believe this year's religious program dug deeper into the student consciousness. They came nearer facing the religious realities," Dr. L. F. Sensabaugh, director of religious activities on the University campus, remarked at the conclusion of the week.

The attendance, he said, was more sustained than in any previous year.

Comparing the 1940 week with their previous visits, Dr. Gilkey and Mrs. Overton believed they saw evidence of a finer and deeper interest in and concern for religion among the students.

"Religion is more definitely coming into the center of student activities," Dr. Gilkey pointed out.

Dr. Gilkey delivered his platform talks in McFarlin Memorial Auditorium each morning at 11 o'clock, and held forums each evening in Fondren Library Auditorium. Afternoon seminars and classroom lectures were conducted by the other speakers.

MOBILIZATION DAY IN RUSTON DISTRICT

Tuesday, December 3, has been set apart as "District Mobilization Day." Our government is mobilizing its material and man power for the defense of our country. Can the Church afford to do less for the Kingdom of God? Therefore let us mobilize with definite plan and program for the new conference year.

Where shall we meet? Guy M. Hicks, pastor, with his people of Trinity church, Ruston, say, "Come to Ruston." And they underscore the invitation with the assurance that they will provide coffee and tea.

Parsonettes? Yes. Each preacher's wife is to bake a cake—big, little, middle-sized or striped—and bring it along. A prize for the best cake will be awarded.

Delegates are asked to bring sandwiches enough to tide over til supper. It is not to be an "eating" meeting. But we are to have the lunch together.

It is to be a planning meeting. Come with your mind on this.

Who is to come? All preachers and their wives. District Staff: District Lay Leader with his associates, District Director of Woman's Work, Director of Golden Cross Directors of Children's Work, Young People's Work, Director of Adult Work. District Stewards: Church School Superintendents and Divisional Superintendents, chairmen of boards of stewards, charge and church lay leaders, and any member interested in the work of the church will be welcome.

What's it for? It is a conference for planning our work for the new conference year. Each group will meet to itself in the morning to make its plans. In the afternoon all will meet together at which time the plans will be presented for discussion and adoption. The consolidated reports and recommendations become the program for the year.

We are asking you for this one day to plan for your church. We must not miss this meeting.

D. B. RAULINS, D. S.

REV. THOMAS J. NORSWORTHY

Rev. Thomas J. Norsworthy, son of Rev. R. D. Norsworthy, passed from this world to his eternal home November 16, 1941, at 2 p. m.

Rev. Mr. Norsworthy joined the Methodist Conference in his young manhood and served as a pastor and an evangelist for a number of years.

About a year ago Mr. Norsworthy's health gave way and for the past five months he was confined to his hospital room.

His funeral was conducted in the chapel of the Wright and Ferguson Funeral Home, in Jackson, Miss., Nov. 17, 1941, at 1:30 p. m., by the Rev. W. F. Baggett. The body was laid to rest in the cemetery at Yazoo City, Miss.

Surviving him are his wife; two daughters, Mrs. M. L. White, of Raymond, and Mrs. M. L. Davidson, of Greenville; two sisters, Mrs. W. B. Johnson, of Monroe, La., and Mrs. Elizabeth Durbin, of Meridian; two grandchildren, Margaret White and Martin L. White, of Raymond; and a host of friends to mourn his departure.

His pastor,
REV. W. F. BAGGETT, SR.

WORLD SERVICE SUNDAY

The Disciplinary provision for World Service Sunday is as follows: (Par. 846):

"(1) The fourth Sunday in each month shall be observed as WORLD SERVICE SUNDAY in the church school. An offering shall be taken for the causes represented in General and Annual Conference Benevolences and shall be forwarded to the Conference Treasurer for distribution to the General and Conference Benevolences."

"(2) In all youth meetings in the local church the fourth Sunday shall be observed as World Service Sunday, and the offering taken shall be forwarded to the Conference Treasurer for distribution to the General and Conference Benevolences."

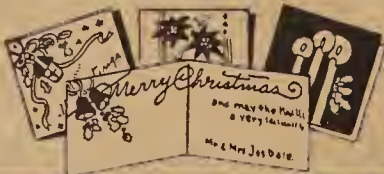


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"(3) The General Conference recommends that on the fourth Sunday in each month the World Service causes be recognized in the congregational worship services of the local churches, by occasional sermons, three-minute addresses, and the distribution of literature, and that program and cultivation material be provided for this day by the Inter-Board Committee on Missionary Education."

A brief interpretation of the three items in this legislation is as follows:

First, the fourth Sunday in each month shall be observed in the church school and all related youth meetings in the local church (items 1 and 2), and the offerings received shall apply on the Conference and General Benevolences.

Second, pastors are encouraged to give recognition in the congregational worship service on the fourth Sunday to the causes represented in the Conference and General Benevolences (item 3).

Special program materials will be found in practically all of the current church school materials.

Suggestions for special ways of promoting the World Service Sunday as well as special materials are being prepared by the Joint Committee on Missionary Education.

Hoping you will cooperate with those of your own local church in seeing that your church will be one of the four hundred churches of our great Louisiana Methodist Conference observing the World Service Sunday, I am

Sincerely yours,

PAUL M. BROWN,

Conference Treasurer.

November 20, 1940.

P. S.—Make your check payable to Paul M. Brown, Treasurer, and mail in care of Centenary College, Shreveport, La.

METHODIST CONFERENCE ON CHRISTIAN EDUCATION

"What do we need to do and how shall we go about it?" is the question delegates to the Methodist Conference on Christian Education will seek to answer in their annual meeting December 4-9, Nashville, Tenn.

Conference executive secretaries, college teachers of religion, directors of Christian education in the local church and workers with children, youth and adults will think together on how the Methodist Church can help persons to find a religion they can live by. The conference is the first to be held following the unification of three former denominations into the Methodist Church.

Refugee Supper and Blackout Service

Youth workers will be concerned with helping young people to keep alive friendship with peoples of other races and nations in a world torn by hatreds. At their supper and service on Wednesday evening they will eat what a refugee might be served, and will contribute the balance of the cost of a dinner to the Methodist Committee for Overseas Relief. Dr. A. J. Walton, of the Board of Missions and Church Extension, New York, New York, will address the group on the theme of world peace and Christian brotherhood in a warring world. In the commission meeting on Thursday afternoon the theme will be continued as the group faces the question of how to aid and finance Methodist youth work around the world through the World Comradeship program. Dr. Charles A. Boss, of the World Peace Commission, Chicago, will direct the workers with older youth in a discussion of "Methodist Youth and the War Situation."

Children Workers to Subdivide

Children's workers will subdivide into four or more small groups to consider thoroughly how they can help children to develop Christian character. One group may consider how to help children to grow in friendliness towards peoples of other nations; another, how to help parents to guide children in religious growth. At the Fellowship Dinner at Scarritt College on Friday evening children's workers will be served foods from various parts of the country from which delegates have come. What's new in books for workers and what to give children to read will be considered in the session on "Enriching Our Work With Children."

Adult Workers to Determine Plans

Adult workers will be asked in their sessions to share in determining plans and policies of the Department of Adult Work of the Board of Education. Results of a questionnaire returned by adult workers throughout the country will be considered and ways discovered to help adults find a seven-day religion. Young adults especially are asking for help in discovering a faith that changes persons and works in everyday relationships. The Rev. J. Russell Throckmorton, pastor of St. Paul's Methodist Church, Wichita, Kansas, and recently of the Board of Education of the former Methodist Episcopal Church, will direct the discussions in the Commission of Adult Workers.

Directors Study Counseling

Directors of Christian Education in the Local Church will think of their task in relation to what persons need, what the community offers, and what the church should contribute. Attention will be given to counseling with the individual. The Rev. Rollo R. May, author of *The Art of Counseling* and *The Springs of Creative Living*, will direct the group in a study of personal counseling. Mr. May is a graduate of Oberlin College, Oberlin, Ohio, and Union Theological Seminary, New York, New York. During a period of study abroad he worked with Dr. Alfred Adler, of Vienna.

Emphases for Coming Year

Emphases in Christian education for the coming year in the conference program will be determined by the executive secretaries of the more than 100 conferences of the Methodist Church. A tabulated report compiled from answers to a questionnaire sent out by the Commission, will be studied as the executive secretaries discover what the conference program should seek to accomplish. Dr. Ira A. Morton, Denver, Colorado, and Rev. R. Ira Barnett, Lakeland, Florida, will present statements. Discussion will be led by J. C. Millian, of the Baltimore Conference. Particular attention will be given to the needs of newly elected executive secretaries in the 8 or 10 conferences which have employed secretaries for the first time.

Worship Illustrates Resources

A helpful feature of the general sessions will be the worship services planned to illustrate the use of various resources in worship. Dr. John K. Benton, of Vanderbilt University, Nashville, will lead the services. The use of ritualism, music, story, pictures and lantern slides will be demonstrated. One service will be conducted as a Quaker meditation.

LOUISIANA CONFERENCE

New Orleans District—First Round

St. Marks, Nov. 27, 7:30 p.m.
Houma Heights, Dec. 1, 11 a.m.

Aldersgate, Dec. 4, 7 p.m.
District Stewards, District Parsonage, Dec. 5, 7:30 p.m.
Rayne Memorial, Dec. 8, 11 a.m., preaching; Q. C. Feb. 3.
Chalmette, Dec. 8, 7:30 p.m.
Canal Street, Dec. 11, 7:30 p.m.
Napoleon Ave., Dec. 12, 7:30 p.m.
Morgan City, Dec. 15, 11 a.m.
Houma, First Church, Dec. 15, 4 p.m.
Church of the Redeemer, Q. C. Dec. 29, 4 p.m.; preaching, Jan. 26, 7:30 p.m.
Napoleon Ave., Dec. 29, 7:30 p.m., preaching.
Munholland Memorial, Jan. 5, 11 a.m.
McDonoughville, Jan. 5, 7:30 p.m.
First Church, Jan. 8, 7:30 p.m.
Gentilly, Jan. 9, 7:30 p.m.
Golden Meadow, Jan. 12, 11 a.m.
Lockport, Jan. 12, 4 and 7:30 p.m.
Eighth Street, Jan. 15, 7:30 p.m.
Felicity, Jan. 16, 7:30 p.m.
Donaldsonville, Jan. 19, 11 a.m.
Parker Memorial, Jan. 19, 7:30 p.m., preaching.
Lutcher—Reserve, Jan. 26, 10 a.m.
Algiers, Feb. 2, 11 a.m.
Second Church, Feb. 2, 8:30 a.m., preaching; Q. C. Feb. 5, 7:30 p.m.
Pointe-a-la-Hache, Feb. 9, 11 a.m.
Lakeview—Open.
LaPlace—Open.
Franklin, Feb. 12, 7:30 p.m.; preaching March 2, 11 a.m.
Slidell, Feb. 16, 11 a.m.
Carrollton Ave., Feb. 23, 11 a.m., preaching.
District Missionary Institute—First Church, Feb. 17, 10 a.m.; St. Marks, Feb. 17, 7:30 p.m.; Houma, First Church, Feb. 18, 10 a.m.
All dates subject to adjustment when necessary. Let's note and observe all special days and offerings as they come.
Please distribute the "District Objectives" in all congregations.

Baton Rouge District—First Round

Baker, at Baker, Dec. 8, a.m.; Q. C. 2 p.m.
Denham Springs, Dec. 8, p.m.; Q. C. following service.
Clinton, at Clinton, Dec. 15, a.m.; Q. C. 2 p.m.
Blackwater, at Live Oak, Dec. 15, p.m.; Q. C. following service.
Greensburg, at Greensburg, Dec. 22, a.m.; Q. C. 2 p.m.
Zachary, at Slaughter, Dec. 22, p.m.; Q. C. following service.
Walker, at Walker, Dec. 29, a.m.; Q. C. 1:15 p.m.
Jackson, at Jackson, Dec. 29, p.m.; Q. C. following service.
Springfield, at Springfield, Jan. 5, a.m.; Q. C. 2 p.m.
Ponchatoula, Jan. 5, p.m.; Q. C. following service.
Baton Rouge, First Church, Jan. 8, p.m.; Q. C. following service.
Pine Grove, at Montpelier, Jan. 12, a.m.; Q. C. 1:15 p.m.
Amite, Jan. 12, p.m.; Q. C. following service.
Istrouma, Jan. 15, p.m.; Q. C. following service.
Pearl River, at Pearl River, Jan. 19, a.m.; Q. C. 2 p.m.
Covington, at Covington, Jan. 19, p.m.; Q. C. following service.
Lottie, at New Roads, Jan. 26, a.m.; Q. C. following service.
Plaquemine, Jan. 26, p.m.; Q. C. following service.
St. Francisville, at St. Francisville, Feb. 2, a.m.; Q. C. 2 p.m.
Kentwood, Feb. 2, p.m.; Q. C. following service.
Gonzales, at New River, Feb. 9, a.m.; Q. C. 1:15 p.m.
Tickfaw, at Tangipahoa, Feb. 9, p.m.; Q. C. following service.
Hammond, Feb. 12, p.m.; Q. C. following service.
Bogalusa, Feb. 16, a.m.; Q. C. following service.
Bogalusa Circuit, at Bush, Feb. 16, p.m.; Q. C. following service.
Angie, at Mt. Hermon, Feb. 23, a.m.; Q. C. 1:15 p.m.
Franklinton, Feb. 23, p.m.; Q. C. following service.
The District Board of Stewards and preachers will meet at the Hammond Methodist church on Dec. 10, 1940, at 10 a. m. This is an important meeting so try to be there if you belong in this group.
J. HENRY BOWDON, D. S.

NORTH MISSISSIPPI CONFERENCE

Corinth District—First Round

Bonneville, Nov. 27, night.
Saltillo and Guntown, at Saltillo, Dec. 1.
Fulton, Dec. 1, night.
Mantachie, Dec. 4.
Baldwyn, Dec. 4, night.
Booneville Circuit, at Carolina, Dec. 5.
New Albany, Dec. 8, night.
Ashland, Dec. 11.
Ripley, Dec. 11, night.
New Albany Circuit, at Union Hill, Dec. 12.
Hickory Flat, Dec. 13.
Potts Camp, Dec. 15.
Sherman, Dec. 15, night.
Blue Mountain Circuit, at Jacobs Chapel, Dec. 18.
Holly Springs, Dec. 18, night.
Chalybeate-Walnut Circuit, at Chalybeate, Dec. 19.
Belmont Circuit, at Golden, Dec. 20.
Kossuth, Dec. 21.
Rienzi, Dec. 22, night.
Corinth, South Side, Dec. 29.
Corinth, First Church, Dec. 29, night.
Myrtle Circuit, at Bethlehem, Jan. 5.
Burnsville, Jan. 12.
Iuka Circuit, at Snowdown, Jan. 15.
Abbeville, Jan. 17.
Waterford, Jan. 18.
Oxford, Jan. 19.
Golden Hill, Jan. 22.
Hopewell-Rocky Springs Cir., at Hopewell, Jan. 23.
Iuka, Jan. 26.
Tishomingo, Jan. 26, night.
Corinth Circuit, at Mt. Carmel, Jan. 29.
Dumas, Jan. 30.
Lowery Circuit, at New Harmony, Jan. 31.
Marietta, Feb. 2.

W. R. LOTT, D. S.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

In Personal Ways." Mrs. Parnell and Mrs. Bush gave reviews on Japan and China. Mrs. Page told of India work. Mrs. Sowell, Mrs. Sledge and Mrs. Bailey told of Africa, Brazil

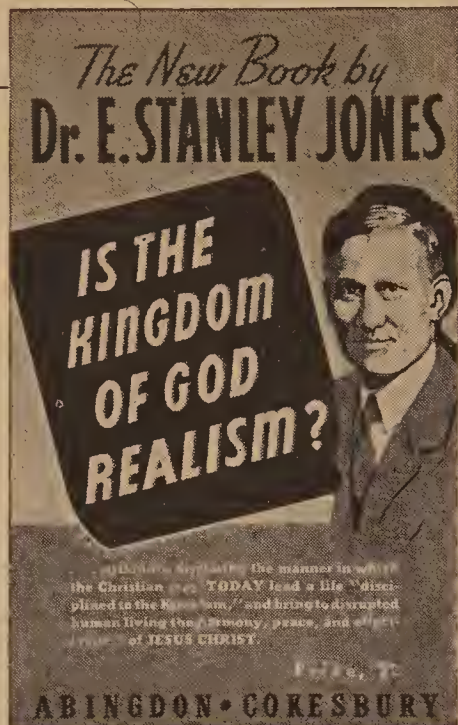
and Korea. Mrs. Brown talked on work at home and abroad.

A spirited challenge was made to each of us to become better witnesses of Jesus. Mrs. Wadlington dismissed us with prayer. Our offering was \$6.70.

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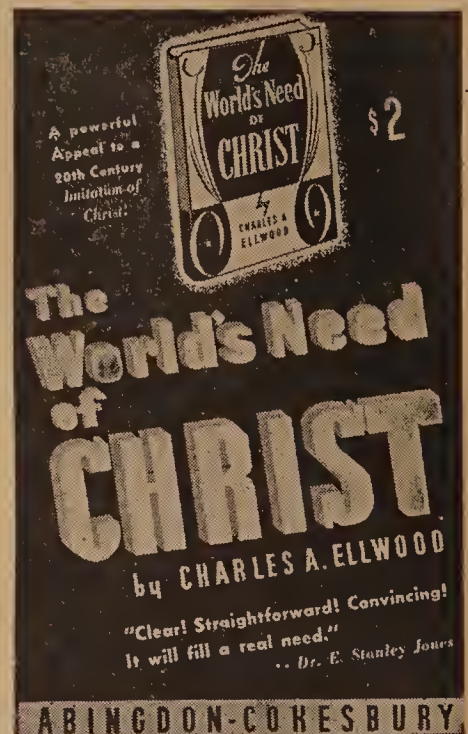
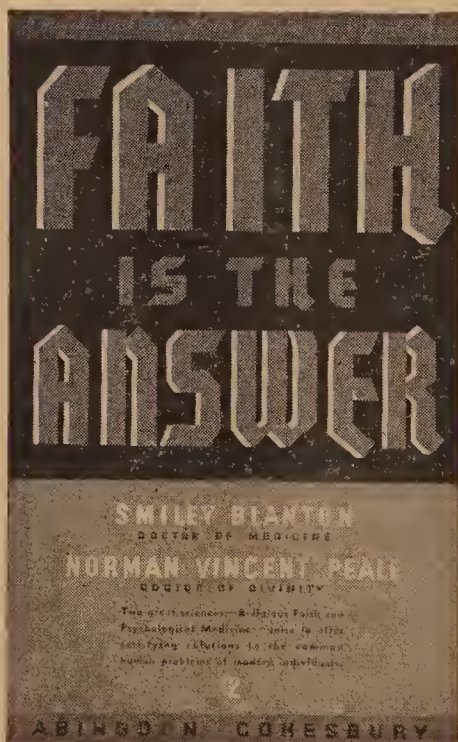
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Love is the basis of all virtue. You don't have to preach honesty or kindness or helpfulness or sacrifice to those who have genuine love in their hearts.

THE PRAYER-ROOM TODAY

Our Heavenly Father, may we now be led to ask of Thee that which we most need. Do Thou keep from our lips the prayer of selfish desires. Give us at this moment a real sense of Thy presence in all our hearts. We seek to serve Thee. Bless our willingness and in our weakness let Thy power be made manifest. Fill our hearts with joys that earthly things cannot give nor take away. May we have courage squarely to meet the moral issues that daily test our devotion to Thee. Teach us ever to walk with one another as comrades of Christ. May Thy grace soften every word we speak. May kindness warm our hearts toward all men. Keep us by Thy Spirit from sin. Let us serve Thee better, and may our love grow more steadfast as the years go by. All these things we ask in Christ's name. Amen.

—Wm. Chalmers Covert.

The Hope of Tomorrow

By Joy Elmer Morgan

Somewhere in a schoolroom today under the care of an unknown teacher is a child who in his own time, grown to maturity, will lead the world away from war and toward peace. The affection planted in that child's life by wise guidance; the sense of right values with which he is constantly surrounded; the integrity and initiative that are fostered in his unfolding life will come to fruition in a mighty service to the human race. It is a wise providence that no one can tell which of the two million babies born in our country each year is to be this savior of tomorrow. We are done with king-children and their pampered training to maintain a class system. We want the children of the people, of all the people—rich and poor of every race and creed—to have their chance. And when through honest growth, proved merit, and wise leadership the pilots of tomorrow take their places at the helm, we want them to be surrounded and supported by their fellows likewise schooled in the simple and abiding principles of democracy. With this purpose and in this faith, the teachers of America carry on. This faith was good enough for the founding fathers who launched this ship of state in even more troubled seas than we now face. This faith has been good enough for the teachers and prophets of all ages who have understood the power of human aspiration and growth. It is the faith of Jesus—the Golden Rule and the brotherhood of man. It is the faith that for 1900 years has held aloft through good times and bad the torch of eternal truth. As we come this year to the Christmas season, let us renew our faith in this destiny of the individual human soul lifted by true teaching through the leavening power of God's grace to nobility and wisdom. This faith of the teacher—your faith and mine as we look into the eager faces of youth—is the hope of tomorrow, a hope that cannot fail. It is bigger than all the fears and partisanship of our time. Let us renew and deepen our faith as we celebrate Christmas in 1940.



WALLET OF THE WEEK



EUROPEAN DEMOCRACIES FELL, says Sir Norman Angell, British economist and author, because they would not unite to defend themselves. In the address delivered at the City College of New York, he declared that Europe's condition today is the result of a selfish, cocksure attitude on the part of non-German Europe. He paid tribute to the churches by saying that those countries perished because they rejected the doctrine of human brotherhood, a truth so long and faithfully proclaimed by the churches.

* * *

THE CHURCH OF ENGLAND, it is announced, will be forced to curtail its missionary expenditures in 1941 unless financial assistance may be had from Christians not now at war. This rather discouraging word comes from a representative of the Archbishop of Canterbury and the Society for the Propagation of the Gospel. It was not an appeal for help, but was said in response to the recent offer of "assistance" on the part of the Protestant Episcopal Church, and the invitation to visit the United States for the purpose of interpreting the current needs of Anglican missions.

* * *

THE OLD TESTAMENT PROPHET, Isaiah, says Dr. J. D. Jones, of England, would have been classed as a political preacher if he had lived in our day. His prophecies concern themselves with the great political issues of his time and cannot be properly understood apart from a knowledge of the political controversies of his day. The twenty-eighth chapter of Isaiah is instanced as a fierce and scathing chapter in which he pronounces judgment upon the foreign politics of Judah. Where is the race and where the state which Judah sought so jealously to preserve?

* * *

A NIGHT PHOTOGRAPHY TECHNIQUE is said to have been developed by the United States Army which may have far-reaching results should the country become involved in war. The research chief of the Army says that tests show that airplane photographers are enabled to photograph enemy positions almost as well at night as in the day time, and tests snapped from a mile high show remarkable clearness of detail. The films may be developed in the air and the details radioed to bombers immediately. A new airplane is being constructed which is expected to outclass any plane now in service.

* * *

THE MASARWA PEOPLE are said to be a collection of the remnants of Bushman tribes who used to inhabit the whole of Africa south of the Zambezi River. Some believe that they are descended from a very low order of human beings, perhaps of the "Masarwa Hill Skull" type, but others think that they originated in the north and may have spread south from pre-historic Europe. Their language, consisting of "clicks and grunts," is said to be the most difficult on earth. In modern times they have made progress toward becoming civilized and under the tutelage of the missionary, Tshekedi, they are being taught the Scriptures.

RELIGIOUS FREEDOM in Italy, but for a brief period under Garibaldi, never had a chance of being realized. There had been a faint hope that it might come through the Fascist movement which began as an anti-Catholic uprising. Mussolini's cynical concordat with the Vatican ended abruptly that dream. It is alleged that Romanism is tolerant of irreligion, but is adamant toward reforms. It is said, too, that Rome has pushed the worship of Christ into the background, and that "there is no conception of salvation by faith, nor of a Saviour."

* * *

WAR REFUGEE ORCHIDS is a term applied to a thousand orchids of the world-famous collection of the Duke of Westminster. The orchids were carefully packed in moss and excelsior and sent to Mr. James Donn, of Miami, Florida, "for the duration of the war." Mr. Donn estimates that it would take several generations to produce the rare strains developed by the Duke of Westminster and included in the shipment. The shipment reached Miami on Armistice Day and was turned over to Mr. Donn as custodian for the owner.

* * *

THE STATE OF AFGHANISTAN, a buffer between the Soviet Republic of Russia, India and Iran, is a very poor country. Dams are built by hand labor, the country owns little road machinery, and its potentially rich oil deposits remain undeveloped because of prohibitive export costs. The backwardness of the country may prove to be a real asset under the conditions now prevailing throughout that part of the world, for it removes the temptation to exploit its natural resources by nations now at war.

* * *

THE EXCAVATION OF THE RUINS OF EZION-GEHER, on the eastern arm of the Red Sea, has been completed and with the completion of the task the history of that ancient seaport and shipyard of King Solomon will now be made available to the reading world. Many finds reveal the sports, the commercial interests and activities and the burial habits of that ancient city. Great copper spikes were found in the ruins, some of them were eight inches in length, and nails like these are thought to have been used in the construction of Solomon's ships of "Tarshish."

* * *

THE DERELICT EMPIRE is a name used to designate the vast possessions of the French reaching from Indo-China to Syria and from West Africa to the South Seas. In its present state of isolation and political abandonment it is surrounded by hordes of vulture-like peoples who are eager to devour its vast resources. Japan wants Indo-China as a base for operations against China, Siam desires to recover the part ceded in 1907, and many other nations would like to possess Dutch East India on account of its important tin deposits, oil and rubber resources. Propagandists of several nations are said to be assiduously trying to win over the allegiance of this part of the dismembered empire of France.

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EDITORIAL

DEFEND OUR DEFENDERS

Elsewhere we carry a statement issued by the W. C. T. U., on "The Relation of Beverage Alcohol to the Defense Program of the Nation." In our opinion this important matter should have serious consideration by every right-thinking citizen of the country. No little space is being given by the secular press to the suppression of vice and the control of venereal disease, but practically nothing is being said about the suppression of the liquor traffic, whose undermining influence upon the lives of the young men in camp lays the foundation of every form of moral breakdown which afflicts camp life.

Unless the Federal Government steps in and outlaws the drink traffic in the proximity of training camps, the efforts of the churches cannot amount to more than a futile competitive gesture. The same authority which feels that it is justified in upsetting the whole life of the nation by the defense program should feel an equal responsibility for protecting our young men from drink and its attendant evils. Unless this shall be done, we may expect the aftermath of this period of military service, whether war comes or not, to be a disastrous experience. If war should come, then France, emasculated and destroyed, is what we may expect to follow from allowing our training camps to be exploited by the liquor traffic. If some inebriate officer should dispatch our American soldiers on a mission which should result in their slaughter, no Congressional investigation can undo the tragedy. Now is the time for this liquor issue to be settled, and every citizen in the land should demand that Washington take steps to throw a cordon of protection about training camps which the liquor business would not dare to challenge.

MEET MR. MICAWBER

One of the cleverest interpretations in the writings of Charles Dickens is Mr. Micawber, who was always "ready in case of anything turning up," but whose achievements were in inverse proportion to his readiness. His contending "against the pressure of pecuniary difficulties" showed more boastfulness than fight, his personal affairs remained "in statu quo," and the "subsistence of his family trembled in the balance." Dickens understood our human tendency to wishful thinking and passive waiting for the coming of unearned fame or fortune. The overwhelming testimony of history lends no encouragement to such an attitude, but Mr. Micawber is still a living reality in every land and on every highway of life.

Even the most casual study of the course of human events is sufficient to show that worthy heroes are not produced by chance happenings, and that the path of

fame and fortune is marked with bloodstains of sacrificial toil. Difficulties have to be overcome and enemy forces which contest the march of progress must be conquered. This has been no more true of men who shine in the role of military conquest, or as masters of material fortune, than of those who conquered for themselves and others a heritage of spiritual values. They, too, travel lonely paths of sacrifice. Through the conquest of their own emotions they drive steadily toward translating their nobler visions into reality.

An occasional Micawber may be swept to an eminence by some trick of circumstance and he may hold grimly to his unearned fortune, but more often than not the very smallness of his unadventurous soul is revealed by what appeared to be a favorable happening. In general it may be said that a fortune without genealogy is equally a fortune without the hope of posterity. In most instances the very wind which sweeps it through the door carries it out the window without leaving even a trace of its passing. On the other hand, the man who writes the story of his success in the sweat of toil and records his devotion in sacrificial oblations, knows the cost of honor and he understands also how to value and transmit that which he has gained. The occupants of our halls of fame were made sinewy and strong by toil, their brows were furrowed by the thought with which they beat down opposing obstacles, their faces became radiant with the light of victory, and their story lingers as an epic of priceless inspiration. The ever-present Mr. Micawber occupies no pedestal in public esteem and the true hero, as the ancient Greek represented him to be, is a warrior-spirit who holds his title to distinction in his own name.

CONSCRIPTION—ITS OPPORTUNITIES

Public attitude toward a policy of peace-time conscription has arrayed our people in two irreconcilable camps. One camp sees it as the logic of a situation and, regardless of political ideals and institutions, grimly accepts it. The other looks upon it as being utterly subversive of freedom and as the upsetting of the very foundations of our social, political and religious life. It is needless to say that such radically opposed groups cannot be reconciled by argument. Conscription is a fact, however, and every right-minded person will seek to adjust himself to it.

The British people went through the very same period of argument and adjustment as that which now faces us. As the result of serious study of the problem and the possible uses of time by those who have been called for service, they have devised a system of adult education which is to supplement the entertainment program of camp life. A great deal of the program has to do with entirely secular matters, but British statesmen have also

made liberal provision for the religious instruction of the men in camp. The document which was prepared specifically for camp life is, we understand, available for ministers and their congregations who are not in the service. It is expected that the syllabus will be widely used for the instruction of those congregations which have been broken up by war, and the ministers of the Free Churches are turning to laymen, men and women, for help in this great task.

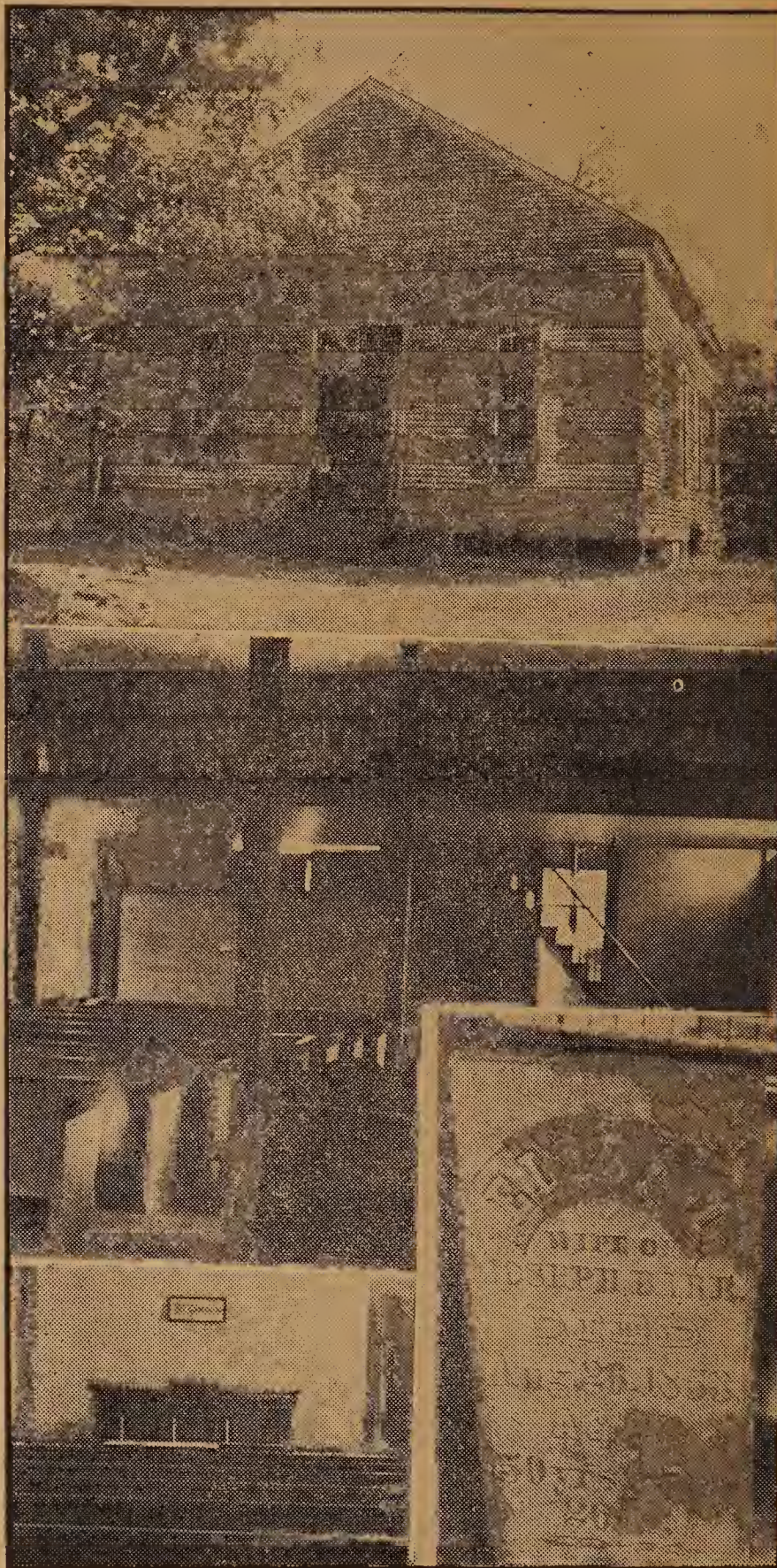
It is clearly the mind of Britain to make the most constructive use possible of their desperate situation. They plan to turn back into civic life when the war shall be over, not disorganized men with wasted resources, but citizens whose level of thinking has been raised by a definitely planned program of education and religious instruction. They are bravely accepting the challenge of an unwelcome situation and they seek to put into the mind and heart of their citizen soldiery something of the culture and the idealism for which England has always stood. Our government and our churches should profit by the experience and the planning of the leaders of the British Empire. Let us make every effort to turn back to civil life a manhood chastened by discipline but with a higher level of capacity and initiative—a type of manhood in every way worthy of the country and its flag. We must do it or fail in the opportunity and responsibility of a desperate hour in our history.

THE SPIRIT OF ADVENTURE

A religious writer recently said that the institutions of a particular faith were lacking in the spirit of adventure. That state of things is probably something in which no religious order holds a monopoly. If the world in which we live were static and its problems fixed, such a state might rob life of variety, but it need not be the cause of disaster. But ours is a world of commotion and its problem is as variable as the surface of a restless sea. Any policy or procedure which fails to anticipate this panorama cannot be more than a temporizing expedient. It cannot offer anything in the nature of a permanent solution of our problem.

That religion, whose policy seeks only to stop leaks and conserve accumulated resources, smothers imagination and undertakes no conquest, surrenders everything to processes of repair. Its institutions tend to become ministries to the helpless and the hopeless and its philanthropy degenerates into a form of condescending benevolence. It may function as an agency for temporary relief, but never as a means for the constructive rehabilitation of life. The consciousness of pain lessened and stress relieved is its only reward, and it entertains no dream of aspirations kindled, or of powers released. Its sense of responsibility is limited to a personal backyard, and it misses the lure of the blazing horizon of life's eternal prospect. A living religion must keep the regenerative urge of the spirit of adventure, it dare not become satisfied with the world as it is, and it must carry in its heart a vivid apprehension of the crusading Christ. Try as it may to keep abreast of the issues of life, when religion loses the spirit of adventure it becomes an ecclesiastical fossil and nothing more.

HISTORIC CHINA GROVE CHURCH



Photos above taken at ancient China Grove Church, near the Walthall-Marion County line in Walthall County, show (top) a view of the structure. Built in 1858, it is a huge wooden building, and is solid in construction to this day. Man standing in doorway is dwarfed by great door. Note high windows, and in interior view below, the high ceilings. Ancient pews line the church, and in rear can be seen old-time slave balcony, where these servitors attended services. Part of old organ can be seen dimly in photo. Note stairway leading up, and in top view can be seen steps to separate entrance on side of church by which slaves entered. Lower right hand photo shows one of the oldest stones in the graveyard. Note style of carving. Lower left view of church altar reveals motto on wall, "Thou God Seest Me."

BOOKS

The Modern New Testament, Translated from Original Aramaic (Syriac) Sources, by George M. Lamsa. A. J. Holman Company, Philadelphia, Publishers. Cloth, price \$3.

Dr. Lamsa has accomplished a task which is both unique and important. He has made a translation of the New Testament, not from a comparative study of Greek texts, but from the original Aramaic manuscripts of the Church of the East, the faith of the descendants of the earliest Christians. Aramaic is the native tongue of the translator, it was the tongue used by Jesus and His disciples, and it has remained practically unchanged to this day. These descendants of the people to whom the disciples of Jesus belonged were cut off from the rest of Christendom for thirteen centuries by Mohammedan incursions and they were discovered in 1918 by the British conquest of Mesopotamia.

The translation preserves the grandeur of the King James version, gives a faithful interpretation of the customs, idioms and metaphors of the East, and gives some rather startling revisions of the text to which we have been accustomed. For instance, "If thy right hand offend thee, cut it off," is translated, "If you have a habit of stealing stop it." This is an example of what will be found in scores of other places. The author of this version has written extensively out of his studies in Bible and other religious source matter, he was born in Kurdistan, educated in Persia and Turkey, became an American citizen in 1923, and has been Field Secretary of the Archbishop of Canterbury's Assyrian Mission in America since 1931. Whatever may be one's reaction to any particular change, this little volume will certainly offer stimulating reading for one who wishes to know all the facts regarding our Scripture text.

A Voice In the Wilderness, by Roy L. Smith. Abingdon-Cokesbury Press, New York and Nashville, pp. 233, price \$2.

This book is a fascinating reconstruction of the biographical story of that wierd and mysterious figure whom we know by the name of John the Baptist and as the forerunner of Christ. Dr. Smith, the author, has already made a place for himself in the South as the brilliant editor-elect of the new National Christian Advocate, which will make its initial appearance early next month.

Beginning with the testimony of Jesus to the character of John the Baptist, the author follows the course of the wilderness prophet from Zacarias and Elizabeth, of whom he was the child of their old age, through the stages of his upbringing, his sojourn in the desert, as the chosen of the Lord, and the ripening of his thought until he came to the Fords of the Jordan, where he baptized those who responded to his call of repentance, and his meeting of Jesus, who was also baptized by him. He then traces his course as a disappointed political prisoner, the victim of a treacherous woman's wrath and cunning, but like Abel of old as still speaking.

Dr. Smith causes this stern and fearless herald of the first century to move across the stage of our modern life with a dramatic vividness and power in every way creditable to the great wilderness preacher of Palestine. One who reads this striking book will surely come to the end of it with a feeling that a new hero has emerged from the mist and obscurity of the cryptic records

in which we have seen but meteor flashes of the great soul of this long forgotten leader.

The Springs of Creative Living, A Study of Human Nature and God, by Rollo May. Abingdon-Cokesbury Press, New York and Nashville, pp. 257, price \$2.

The author is pastor of the First Congregational Church of Verona, N. J., and he achieved considerable prominence as a student counselor and worker with young people. He is the author of a study in the psychology of personality, "The Art of Counseling," to which he adds this his latest volume as a guidance in the achievement of "creative personality."

Out of his wide and varied experience of travel and in student counseling, Dr. May enriches the pages of this volume with a rich fund of case material brought forward from his own knowledge of personality problems as they are related to religion. The book treats of life as a thirst for meaning expressed in personality; the uses and limitations of freedom; religion and creativity; happiness; a theology of life; and grace as a means of personality perfection. It is a study in psychotherapy as a reinforcement of religion for bringing human personality up to the best of which it is

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capable. For one not altogether familiar with the fields traversed, it may be a little difficult, but its approach and its rich fund of practical illustration will prove a rewarding find for those interested in this line of work.

The World's Need of Christ, by Charles A. Elwood. Abingdon-Cokesbury Press, New York and Nashville, pp. 232, price \$2.

In this his latest book, Dr. Elwood, who occupies the chair of sociology at Duke University, gives us a very searching analysis of social conditions today as a background for his appeal in behalf of Christ and His teachings. He admits that his studies have forced upon him conclusions which he could have wished otherwise, and his book is written in something of a minor key regarding the outlook for civilization and the church. There is an unconcealed pessimism in his view of the failure to achieve social recovery and peace upon the basis of the objective nostrums which have been offered in recent years. He believes that the world today is ruled by "a whole host of philosophies of social relations" rather than by the mind and spirit of Christ. This has led to conflict and confusion and not to constructive or even hopeful solutions. The world at the present moment is threatened with the most brutal, cynical and depraved paganism that it has ever known. "History has become again synonymous with homicide, and force and fraud

are boldly proclaimed to be the only foundations of social order." His analysis of the situation suggests that a Machiavellian culture saturated with Nietzschean animalism and Freudian psychology have combined to fill the world "with young barbarians," while our psychiatric emphasis upon frustration capped by a hedonistic philosophy of comfort, personal pleasure and social security has destroyed the incentive for conquest and produced a "body-minded" and a "thing-minded" age which fluctuates between "playboys and soldiers."

On the side of the church, Dr. Elwood thinks that, notwithstanding the fact that it is now faced with the threat of "disorganization and disintegration, it is still the hope of the world. He makes a rather unusual distinction between theistic loyalty and commitment to Christ and His teachings. He apparently regards the Barthian emphasis upon reconciliation to the will of God as almost a counsel of despair, since it ignores Christ as the means of implementing that will. He believes that the church has reverted to a legalistic instead of a dynamic view of life and religion, and in so doing is disloyal to its Master. In so far as it is developed, Dr. Elwood's view of evangelism seems to be sound and sane. His interest is not in theology as such, but in a church freed from compromises with pagan cultures and from whose heart the smoke screen of theological and philosophical discussion shall be lifted. With Quakerism as the only confessed nucleus which is seeking the uncompromising enthronement of Christ's teachings, the outlook is not roseate. Dr. Elwood's conclusions are not disconsolate, and this is a book which will repay any Christian many times over for its cost and the time required for its reading and consideration.

BULLETIN OF INFORMATION

To Ministers of Religion In Louisiana

In these critical times it is important that the morale of the citizens at large be maintained. Many families and individuals in Louisiana are dependent on Federal and State programs for the material necessities of life. It was felt by the Louisiana Department of Public Welfare that it should call upon the institutions in the State that primarily meet the spiritual and moral needs of the citizen to assist in providing for the total needs of its clients.

In pursuing this idea an invitation was sent to the church authorities of the principal organized religions in Louisiana to name official representatives to a meeting called to discuss practical steps in coordinating church and welfare services to persons of the State in need.

At the first meeting of this group of religious leaders the following resolution was unanimously passed as outlining the purposes which an advisory committee of religions might serve in connection with the program of the Department of Public Welfare in Louisiana:

"Under the inspiration of the religious tradition, Christian and Jewish, Catholic and Protestant, the children of men have conceived their duty, under God, to reach out to the ideal of righteousness.

"That righteousness both exalts the nation and consecrates the individual.

"Under its guidance, the state and nation live under an obligation to see that no man shall lack the material goods without which he cannot preserve the dignity of the person and the decency of home and family life.

"But the dignity of individual life and the

(Continued on page 16)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

SERMON BY BISHOP A. FRANK
SMITH, BATON ROUGE, LA.,
NOVEMBER 17, 1940

(Stenographically Reported by Mrs.
R. H. Wynn)

The first three verses of the eleventh chapter of II Cor., were read, and the third verse used as the text.

The church at Corinth was the most vigorous of all the Pauline churches and upon it Paul lavished his greatest care and probably bestowed his greatest affection. There came a time in the life of that church when the people were confused. The authority under which Paul preached was questioned; questions as to the priority of gifts arose; questions having to do with whether Christians should be married to pagans, whether they might eat meat which had been sacrificed to idols and thereafter for sale at much lower prices than in the markets of the city; questions as to whether prophet or preacher or layman should have precedence in the church; and questions as to the application of their newly-espoused faith to the current economic and social and political issues of the day. And Paul wrote them this letter dealing with many matters but having as its theme throughout, the insistence that that simplicity of mind, that singleness of purpose which led them once to consecrate themselves wholly to the Lord Jesus Christ should remain their portion and, declares Paul elsewhere, these other questions will naturally solve themselves, if so be that the mind that was in Christ Jesus becomes your mind.

I suppose there was never a day when there were more pressing questions knocking at the door of the church for an answer than there is today, certainly not in this generation, as we are assembled here this morning, not simply a congregation of devoted men and women but a congregation assembled from all parts of this great commonwealth; ministers and laity alike are here from every Methodist charge in the State of Louisiana, with very few exceptions. This group this morning is in a peculiar sense, the voice in pulpit and pew of a great church and a great State, and it is a matter of great moment as to what this group is saying and will be saying in the days ahead, to the people who look to them for guidance.

The people are confused today. The church needs to speak with conviction and with clarity. The church needs to rise above the provincialisms and petty trivialities, to be able to have the long look and to say with assurance, "Thus saith the Lord." The

people say, "What is the matter with God?" More than once have I seen articles in publications of recent date with captions some what after this-wise: "Where is your God now?" "Is God dead?" and in genuine perplexity Christian men and women are saying, "How can we pray? If God be omnipotent, why does He not stop this fratricidal conflict and this bloody carnage?"

There need be no confusion in the mind of a Christian; there certainly should emanate no uncertain note from a Christian pulpit in respect to this question. When God made man in His own image, He thereby de-limited Himself; God gave to man the prerogatives that belong only to God and man—the right of saying, "Yea" and "Nay," and insofar He clothed man with divinity and with the possibility of sainthood. Were man made to be good, there could be no character in this world. Man achieves character by his choices. No man ever stumbled into the kingdom of God; no man ever wandered into nobility of character. Man achieves that estate through having paid the price and having earned the right, and the seer tells us in Revelation that only those shall enter into the gates of the city who have earned the right by overcoming, for privilege carries with it a commensurate responsibility and the privilege of earning the right to fellowship with God carries with it the responsibility of measuring up to that right or falling to the level of the beast if one does not measure up to that right, for if God stepped in arbitrarily today, without the consent of man's free agency, He would be robbing man of that which gives him his divinity of soul, the right of choice. What the Christian needs to proclaim is that it is the faithlessness of man and his inability to exercise the trust God has imposed within him that has brought about this state of affairs. That is why we say it is time to repent.

There is another question that troubles the church today and that is the question of the application of force. Can a Christian bear arms? There are many who are honestly perplexed at this point. They say, "How can you reconcile the use of force in taking any man's life under any circumstances?" We have come to a day, the first day in the history of humanity, when the right of the conscientious objector is respected and recognized. That is a far step toward the ultimate ideal. But I should not be fair to you nor to myself unless I stated I am no absolutist; I am not a conscientious objector, but I do respect those who hold these convictions, those brave, intrepid souls who, in the midst of a world of confusion, are willing to pay any price, if need be, rather than compromise their convictions. The world may say they are foolish, impractical dreamers. Perhaps so, but I wonder if God's seers have not all been impractical and foolish in their day, and one thanks God that he lives in a day that recognizes these intrepid souls who march ahead and say, "Some day the world must come to this and we pay the price to point the way." But that must not lead him to thinking his position is the **only** Christian position. He can't say that any man who differs with him is not a Christian for it must be remembered that we live in a relative world. All of life is relativity and the only way you can interpret the Old Testament is relatively. The only way you can make sense out of the

statement whereby God declared that David was a man after His own heart is through relativism. If David were living today as he lived then, God could not have said it. Taking the position that David did the best he could under those circumstances, it could have been said. Who could dare not to say that we have but hardly begun to become Christian in our economic applications. We accept the circumstances as they are, adjust ourselves as best we may and press on toward the ideal. Always the church must bear in mind that we live in a relative world in which we must adjust ourselves, but at the same time the Christian is not of this world. The church has but one ideal and that is the kingdom of God and that goal is ever before us, refusing utterly to become a part of the imperfect world, adjusting ourselves to the best of our ability, that always God's will may be more completely done in the today and in the tomorrows.

There are certain things in such a world and with such an eternal point of view that the Christian in the pulpit and in the pew must needs stress today. In the first place we must insist that God lives, that His creative work is not ended, that the world is yet in the process of being builded and that there are reasons for believing that even now, humanity is not necessarily in the death throes but in the birth throes of a new and better day. The Christian must emphasize the need always of recognizing the sacredness of personality. Man is made in God's image and the only basis for morality is the effect of any one thing upon personality; that which degrades personality is sin and not good common sense; that which elevates personality is moral and virtue and good common sense, and the Christian needs to emphasize the fact that it is possible in the midst of a world of confusion and hatred, to rise above the fog, to be able to see the issues as they are, to be able to say, "I am a brother to all men and I refuse to be submerged in the poisonous fumes of hatred and passion." From that standpoint there are some questions about which we need to clarify our own thinking, especially as messengers of God in the pulpit and pew during these days. We must needs realize that the struggle that is coming now is a struggle between ideologies. It is not simply a struggle between nations but a revival of the age-old struggle between ideologies. If you are even a casual student of history you will be aware of the fact that it has come to the surface periodically as humanity has pressed on, the doctrine of force on the one hand, the deification of the clan, of the tribe of the nation, the saying "my blood is better than your blood, I was born superior to you," the insistence that might makes right, that there is no absolute standard of honesty, that whatever is expedient at the moment is the thing to do. Then, upon the other hand, is that reality that came to its highest point of expression in Jesus of Nazareth, an insistence upon the reality of God, the insistence upon the great family of humanity that all men are brothers, that insistence upon tenderness and forgiveness and peace as essential to the development of the highest qualities of the race.

Well, this struggle today has assumed greater proportions than it ever assumed in the history of the world before this day, because materialism has come to flower, because the machine age is astride the world today and humanity faces the fact that it has created a machine which will destroy its creator unless humanity rises to the moral and spiritual heights which will enable hu-

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

Mrs. N. E. Cunningham, our representative in Gibson Memorial church, Vicksburg, is among our "firsts" for the new year. Her splendid loyalty makes one of the bright spots on our subscription ledger.

Rev. W. F. Roberts reports a very gracious reception upon his arrival at Jena, La., which is his new appointment. He feels that every indication points to a move forward in his work.

Rev. W. J. Ferguson, who has never known what it is to be licked on any proposition, is happy in his return to Flora and Benton, where he is working and praying for the very best year he has experienced in his ministerial labors.

Rev. C. L. Rogers, the new pastor at Ripley, Miss., is on his field and reports reaching this office indicate that both he and his people are highly pleased. It is useless to observe that such a combination of interest and satisfaction will be hard to defeat.

Rev. Travis Filgo, who begins his third year at Dumas, is planning for a forward movement of the work of his circuit. He expects to unify the work of the young people of the charge, and in all his purposes he has the full support of his people.

The people of Fulton charge have given expression of their gratification at the return of Rev. Marlin McCormack by a complete renovation of the parsonage. Naturally he faces his task with a smile of appreciation and hope.

Rev. M. S. Robertson, who is doing work for his Bachelor of Divinity degree at Candler School of Theology, has been assigned to Salem circuit for the coming year. He expects to come back to Louisiana a year hence. His new address is, R. F. D. 2, Covington, Ga.

Dr. A. M. Serex reports that every pastor of the Shreveport District seems with a mind to work. He thinks that there are no lingering disappointments to spoil the harmony and the effectiveness of work in his field of labor, and that is something important always.

Mrs. Thos. Richardson, Mt. View, California, keeps contact with her friends in this section through the news carried in the New Orleans Christian Advocate. She is one of many who find its columns a weekly message concerning her friends back home.

The Monroe District Stewards Meeting was held in Monroe, La., on Dec. 4. The preachers met for planning the work of the District at the same time. Dr. Doss is planning to press his program of work from the very start, and this is always the part of wisdom.

The good people of Blue Mountain charge have received Rev. J. Noel Hinson for his second year with a demonstration of loyalty which greatly heartens him. He takes up the organization which he set up last year and expects to achieve good success in the year now beginning.

Mrs. C. M. Martin, Advocate representative for East End church, Meridian, has registered her unflinching fidelity by a list of subscriptions which have just reached the office. If the Advocate had like representatives in all the charges, we could easily set

the pace for the National Organ. Why not make it unanimous this year?

Rev. J. H. Felts, Fulton, Ky., writes that he was thoroughly tired out following his five weeks sojourn in Mississippi and other added activities. We are glad to know that he and Mrs. Felts are again up to normal physically and are thoroughly happy as they face the dawning of 1941.

Rev. A. J. Boyles reports an enthusiastic reception at Magee, Miss., his new charge. Beginning with a magnificent Thanksgiving dinner on his arrival, a wholehearted Methodist welcome, the demonstration was made unanimous by a welcoming service in which the Baptist and Presbyterian congregations participated.

Rev. W. T. Phillips has arrived at his new appointment, Tchula, and is much pleased with the reception which he has received and with the prospects for the year ahead. Everything possible is being done to make the parsonage comfortable, the church is well organized, and Church school attendance is very gratifying.

Mrs. J. G. Knight, of Jackson, Miss., says that her appreciation of the Advocate is such that she cannot think of destroying a copy. She passes them on to a hospital with the prayer that some convalescent may benefit by them. It is a spirit like that which gives an editor heart and courage to carry on.

Rev. Lastie N. Hoffpauir, in a personal note to the editor, says that he is much delighted with his new charge, DeQuincy, La., where the people are doing everything possible to make the new pastor and his family comfortable and happy. He has made a good start and regards his field as a splendid opportunity for a great work.

Already pastors are sending subscriptions to the Advocate and we, like the new pastors, are expecting the best year yet. On the list already, we find the names of the following pastors: W. S. Selman, A. W. Bailey, E. G. Mohler, W. F. Baggett, W. J. Ferguson, Dr. Dana Dawson, W. L. Blackwell, S. E. Ashmore, H. J. Boltz, J. Noel Hinson, R. T. Pynes and A. M. Brown.

Rev. W. H. Wallace, Jr. now pastor at Corpus Christi, Tex., is very happy in his new task. He sends his love to the brethren of the Louisiana Conference, among whom he labored for seven years. His first month in Corpus Christi was marked by the reception of thirty-two members into his church, several of them by vows and two young men by baptism.

Rev. J. L. Neill carried an interesting

summary of his work for 1940 in his calendar for the second Sunday in November. The report shows more than fifteen thousand miles traveled, ten thousand of it on the streets and roads about Natchez; twelve hundred and sixty-five recorded pastoral calls; sixteen marriage ceremonies; seventeen babies baptized; and one hundred and six members received into the membership of the church, thirty-three of them on profession of faith.

SHOP NOW AND MAIL EARLY FOR DELIVERY BEFORE CHRISTMAS

Postmaster Ferguson suggests that mail for the various States be deposited as follows:

December 16th—Washington State, Oregon, Nevada, Utah, California, Montana, Wyoming, Idaho, Arizona, North Dakota, South Dakota, Colorado, New Mexico, New Hampshire.

December 17th—Minnesota, Wisconsin, Iowa, Nebraska, Vermont, Delaware, District of Columbia, Pennsylvania, Michigan, New York, Massachusetts, Connecticut, Rhode Island, New Jersey.

December 18th—Ohio, Indiana, Illinois, Oklahoma, Kansas, Maryland, Florida, Kentucky, Virginia, West Virginia, Texas, Missouri, Tennessee, South Carolina, North Carolina, Alabama, Arkansas, Georgia.

December 19th—Louisiana, Mississippi.

Mail intended for delivery in the City should be in the Post Office not later than December 21st.

There will be no mail delivery Christmas Day, Wednesday, December 25th, therefore, mail early for delivery before Christmas Day.

Wrap all parcels securely. Use strong paper and heavy twine.

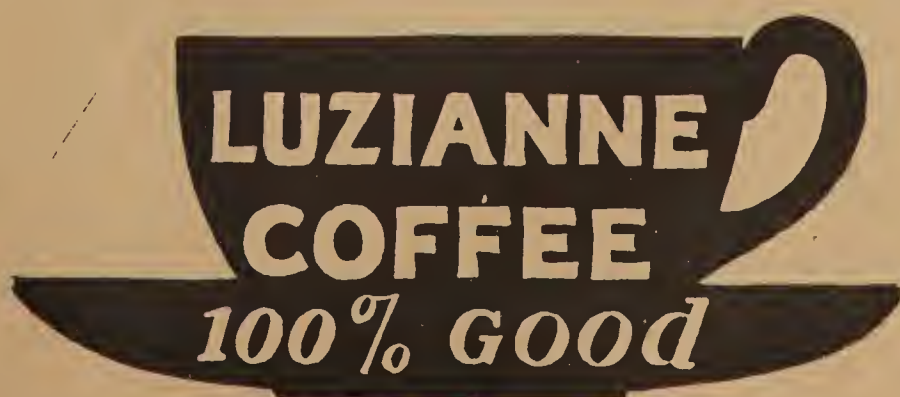
Address all mail completely with house number and name of street, post office box, or rural route number, typed or plainly written in ink. A return card should be placed in the upper left corner of every piece of mail.

DO NOT MAIL GREETING CARDS IN RED, GREEN OR OTHER COLORED ENVELOPES, OR IN VERY SMALL ENVELOPES.

PRESERVE THE DIGNITY OF YOUR CHRISTMAS CARDS. SEND THEM FIRST CLASS MAIL—2 CENTS IN CITY—3 CENTS OUTSIDE.

POSTAGE MUST BE FULLY PREPAID ON ALL MAIL.

FOR FURTHER INFORMATION MAKE INQUIRY AT POST OFFICE, OR LETTERED STATIONS.



SMITHVILLE, MISSISSIPPI, MAN ACHIEVES DISTINCTION

Mr. J. Alton Burdine, of Smithville, Monroe County, Miss., has been chosen vice-president of the University of Texas. He is thirty-five years of age, began as a tutor and worked up to where he was professor of Government, and he now becomes second in command of what is ranked as probably the greatest educational institution in the South. Mississippi as well as Smithville and Monroe County have just reason to be proud of the eminent son contributed to the educational forces of the Lone Star State.

HISTORICAL SKETCHES, FOX- WORTH CHARGE

Foxworth Church

During the pastorate of Rev. J. L. Smith on the Buford charge in 1909, a number of interested ones gathered under the oak trees in front of Mr. and Mrs. O. J. Foxworth's home in the afternoon, where preaching services were held and later an organization completed with a charter membership of approximately twenty-five. It has shown continued interest and growth. The present membership is 116, with a Church School enrollment of 40.

The first parsonage of the present Foxworth charge was built west of the church while Rev. W. B. Waldrop was pastor.

Rev. C. W. Wesley, present pastor of Canton Methodist church, was licensed to preach from the Foxworth church.

The church building was constructed in 1914, when Rev. C. E. Downer was pastor during his second year.

Mr. and Mrs. Green P. McDonald are the present oldest members.

The attractive and substantial new parsonage appearing in picture with church in this issue was promoted this year through the faithful and aggressive efforts of the present pastor, Rev. F. M. Casey.

With Foxworth, the following churches embrace the charge, Sandy Hook, Hopewell, Kokomo and Darbon.

Darbon Church

The Darbon church was organized on March 5, 1939. There are forty charter members. There is no church building as yet. We hold services in the new Darbon school

building twice a month. We have a union Sunday School which is doing well.

Sandy Hook Church

In the year 1909, Rev. Jasper L. Smith organized a Methodist church at Sandy Hook, Miss., with the following members: Mr. C. R. Pope and his wife, Lola Pope; Mrs. Eliza Warren, Mrs. R. E. Pope, Mr. J. W. Ball and his wife, Mrs. Linnie Ball; Mr. John I. Warren, Sr., and his wife, Mrs. Sue Warren; Miss Mary Pope, Mr. S. E. Rankin, Mr. James W. Hart and his wife, Mrs. Elizabeth Hart. The following are the only ones living: C. R. Pope, Mr. and Mrs. J. W. Ball, and Mr. and Mrs. James W. Hart. James W. Hart, J. W. Ball and C. R. Pope were elected stewards. James W. Hart was elected superintendent, and he has held the office ever since except one year.

In the year 1908, the citizens built a building in which the Baptists and Methodists worshipped, and was used for school purposes. Later on the larger school house was built and was used for the same purpose.

In 1928, the building which we now occupy was built at a cost of \$6,828.58. Interest and insurance on the building until it was paid amounted to \$687.59, making a total cost of \$6,970.18, which was all paid in 1935. This included the building, equipment, light plant, etc. We had a donation from the Board of Church Extension of \$850. The church was opened for service in January, 1929. Rev. J. L. Decell, who was presiding elder at this time, delivered the morning sermon, and Rev. C. E. Downer delivered the evening sermon. Rev. W. C. M. Baggett was the preacher in charge.

The following are the stewards at this time: E. A. Kauffman, W. E. Rankin and James W. Hart. James W. Hart is superintendent of the Sunday School. We have now a membership of sixty-four. The trustees are James W. Hart, W. E. Rankin and J. W. Ball.

The church was dedicated October 25, 1940, and the following have served as pastors: 1909-10, J. L. Smith; 1911-12, W. B. Waldrop; 1913-14, C. E. Downer; 1915-16, W. H. Lane; 1917, H. R. McKee; 1918-19, R. H. Barr; 1920-21, W. W. Nelson; 1922, W. W. Murray; 1923-24, J. W. Price; 1925, Fred Sarten; 1926-28, W. C. M. Baggett; 1929-30, B. W. Lewis; 1931, E. D. Simpson; 1932-33, S. N. Young; 1934-35, J. H. Price; 1936-38, D. W. Ulmer; 1939, F. M. Casey.

Hopewell Church

The date of Hopewell church organization was during the year of 1871 or 1872, according to best information obtainable. Some of the charter members were: Daniel W. Ball



F. M. CASEY, Pastor

and family, J. M. Foxworth family, Solomon Owens family, Mrs. Lott, Mrs. Everette Pope, Henry Regan, Bill Regan, Rufus Regan, and their families. The church has no indebtedness. During 1939, sponsored by the ladies, church school rooms were added, also church painted.

Through the leadership of Mr. E. A. Ball, one of the faithful officials, and with co-operation of a number of interested members, the church was repaired and re-roofed a few years ago and now presents an attractive appearance and is a credit to the community. The cemetery nearby receives thoughtful and systematic care with the church, from funds contributed regularly for this purpose.

The Church School enrollment is about 70, with average attendance of 50 or more. The church membership numbers approximately 125, with a creditable average of attendance and supporters, who have paid the local annual budget together with purchasing a

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

piano, also a circulating heater.

The following pastors have served Hopewell church: McLaurin, Cooper, Philips, Downer, Henry Lewis, Givens, Moore, Simmons, Howard, Galloway, McKeown, Trevillion, W. M. Williams, Miller, Varner, Waldrop, Herrin, Lane, Applewhite, Nelson, Downer, Simpson, Murry, Barr, Sartin. Young, Price, Grice, Young, Baggett, J. E. Williams, Lewis, Smith and F. M. Casey.

Some of the oldest members are Miss Cora Regan, E. A. Ball and Mrs. E. E. Pritchard.

Prospects for the new Conference year are encouraging.

When a superintendent of the Anti-Saloon League appeared one Sunday morning to deliver an address on "Prohibition," he was astonished to find that the choir director had chosen as the anthem, "Ho, Everyone that Thirsteth."—Exchange.



SANDY HOOK METHODIST CHURCH

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THE CHURCH PEW

KINGDOM OF ANIMAL vs. KINGDOM OF GOD

By E. Stanley Jones

People throughout the world are seeking something which they can ultimately obey. This is the secret behind the rise of Fascism, Communism and Nazism. They are essentially religious movements, with the desire to get something to which they can give their all.

Religion in the countries where these systems arose was not demanding the all from people. It demanded the inner spiritual life and left the economic and social, the political and the international, outside of its command. Into that vacuum stepped these systems and took over where religion abdicated. This has come to us as a shock, and has made us go back again and see if we have any absolute which will command the all of life, bring it under a single dominance, and give it unity, cohesion and direction.

We can thank the totalitarianism powers for this that they are making us rediscover our absolute. That absolute is the Kingdom of God. It is God's final order which confronts all relativisms, with the peremptory demand—"repent, submit." Before this final order every order of lesser life must bend the knee and obey.

Instead of that, people have set up half gods and demanded that we obey them. The Kingdoms of Race, of Class, of Ecclesiasticism, of Mammon, of Family and of Self. Each one of these kingdoms in order to find itself must lose itself in something higher than Self. The verse that Jesus used most was "He that saveth his life shall lose it." Center yourself on yourself and the self disintegrates. The self can only be found when it is lost in something beyond itself. This is not only true of the individual self, but every single one of the corporate selves.

Man stands between the kingdom of animal and Kingdom of God. The kingdom of the animal stands for self against the rest. The Kingdom of God for self for the sake of the rest. The kingdom of the animal stands for the survival of the fittest, and the Kingdom of God stands for the survival of all. The kingdom of the animal is life organized around the hunger motive with the love motive subservient, and the Kingdom of God is organized around the love motive with the hunger motive subservient. The kingdom of the animal stands for mutual slaughter and the Kingdom of God for mutual aid. The kingdom of the animal stands for reckless competition, and the Kingdom of God stands for righteous co-operation. The kingdom of the animal is a feud, the Kingdom of God is a family.

Life can be born from below, or it can be born from above. We have looked down to the kingdom of the animal and we have come down to that kingdom. We must now look up to the Kingdom of God, and we will go up. We can visit the Kingdom of God and all these things will be added unto us. We have been seeking first the kingdom of Mammon and all these things have been subtracted from us. That is the reason of wars and depressions.

No, sir, riches don't always bring 'appiness, but they do 'elp you to enjoy your misery in comfort.—Punch.

THE MEANING OF PEACE

We must clarify in our own thinking the positive meaning of peace on earth. To most people peace means little more than absence of war. Such thinking is too negative, and becomes easily confused when war breaks out on three continents. May I illustrate the positive meaning of peace on earth by using the three characters which form the Chinese words for peace. They are "Ho," "An," and "Ping."

Chinese characters are not spelled with an alphabet. They are made with signs and ideas. The first word for peace—"Ho"—is made up of two signs. The sign on the left means "rice." The sign on the right means "mouth." When there is rice in the mouth, there is peace. Today we would say "the economic basis of peace." But, in the days when this word was coined, the Chinese people had not acquired such high-sounding phrases, and so, the simple imagery of "rice in the mouth" makes one of the words for peace.

When one group within a nation is abnormally rich, and the masses have no rice in their mouths, the economic basis of national peace is lacking. When some nations are starved for raw materials, and others have a monopoly of them, the economic basis of international peace is absent. Even though war should cease immediately between China and Japan, there will be no peace between them until they are willing to share with each other the natural resources of the two countries in an equitable and cooperative spirit.

The second word for peace—"An"—is also composed of two signs: the sign on the top means a "roof"; the sign underneath means a "woman." Some facetious wag has said that, when there is only one woman under the roof, there is peace. But "a woman under a roof" really means a person who has a home, a place, and a function in society. These are symbols of security. When a person has them, there is peace. So "woman under a roof" stands for the social conditions of peace. When conditions within a nation produce unemployment, poverty, class inequalities, that nation lacks the social conditions for peace. When a nation like Germany demands "a place in the sun," she is demanding for a roof over her national head. Until nations, big and little, feel that they each have a place and future in the family of nations, there will be no peace between them, although there may not be actual war.

The third word for peace is—"Ping." This word is also formed of two signs. The two horizontal lines are the sign for the numeral "two." The other sign means a "heart." The idea underlying this word is that, when two hearts are level with each other, you have another condition for peace. When one heart is holding a grudge or nurturing a grievance against another heart, they are not level with each other. There is no peace between them. When one nation harbors ill will against another nation, or feels endangered by it, their hearts are not level with each other. They are not at peace, although they may not be at war.

This word "Ping," for peace, comes nearest to the peace referred to by Jesus when He said to His disciples, "Peace I leave with you, My peace I give unto you," the peace of the inner heart founded upon trust in God

and love to fellow men.—T. Z. Koo, in Universal Bible Sunday Message.

Note: We are unable to print the Chinese characters.—Ed.

STATEMENT REGARDING THE RELATION OF BEVERAGE ALCOHOL TO THE DEFENSE PROGRAM OF THE NATION

The National Woman's Christian Temperance Union, organized for "the protection of the home, and the abolition of the liquor traffic," calls upon the citizens of our country to defend the young men now called to the defense of the nation from alcohol—an enemy which will undermine their health, their physical strength, their mental faculties, their efficiency, and then unfit them for the task to which they are called and which they gladly assume.

These young men, many scarcely more than boys, come in large numbers from homes where high moral and religious standards are held; where safeguards for clean living are maintained. Alcohol in smallest quantities affects the brain and hence, skill and mental acumen are impaired. These qualities are more highly important today in a defense program than ever before. The man who pilots the plane, the man who operates the anti-aircraft gun, the man who gives the orders must be mentally alert, with a brain not dulled by alcohol.

One of the first effects of even small quantities of alcoholic liquors is to loosen the tongue, and now at a time when fifth columnists and spies from other countries are seeking to gain military information which would harm our country, it is highly important that no alcohol be allowed to be served to our men.

The fall of the French Republic is the present warning to us. The official report of the Council of Ministers of the Vichy government ascribes its fall to the use of liquor by men in the army during the inactive months of the past winter. The Council reported that in one hospital alone during the month of January, 1940, there were 814 cases of delirium tremens. On the other hand Germany declares that to conquer the world their army must abstain from alcohol. If this is true, fine legislation which protected the American army in 1917-18 has been repealed. The distillers, the brewers and vintners now have free field in the main.

For the protection of our country, the defense of our institutions and the preservation of the lives of our people, one of the most important measures to be taken is to protect the men in uniform from the use of alcoholic liquors.

We call upon all patriots, all who earnestly wish to see the United States protect its citizenry, to unite in an effort to secure legislation and the issuance of regulations now possible to secure the accomplishment of the purpose for which our men have been called to service—the defense of this country from foreign aggression.

The chairman rose to propose the toast. "Gentlemen, let us drink to the health of our colleague, William Brown, who is leaving the town. He was born here; he was married here; and we all hoped that he would die here. But it was not to be."

—Stray Stories.

The problem of friendship is the problem of life itself. He who has learned to love—and only he—has learned to live.

—Henry Churchill King.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Mrs. Guy Hicks, Spiritual Life Leader of the Conference, sends the following Spiritual Life news items:

"Mrs. W. M. Alexander, of Nashville, Tenn., recently chosen chairman of the Spiritual Life and Message Department, has written a timely article on 'Let Us Deepen Our Own Lives' (In The Methodist Woman, November issue). Her theme was expressed in two vital sentences:

"Let us deepen our own lives through earnest prayer.

"May we be wise in the service we would render Thee."

* * *

"Read the Article!"

"Definite helps and suggestions for Bible study will be sent out to the Spiritual Life leaders as soon as Mrs. Alexander has them ready. Those who want immediate suggestions for Bible study are urged to use as a text 'Jesus and Social Redemption,' by Shackford. This book is being recommended as a study for the Christian Social Relations department; it may be fittingly used by the entire group as a regular Bible study. Other books suggested in last year's list may be used until the new list is sent."

* * *

"Has the name of **your** Spiritual Life chairman been sent in with the names of the other officers? See that it is done as soon as possible."

* * *

"Fine reports have been sent in concerning the many officers' retreats held in the local societies and attended only by officers and committee chairmen of the new Woman's Society of Christian Service. These leaders of the local units need power and consecration and dedication if this new organization is to be greater than the old. If **your** group has not had such a retreat—it is not yet too late!"

* * *

"Are you tired of sending the same kind of greeting cards to your friends every Christmas? Why not send The Upper Room book as your greeting this year? You may order, at 5 cents a copy, from Box 1150, Nashville, Tenn., and may get attractive mailing envelopes at one cent each in quantities of ten or more; or you may send a gift of a year's subscription (four quarterly issues) for 30 cents. What gift could be finer?"

* * *

"How many of you are having a circulating library of good devotional books? One society devotes one of its Spiritual Life group meetings each month to the receiving, redistributing and discussing the merits of the books. Where did it get the books? Borrowed some from the preacher, bought one or two, asked kind friends to donate some, took up a regular love offering to be used for the purchase of new ones. It's worthwhile—try it!"

* * *

"Why not give fine religious books or periodicals as Christmas gifts this year? Write the Methodist Publishing House at Dallas or Nashville for suggestions."

* * *

"Are you asking your minister and your

church school teachers to help emphasize Bible reading and study? The pulpit and the church school are two already-open channels through which your Spiritual Life group may do some of its best work."

* * *

"Won't you see that a deeply spiritual significance is given to the Christmas season in **your** home and in **your** church this year? Extra praying, extra giving to suffering persons in your town and in the whole world, extra concern for the humanity which Jesus was born to save, extra following in His way. Can we do less this Christmas!"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Miss Ruby Van Hooser, a teacher at Ward-Belmont College, Nashville, Tenn., has been elected Secretary of Children's Work for the Woman's Section of the new Board of Missions. She will take up her work February 1st, succeeding Miss Noreen Dunn, who will teach at Scarritt College. In the group-graded lesson materials for the church schools for January, there will appear materials for use for a special study of China. The regular church school teachers of Primary and Junior children will be responsible for Sunday morning and extra sessions during the use of this unit. It is suggested that teachers in larger churches, using closely graded lessons, secure copies of the group-graded lessons for enrichment material and for extra sessions. The secretary of Children's Work for the Woman's Society will have a fine opportunity to help in this work, and to let the women of the church know what the children and children's workers are doing. We hope that every church school group in our conference will have a finer knowledge and understanding of China because of this study together.

Committees are at work on plans for children's work in the new church, and missionary education is receiving special study. What sort of plan will be developed we do not know, but we feel sure that the Woman's Society and the church school groups—both interested in children and in missionary education—will evolve some worthwhile plans. As rapidly as these plans are formulated they will be made known to us. Meanwhile, former groups of the Methodist Episcopal Church, South, will continue to follow the cooperative plan which has been in use for the past eight years, by which the teachers of the church school are responsible for the Christian education, including missionary emphasis, for boys and girls. The secretary of Children's Work of the Woman's Society, should be a member of the Children's Division Council, and wherever practicable should be a worker with children in either the Primary or Junior group of the church school.

* * *

Mrs. Paul Arrington, Mrs. D. L. St. John, Mrs. W. F. Mahaffey and Mrs. Stanley Wilson are in Richmond, Virginia, attending the charter meeting of the Jurisdictional Woman's Society of Christian Service. Mrs. E. V. Perry and Mrs. T. H. Fore, who were also elected to attend from the Mississippi Conference, were unable to go because of illness in their families.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Louisville Auxiliary Observes Day of Prayer

On Tuesday, November 5th, the Society of Christian Service held an all-day prayer service. Through the efforts of Mrs. S. M. Jordan, we were able to have Miss Julia Wasson as guest speaker for the day.

Miss Wasson has served as a missionary to China for twenty-eight years and is thoroughly conversant with facts and conditions existing in that country today.

Mrs. Frank Reich had charge of the music, with Mrs. S. M. Jordan, of the program committee, presiding. The program was as follows:

Prelude: The Lord Is In His Holy Temple.
Poem: "Faith," and Responsive Reading led by Mrs. S. M. Jordan.

Scripture Reading: Mrs. M. Mitchell.

Meditation: Mrs. J. M. Pearson.

Talk on China by Miss Wasson.

We then adjourned to the Epworth Hall where a bountiful lunch was served and a delightful social hour was enjoyed.

At one o'clock the program was resumed by music at the piano. Mrs. Jordan read a beautiful prayer, followed by an article on "Scarritt Yesterday and Today," by Mrs. E. L. Woodruff.

Miss Wasson concluded the program with a splendid talk on "Conditions in China Since the Japanese Invasion," saying that she believes the Chinese spirit will ultimately lead them to victory, but that they still need our help and our prayers.

The meeting closed with prayer by Bro. Crouch. The offering this year will go for the endowment of a chair of Spiritual Life and Thought at Scarritt College. This chair is named in honor of Mrs. Clara Tucker Perry, who has served the council so long and faithfully.

The endowment of this chair will fill a great and long-time need for Christian training at Scarritt College.

ABERDEEN ZONE MEETING

The fourth quarterly zone meeting of the Woman's Society of Christian Service convened at the Methodist church in Aberdeen, Tuesday, Nov. 26, at 2 o'clock.

There were thirty-five women in attendance from Aberdeen, Tranquil, Hamilton, Prairie and Egypt. Mrs. Wiley Howell, Mrs. Johnson Caine, Mrs. Ryan Noah, Mrs. Word and Mrs. R. M. Boyd gave gratifying reports of the year's work in their respective auxiliaries.

Mrs. Sam Word, of Tranquil church, gave a most inspiring devotional.

This was Officers' Training Day, and instructive discussion on the duties of officers were led by Mrs. L. A. Stewart, of Hamilton; Mrs. John Gilmore, of Prairie; Mrs. Ledbetter, of Egypt; Mesdames R. A. Pullen, R. M. Boyd, R. A. Tucker and E. R. Smoot of Aberdeen.

Mrs. John Gilmore, of Prairie, was elected zone chairman, and Mrs. Albert King, of Egypt, secretary for 1941.

The meeting was closed with prayer led by Mrs. S. Hemphill, of Prairie, after which Circle Three and Four, of the hostess society, served delicious pie and coffee.

Mrs. Horace Howell, Chairman;
Mrs. Albert King, Secretary.

There are junctures in the affairs of men when what is wanted is a man—not treasures, not fleets, not legions, but a Man—the man of the moment.—Lord Roseberry.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 15, 1940

Rev. By W. C. Newman

JESUS TEACHES HIS DISCIPLES TO PRAY

Lesson Text: Luke 11:1-13

Golden Text: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

What food is to the body, prayer is to the soul. Nor can one's soul live without prayer any more than one's body can live without food. I hold these to be self-evident truths, accounting for the fact that so many of us are spiritually anemic. Our bodies are well fed and fat; our souls are starved. Delicious feasts are prepared for our bodies at great care and cost. Our souls are fed upon husks. What Carlyle said about the England of the 18th century may well be said about many individuals of our own day and church: Soul extinct; body well alive.

A Worthy Ambition: To Learn to Pray

It does not seem strange to us that it requires years of arduous and persistent study to master the technique of surgery, nor that one must practice assiduously if he wishes to become a good golfer. We would be amazed if a man with no previous knowledge of medicine should try to prescribe for us in a deadly illness. Yet we ourselves are guilty of this unintelligent procedure in that we wait until some great need or some pressing emergency arises before we try to pray, and then being unskilled, we find we cannot pray.

The disciples were not prayer-less men. Having been taught from their youth in the religion of their fathers, they were exceedingly conscientious about keeping all the feast days and the fast days, and all the other ritualistic observances of the Temple. But as they watched the prayer habits of Jesus they saw that they had missed the whole meaning of prayer, and they set about to learn to pray. It is a good thing to which a man can profitably give a life-time—to learn how to pray.

The Perfect Pattern of Prayer

The Lord's Prayer? Why no, it isn't the Lord's prayer. His prayer is contained in the 17th chapter of St. John. The prayer given in our lesson for today is our prayer, given to us by the Great Prayerer, that we

might have before us always an example of Christian attitudes of prayer.

This Perfect Prayer has been analyzed too many times by others wiser than myself to need further exegesis. It is enough to point out that it is a prayer of praise as well as of petition; that there is a minimum of begging for things for one's own self, and a maximum of desire for the coming of the Kingdom; that the only material thing asked for is bread—not cake, clothes, money, or automobiles; and that there is no multiplication of words as sometimes marks the prayers we pray in church.

But mark you, this is not a prayer to be repeated, like a child repeating the multiplication table in school without knowing the significance of the equations. It is no unintelligible rote. It is no substitute for prayer, to be used when one is in a hurry or too indolent to make his own prayer. It is a spirit and an example to help us to achieve that worthy ambition of learning how, rightly, to pray.

"He Prayeth Best Who Loveth Best"

It is remarkable that the only single qualification which Jesus included in the prayer with which He taught the disciples to pray was in the request for the forgiveness of sins. All the other things for which He asked were unconditionally requested, but this one thing—**forgiveness**—was, by implication, acknowledged to be obtainable only when the prayerer had forgiven all who had offended him.

This is by no means the least important truth about Christian prayer. Prayer is a futile gesture on the part of any person who harbors ill-will, anger, hatred, malice, or any other feeling except that of love and forgiveness in his heart toward any other person in all the world.

Therefore when you pray, before you pray it is needful that you honestly examine your own heart to see if it will do any good to pray. And if you are not willing to forgive, even your enemies, and to love even those who have offended you, you might as well spend the time at something else. Such praying is useless. He only can pray with expectation who prays with perfect love and forgiveness.

A Check that Will Not Be Turned Down

The passage used as our Golden Text for today has given me a great deal of difficulty in other days. It is so breath-taking in its guarantee that you can have what you ask for, that you will surely find what you seek. It is as if God were saying to you that you need not ever be niggardly in your desires and requests, for the Bank of God will cash any check you draw, no matter how big.

But to make this passage a blanket promise to grant any selfish desire of the heart is to lift it completely out of its context and twist its meaning completely around. Jesus had been telling of a man who rushed out in the night to his neighbor to borrow bread with which to feed a friend who had unexpectedly arrived. His request was for bread, not for luxury and comfort: the bread was for another, not for himself.

And it is this kind of asking which Jesus

says will never be denied. It is prayer in the spirit of the Perfect Prayer which will always be answered. It is—when we seek God's Holy Spirit that we will always find. It is when we knock upon the door of the Kingdom of God that we will always receive a welcome.

Lord, teach us thus to pray!

NEW ORLEANS DISTRICT OBJECTIVES

Evangelism

Personal evangelism stressed in all churches. A survey and visitation program to be carried out in each church. One new member for every five present members in all the churches in the New Orleans District. Lenten services in all churches.

Finances

All ministerial support in full monthly. A minimum of 10% increase in Benevolent acceptances in addition to fourth Sunday offerings. At least 50% of Benevolences to be in the hands of the Conference Treasurer by April 15th. All church debts in the district to be paid or adjusted.

Kingdom Extension Plans

District Institute—In New Orleans, Feb. 17, 1941, 10 a. m., First Church—7:30 p. m., St. Mark's; In Houma, Feb. 18, 1941, 10 a. m., First Church. Establish churches in Lakeview and Belle Chase. Location of one or more missionary projects in and around the city.

Spiritual Cultivation

Eight hundred subscribers to the New Orleans Christian Advocate. A Bible Reading and Family Worship Crusade based on the distribution of the "Upper Room." Training classes in all churches, and city-wide Training School for city of New Orleans. Observance of all special days, with emphasis on Orphanage Days, Easter Sunday and Harvest Day, and Memorial Mercy Home-Hospital Day, second Sunday in February.

Budget Items, Budget Offerings and Special Days

Ministerial Support.—Pastor's salary. District Superintendent's salary. Bishop's salary—2¼% of current salary of pastor. Conference Claimants—6% of current salary of pastor. Administration Fund—(for General and Jurisdictional Conferences). Meeting requirements in accord with minimum salary legislation.

All Benevolent Causes.—World Service or Benevolences. District Work. City Board of Missions (for city churches only). Hospitalization and Golden Cross. (It is suggested that this amount be raised by the Com-

(Continued on page 13)

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

HOW MANY LOAVES?

The only miracle found in all four Gospels is that of Jesus feeding the multitude with the five loaves and two small fishes.

Touched by the hungry masses, Jesus said to His disciples, "Give ye them to eat." Bewildered by the request, one thought there was no obligation to feed the people, and suggested they be sent away. Another fancied it might be done if they had enough money to buy food; but they were without funds. A third discovered a boy who had brought along his lunch, consisting of five loaves and two small fishes, and said, "But what are these among so many?"

And Jesus took the five loaves and two small fishes and in His hands they were multiplied many times over. The spiritual law here at work is paramount—bring what you have to the altar of God, yield it gladly, and He will make the increase.

How many loaves have you, Dwight L. Moody? "Not many, a strong body, a resolute purpose, but not a highly trained mind or a university education; but what I have that give I thee!"

How many loaves have you, William Booth? "Very few. Not a royal lineage, not even a modest fortune, but I have courage, audacity, faith, and a love for the poorest drunkard and lowest criminal of all London!"

What have you, Kagawa of Japan, how many loaves? "Only the crust of a weak body, eyes that trouble me, impaired vision, poverty, but a passion for humanity; this I give unto thee and the perishing world!"

How many loaves have you, Albert Schweitzer? "An even half dozen: a highly trained mind, an artist's love for music, deft hands, a scientific bent, a gift for language, a passion for humanity's redemption; and all these I put upon the high altar for thee, O Lord of lords, and King of kings!"

How many loaves have we? This is the pertinent question. Not what we would do if we had this or that or the other, but what



Mr. Jones

we are willing to do with what we have?
(c) 1940 by Religious News Service.

THE BANG

By Rev. Vivian T. Pomeroy, D. D.

It was a very exciting party. Not one of those dull affairs where everybody is of the same age. The youngest person was two years old, and he had dark red hair the color of oak trees in the fall of the year. He also had the smallest navy blue suit and a white collar and a fat little paunch, which made him look now and then like a clergyman.

The oldest person was Grandpa, who was a doctor to look after people when they are sick. And in between were all the rest of them.

But this story is really about the very little ones and Grandpa.

Dora was six; Peggy was four and a half; Frances was six, too; Marian was three and three-quarters; and Georgie, with the paunch, was two.

Frances had on a blue dress, with smocking. Marian a white one. Peggy wore pink. And Dora blue. George, as you know, wore navy blue and white collar.

Soon it was dinner time.

On the great table were the most exciting things. In the middle was a large flat bowl, full of water. This was a pond. In it were swans, large ducks and little ducklings, a bright green frog, and a canoe with a lady and gentleman in it. These were all bought at the Five and Ten Cent Store.

All over the table stood animals—a lion, a camel, a sheep, a deer, and other animals of a wild kind never met before and therefore having no names. These also came from the Five and Ten Cent Store.

By the side of each plate was a large orange-colored cracker.

It was such fun squeezing into the proper places.

It was more fun when the great brown turkey came in. (Frances later said a poem about how Thanksgiving was no fun at all for the turkey.) And the turkey was a good turkey.

When the turkey was eaten, the crackers were picked up.

Dora said softly: "Please don't make the crackers bang."

Peggy said: "Please make the crackers bang."

Dora said: "I don't like the noise."

Peggy said: "I do like the noise."

Dora's father said: "Why, Dora, you aren't afraid of crackers, are you?"

"Yes, I don't like the noise," Dora said; and her pretty mouth looked as if it might cry.

Dora's father wanted her not to be frightened, so he said: "This is a very little cracker. It won't make a great noise."

Dora screwed up her eyes and tried to look brave. Peggy and Frances and Marian were very thrilled.

Grandpa looked at Dora. He knew that frightened children often are the gentlest and lovingest and have the best pretending-games all by themselves.

Dora's father held the cracker. His fingers were on the little strip of paper, ready to pull. Dora screwed up her face more tightly and her hand stole into the large hand of somebody who sat next.

BANG!

Oh! Oh! everybody cried and looked at Dora.

Dora's face undid itself from the screw. She smiled. She laughed. She said: "That wasn't at all a bad bang."

And the next was better. And the next better still.

But nobody knew how brave Dora really was.

For it is easy to be brave when you are not afraid.

The more afraid you are, the braver you are when you are brave.

Grandpa said: "I have lived a very long time, and I have seen many, many afraid people; but I have never seen one afraid person who was brave and who did not say: The Bang, when it did come, was not nearly so bad as I thought it would be."—Reprinted by special permission of the author and The Christian Leader.

NEW ORLEANS DISTRICT OBJECTIVES

(Continued from page 12)

munion offerings on the first Sundays of each month and be remitted monthly).

Special Offerings and Days.—Louisiana Methodist Orphanage—Easter Sunday and Harvest Sunday, second Sunday in October. Memorial Mercy Home, second Sunday in February. World Service Sunday, each fourth Sunday. Layman's Day, fourth Sunday in February. Race Relations Sunday, second Sunday in March. Methodist Student Day, second Sunday in June. Church School Rally Day, first Sunday in October. Annual Conference Entertainment (\$400 for entire Conference). Southern Methodist University Scholarship.

Local Budget.—Sundry items to be determined by each charge.

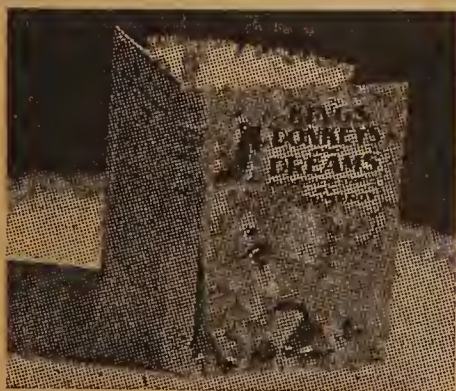
By full cooperation, deep consecration, and great effort, we can make this the greatest Conference year in New Orleans Methodism. Let us go forward to greater things.

METHODISM IS ON THE MARCH!
LET'S GET IN THE PROCESSION.

SHARING WITH HUMANITY

By Mrs. Irvin Rowland

If you want to enjoy life, share it with some one else—your experiences, not only the happy moments, but the lessons you learn from sorrow, from heartbreak and suffering. Share God's love with hungry humanity; share the milk of human kindness with those who thirst for it. Share your bread with those who hunger. Share the fruits of your talents whenever needed. Share your friendship with those who long for a kindred spirit. Share your ideals with those who seek the best from life. Share your gifts with those who are needy. As long as you share your best, there's always an open road in your heart where God can share His innumerable blessings with you. And as you share, you shall know why "It is more blessed to give than to receive."



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**SERMON BY BISHOP A. FRANK
SMITH, BATON ROUGE, LA.,
NOVEMBER 17, 1940**

(Continued from page 6)

manity to use it for the preservation and blessing of the race. That is being illustrated on the pages of your paper every morning. These instruments of destruction might be messengers of peace and harbingers of goodwill and it remains to be seen whether this age is capable of mastering these machines which it has created—created with its mind but unable to master with its soul.

There is another issue that presses in upon us in this land of ours, very definitely today, and that is the issue that grows out of rearmament (and I believe in rearmament). All power to those who would give impregnability of defense, but that raises a question that any man of common sense will pause to consider. Pass over the question of the gigantic increase in taxes that will follow; pass over the question of the economic deflation that must inevitably come when this great industrial pace slackens down and come to a more pertinent question, the fact that the greatest peril that lies in this necessity for rearmament which is upon us now is in the fact that this very machine may master us and make slaves of us. You put a gun in the hand of the average child and he wants to shoot at something. Surround this nation with walls of steel and the tendency will be for them to begin to say, "we are stronger than anybody or everybody else in the world," and this is only a step to saying, before you know it, something that indicates we have developed here the very philosophy we are now arming ourselves to be defended from. There is no greater peril facing the American people today than the peril of becoming the disciples of "might makes right," "we are able to do it and we will make you do it"—that is the very thing we are guarding ourselves against this day. There is but one ultimate deliverance from that peril and that is that America will re-arm herself and say to the world, "this thing must end and we will make it end. There shall be no more of this reliance on physical force."

The thing that must break the heart of the child of God is that which must be breaking the heart of God today, that we have created a world in which safety is only possible if we point a gun at our brother. An awful thought that the only way in which we can live in safety and security is by being able to rest behind armed might! An awful state of affairs, evil world in which to live and enough to break the heart of every Christian as it must break the heart of God! It makes me positively ill, mentally and physically, just to think of the destruction that is going on in the world now. They say they are not killing so many people, but the destruction of morale that comes from what is going on in the world today makes me literally ill.

But looking down to the day when this thing must come to an end, what of the future? Suppose the totalitarian powers win and the gospel of might be enthroned, you know and I know that humanity has progressed too far to allow any one people to enslave another. Suppose they don't win, you know and I know that the old maps can't be reformed as they were; we have come to the end of an era, a day, an age. We look out into an uncharted future. The world has become a neighborhood and it takes more of tolerance and patience and forgiveness and the grace of God for people to live together as neighbors than it does for them to live

across town from each other, and the nations of the world are neighbors whether they will have it so or not. The only thing that can prevent the recurring of epidemics of force and hatred is for the world to learn to live together as neighbors must live together, on the basis of brotherhood. Only on a spiritual basis of character, an attitude of cooperation, can it be done, and thus the task comes home to the church. No one can deny that America must bear the load when the nations are bled white and come to the end of this period of conflict. How can it be otherwise when three-fourths of the world's gold, the only sensible medium of exchange, are in our possession, with riches greater than any combination of nations can have in natural resources and man-power? How are we going to maintain our economic standards of living when the rest of the world is starving? We cannot do it. Even though we could economically, we have gone too far to turn a deaf ear to the cries of humanity. Some think there must come a general levelling, a breaking down of barriers. Are we going to come down to the economic level of a prostrate world or are we going to lift them up to meet us half way? Anyway, we are in for days of self-denial and suffering and sacrifice of manhood and womanhood. Who is to supply that to America? Unless the righteous men and women of this land supply it, it will not be supplied. Unless you and I believe that the gospel we proclaim is practical and effective, who does have a gospel to proclaim that can be effective? Was there ever a time when the church needed to be sure of her mission and the Christian of his belief than today as we look out into these days that are ahead of us; stern days they will be with no place for softness or for isolation, either individually or collectively, but there is no occasion for despair. This is not the first time the world has come under the domination of the apostles of force. You will read Lamentations about five hundred years before Christ; the totalitarians rose to supremacy in the then-civilized world under the leadership of the Persians and that inspired writer of Lamentations declared there was something in the soul of man that would bring him through and cause him to become superior to the forces about him and so it was. Following that age came the great period of the supremacy of art and literature and mental achievement of the Grecian people and the establishing of the great Roman Empire and the coming of Jesus Christ on earth. There was Alexander the Great, Julius Caesar, Napoleon Bonaparte, and always the story has been, the more dictators have come and gone, leaving suffering in their wake, humanity has come into a better day, and so surely as history repeats itself, so surely are we justified in believing that such may lie before us. I refuse to believe we can go into another period of the Dark Ages. Humanity has made too much progress for that, but when broken and bleeding, the world is at the end of its resources; what is to come? Red revolution, disorganized mobs? Who is to provide the program? Let it not be the church, uncertain and faltering, the blind leading the blind, who will have nothing to say, but let the church, through its pulpit, through its pew, through its consecrated pulpit agents and elected representatives of civil government, be prepared with a program that is more utterly Christian than we have ever known, economically, socially and politically, a program that shall re-enlist the devotion and challenge the failing hopes of a devoted people.

I take great courage from an article I

read not long ago by the Archbishop of York, looking down ahead to what he believed would be the ultimate triumph of the cause of his people, saying, "What are we going to do when the end comes, when the old economic systems that created the 'haves' and the 'have-nots' cannot continue? The world must recognize today that the only justification for profits is the welfare of humanity, the saving of the souls of men and the building of character." That is the practical application of Christianity with a vengeance and literally we stand at the parting of the ways, literally it is Christ or chaos. Literally we take Jesus seriously these days or we die, and believing that His Gospel is effective, that the Christian philosophy will work, the church marches on today, not seeking escape, not to hunt dug-outs, drawing the covers in after them, but victoriously, with heads up as the ancient martyrs marched, glad to witness and if need be, to die for the faith that was theirs.

There is a song they used to sing when I was a child in Sunday school:

"Work for the night is coming
Under the sunset skies."

There is another version which I like better:

"Work, for the day is coming
Out from the throne divine,
When Christ the Star of morning
Upon His own shall shine.
Work, for the Light eternal
Soon will be bathing thy brow;
Then by the side of Jesus
We shall know the meaning of 'now.'"

About three years ago occurred an incident which caught the attention and fired the imagination of the entire American nation. One of the giant clippers bound from New York to the Bermudas went down in mid-Atlantic. The passengers and crew were tossed in the waves. Each had been provided with a life-preserver, and there they rode upon the restless waves with scarcely a hope for rescue, invisible dots upon an expanseless sea. There were those among them who, at once, gave up and resigned themselves to despair and death, but there were other brave souls who refused to give up. They said, "let us put our arms about one another for encouragement and protection and let us sing as we await rescue," and those brave souls sang through the hours as the sun went down and darkness came upon the deep. On and on they sang for their own encouragement and to buoy the hopes of their despairing companions. The hours passed, midnight came and the early hours of the morning. Then came a gleam of light and a boat hove to and salvation came. An oil tanker from a Texas port had rescued them. When they reached New York a newspaper man asked the captain, "How did you ever, in the darkness of the midnight hours, find those people?" He said, "I found them because I heard them singing; otherwise, I should never have known they were there." They were saved because they refused to give up and because they were singing in the darkness around them. The church is encompassed with great darkness. It is the midnight hour, but if we draw near for protection and encouragement and keep our arms about one another and sing, salvation will come and directly a light will play upon us and we shall be restored. Let this mind which was in Christ Jesus, be in you also as you face the realities of the world, but with a vision that knows nothing of time and is guided only by a desire to do the will of God.

NORTH MISSISSIPPI CONFERENCE RALLY

My dear Doctor Duren: Please do me the very great kindness to announce in the columns of the Advocate that a Conference-wide Rally of the North Mississippi Conference will be held at Grenada, Miss., on Thursday, January 9, 1941, at the First Methodist Church of that city. Bishop J. Lloyd Decell and Doctor Roy L. Smith have accepted places on the program, and a number of other outstanding speakers will be announced at an early date.

Every district superintendent and every pastor and every charge lay leader of the North Mississippi Conference is cordially invited and earnestly expected to be present, with as many others as possible.

Thanking you for the noble service which you are rendering to American Methodism, I am,

Yours faithfully,
HOYT M. DOBBS.

MISSISSIPPI CONFERENCE RALLY

My dear Doctor Duren: Please do me the very great kindness to announce through the Advocate that a Conference-wide Rally of the Mississippi Conference will be held at the Galloway Memorial Church, in Jackson, Miss., on Friday, January 10, 1940. Bishop J. Lloyd Decell and Doctor Roy L. Smith have already accepted places on the program, and a number of other outstanding speakers will be announced at an early date.

Every district superintendent and every pastor and every charge lay leader of the Mississippi Conference is cordially invited and earnestly expected to be present, with as many others as is possible.

Thanking you for your valued and constructive services to American Methodism, I am,

Yours faithfully,
HOYT M. DOBBS.

CORINTH DISTRICT

The Corinth District Ministerial Association and Board of District Stewards had a joint meeting in Ripley, Nov. 26. There was an unusually good attendance of both ministers and stewards.

The stewards set the district budget for the year. The question of the district superintendent's salary was the occasion for considerable study. After it was viewed from every angle the district stewards voted unanimously to set it at an amount equivalent to eleven per cent of each pastor's salary.

Following the setting of the district superintendent's salary, Bro. Spain, a district steward, made a very touching talk, saying that Bro. Lott really earned his salary last year. Bro. Spain asked those stewards who agreed with him to stand. Again it was unanimous.

The ladies of Ripley served a delicious luncheon, following which the Ministerial Association reorganized for the year. Rev. J. A. George was elected president; Rev. Seamon Rhea, vice-president; and Rev. J. Noel Hinson, secretary and reporter for the district. The program committee consists of Revs. R. R. Scott, C. A. Parks, W. L. Robinson and W. R. Lott.

The next meeting will be held in New Albany, Dec. 10.

Following the meeting of the Ministerial Association, the District Staff held its annual meeting, Rev. Roy A. Grisham, Confer-

ence Executive Secretary, being present. The District Staff consists of Rev. W. R. Lott, district superintendent; Rev. W. L. Robinson, Director of Adult Work; Rev. W. R. Hammontree, Director of Youth Work; Mrs. C. A. Parks, Director of Children's Work; Mrs. L. K. Carlton, District Secretary of the Woman's Society of Christian Service; W. R. McCormack, District Lay Leader; Rev. J. A. George, Secretary of Evangelism; Rev. J. T. Gullet, District Evangelist; Rev. R. R. Scott, Advocate representative; and Rev. J. Noel Hinson, District Missionary Secretary.

Some goals for the year were set up in this meeting. January 28 was set for the date of the District-Wide Educational Institute instead of four sub-District Institutes as we have had heretofore. Booneville was selected as the place for the meeting.

REPORTER.

THE MISSISSIPPI CONFERENCE TO HONOR ITS GOLDEN JUBILEE MEMBERS

In keeping with a custom begun last year the Mississippi Conference will hold a special service this year in honor of those who were admitted on trial fifty years ago. The Annual Conference of 1890 was held at Canton, December 17-22, Bishop Galloway presiding. Of the thirteen young men admitted on trial only two survive, Rev. W. J. Dawson, pastor at Brooksville, in the North Mississippi Conference, and Rev. W. J. Ferguson, pastor at Flora, in the Mississippi Conference.

The service in their honor, sponsored by the Historical Society of the Mississippi Conference, will be held in the Canton Methodist church, on Tuesday afternoon, Dec. 17, beginning at 1:30. All friends of Brothers Ferguson and Dawson in both Conferences, preachers, laymen and lay women are cordially invited to attend the service, which will last approximately two hours. The opening hymn and the Scripture lesson will be that read in 1890, the roll of members of the Conference fifty years ago will be called, and everything possible will be done to recapture the spirit of that session.

J. B. CAIN.

WISE OR OTHERWISE

By Rev. James H. Felts

This "Wise Or Otherwise" column is like the old woman's remedy, if it does you no good it will do you no harm.

When a preacher "looks like a lot more salary than he is getting," it is at least better than looking like a lot less salary than he is getting.

A doctor mark after a preacher's name is not nearly so fatal as a dollar mark before his name.

So long as you can face each day with a smile, and be ready when the evening shadows fall, you are rich.

A systematic, easy-moving service, free from incongruous elements, leaves a congregation rested and refreshed.

It has been wisely said: "There are no hopeless situations; there are only men who have grown hopeless about them."

When a preacher's sermons have pellagra his congregations may be expected to cast absentee ballots.

"The forgotten man" is being remembered more generously by the North Mississippi

Conference. It is as worthwhile to the Conference as to the superannuates.

Cows do not fatten on racy prose and choice poetry. No more do men become spiritual stalwarts when they "make broad their phylacteries, and enlarge the borders of their garments."

Scattergood Bains makes "English as she is spoke" sound like the bark of old dog Tray, but mighty good sense is constantly in evidence.

True or false? When a man quits dreaming he is dead and don't know it?

ANTI-SALOON LEAGUE—LOUISIANA

Dear Brother Editor: I have just returned from Washington, D. C., where I attended the 31st Biennial Convention of the Anti-Saloon League of America.

The meetings were held in the Calvary Baptist church, where 45 years ago the League was launched upon its successful career of putting the brand of the criminal upon the liquor traffic.

Thirty-five states were represented and everywhere the spirit of progress and optimism was manifested against the "spirits" of "John Barleycorn."

Plans and programs were spiritedly discussed and policies outlined. The Executive Committee was empowered to launch a five-year program to raise at least \$1,500,000, to rehabilitate the National League and to strengthen the several state Leagues.

"The Anti-Saloon League is the only national organization that deals exclusively and continuously with the liquor problem."

Being a nation-wide organization, the Anti-Saloon League of America is able to promote the temperance cause most effectively in the District of Columbia, whose affairs are controlled by the Senators and Representatives from all sections of the nation.

On Sunday, November 24th, many pulpits in the District of Columbia were opened to representatives of the League—reminiscent of the former days when churches everywhere were on "tip-toes" to help make this a saloonless nation.

It was my privilege to represent the League in the Tacoma Park Baptist Church at the 8 o'clock hour. I was graciously received and greatly enjoyed the service.

I was made Secretary of a Sub-Committee of the Nominating Committee, to nominate the principle national officers.

The President of our Louisiana League, Elder J. L. Neil, was present, and together we drove from Washington across the North Central states to Iowa and down through Illinois, Kentucky, Tennessee and Mississippi. We encountered snow and ice as far down as Cairo.

Resolution requesting President Roosevelt and the Army and Navy Departments to prohibit liquor in or near to soldiers and sailors quarters was adopted.

National officers elected were: President, Bishop Ralph S. Cushman, St. Paul, Minn.; General Secretary, George W. Crabbe, Washington, D. C.; Vice-President, Andrew Wilson, Washington, D. C.; Attorney, Edward B. Dunnford, Washington, D. C.; Founder, Rev. Howard Hyde Russell, Westerville, Ohio; Treasurer, Charles E. Coleman, Chicago, Ill.; Field Speaker, Rev. Sam Norris, Del Rio, Texas; Research Secretary, Laura Lindley, Washington, D. C.; Doctor M. E. Dodd, of Shreveport, La., was elected one of the Honorary Vice-Presidents.

Altogether the meeting was a wonderful success, and a "new high" set for the repeal of "Repeal."

LEON W. SLOAN.

BULLETIN OF INFORMATION

(Continued from page 5)

consecration of home and family cannot come from material good alone.

"Neither condition can be attained in the fullest measure unless they are conceived as coming, not only from the justice and mercy of man, but from a higher Divine Guidance, which may be found at the altars of religion.

"Church and synagogue must, therefore, cooperate with the state and nation in realizing the ideal of righteousness.

"To this end, we, the representatives of the great religions, unite to offer to the agencies of our great Federal Government and to those of our sovereign State, all the resources at our command to bring to the

VETERAN'S DAY

The Sunday before Christmas is being generally observed as Veteran's Day. At that time every congregation in our territory should be told the whole story concerning the poverty and humiliation of those retired soldiers of the Methodist Church. A collection should be taken which may be applied on the assessment for the support of superannuates. No matter what the prospects for a collection may be, the story should be told to every congregation.

State, to its officials, and to its citizens, high and low, rich and poor, great and lowly, the blessings of spiritual help which rise from the altars to which we have dedicated ourselves"

To make it possible to take action, the group on November 25, 1940, was formally organized into a "mutual, religious, advisory committee to cooperate with the State Welfare Department and other State agencies for the benefit of the people with whom the churches and the State are concerned."

The membership of this committee is: Father H. Joseph Jacobi, New Orleans, Catholic; Rev. J. A. Christian, Baton Rouge, Presbyterian; Rev. J. Richard Spann, Baton Rouge, Methodist; Rev. Philip P. Werlein, Baton Rouge, Episcopal; Rev. J. Norris Palmer, Baton Rouge, Baptist; Rabbi Emil W. Leipziger, New Orleans, Jewish; Dr. Felton G. Clark, Scotlandville, Negro Protestant; Rev. Glenn Hutton (invited), Baton Rouge, Christian.



Place the ADVOCATE
as a Christmas Suggestion
OPPOSITE THE NAMES OF YOUR BEST FRIENDS

Did you ever think what it would mean if every subscriber should use the Advocate as a Christmas remembrance?

1. It would emphasize your faith in the church and in Christian literature.
2. It would bring a weekly message concerning your church and your Saviour to the home of your friend for a whole year.
3. It would be the most consistent Christmas suggestion you could possibly adopt.
4. It would place the Advocate in a position to render a better service to our people.

Try it this Christmas. We will send a Christmas card in your name to the friends whom you desire to remember.

Dear Advocate:

Please send the following gift subscriptions for one year at \$1.50.

I enclose \$.....to pay for same.

Your signature.....

1. Send Gift to....., Post Office.....
2. Send Gift to....., Post Office.....
3. Send Gift to....., Post Office.....
4. Send Gift to....., Post Office.....
5. Send Gift to....., Post Office.....

Send Christmas card in name of.....

The following officers were elected: Rev. J. Richard Spann, Chairman; Father H. Joseph Jacobi, Secretary.

This memorandum is for the purpose of acquainting you with the immediate practical proposals of this committee:

- (1). All ministers of religion are to be reached through this Advisory Committee of Ministers of Religion.
- (2). The State Department in its contact with applicants will obtain the religious affiliation or preference of each person.
- (3). With the consent of the applicant, the local minister of his faith or preference will be notified by the case worker. Upon receipt of this notification the minister is expected to call and render all possible spiritual and moral assistance.
- (4). Local ministers of religion are re-

quested to refer to the Advisory Committee general problems which they feel need clarification or clearance with the State Department. In turn the Advisory Committee will keep the local ministers of religion advised of suggestions of general interest.

(5). The local ministers of religion might find it helpful to form a voluntary fellowship between ministers of all denominations and field workers in their municipalities and parishes, and through such group, pass constructive criticism back to the parish department; as well as to work out the problems that they will be meeting in their respective areas.

The Advisory Committee feels that these are steps in a long-range enterprise for enriching the moral and spiritual life of all the people of our State.

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

The eternal stuff of history and of life is never found in the thunder-clouds of dark enfolded circumstances, but always in the light that pierces the clouds. It is never the material, but always the spiritual that is deathless, and abides.

—Amy Carmichael.

THE PRAYER-ROOM TODAY

Forgive me, my Lord, that I have so long sought elsewhere for the peace and the joy that alone I can find in Thee. Make me so rich and happy in Thy love that I shall ask nothing of Thee but a deeper experience of that love. Forgive me, too, that even when I have recognized some good thing as Thy gift I have clung to the gift itself and feared to let it go. Make me so responsive to Thee that I shall see Thy bounty in every earthly gift, adore Thy loveliness in every beautiful thing, and feel Thy tenderness in every touch of human affection. Yet make me sure of Thee that I shall hold loosely even to that which Thou dost give, knowing that whatever I lose I cannot lose Thee. Amen.

Mrs Mamie B Mahaffey
Nov 40

'Good Will Toward Men'



One anniversary and one alone belongs to all the world. Each nation has holidays which celebrate its heroes and important events in its history.

But these are of human origin and are transcended by one event that is celebrated by all nations. Only once a year the whole earth echoes with tidings of joy sung by all peoples.

Ever since the Virgin Mother laid her baby in its manger bed in Bethlehem, Christmas has been God's gift to every home, the equal possession of all mankind.

The day comes this year to a confused world which will receive the greeting of a Merry Christmas with eager hearts. It is at this season that we renew the hope for "peace on earth, good will toward men."

Christmas brings within the reach of men and women everywhere the blessings which no change of time or circumstances can take away. It lifts the eyes of men from worldly trials to the vision of a Living Christ, new-born at this time; it lifts man's mind to the knowledge of God's love. It brings us to that neighborly love which the small town and rural community best typifies today.

This newspaper, which has served this community with neighborly tidings, extends to you all the sincere wishes for a very Merry Christmas.



WALLET OF THE WEEK



A NEW MEN AND MISSIONS MOVEMENT was launched by the Presbyterian Church of the United States in a meeting of laymen held at Montreal, North Carolina, recently. In addition to the plan to raise a million dollars for foreign missions, the movement will undertake a re-emphasis of missions in the educational program of the church, and the refounding of missionary devotion in a deepening of the spiritual life of the whole denomination.

* * *

MAGAZINE CASUALTIES, as shown by trade price lists, indicate that twenty-two magazines and periodicals have discontinued publication and fifty-five others have merged, been taken over, or reorganized and renamed. Of the seventy-seven listed, two of them were missionary publications. The others were divided between professional, scientific, technological, story, literary, trade, fashion and recreational. As will be seen, the ratio of failures reflects favorably upon the religious press.

* * *

THE NEW CATHOLIC REVISION of the New Testament, the first in two hundred years, is to go on sale April 1, of next year. The new version is the work of twenty-six scholars, rectors, regents and professors of Catholic institutions of learning in the United States. It seems from reports given out that the changes will have to do with modernizing the speech rather than a retranslation of the original. It appears, too, that its use is to be optional with the bishops of the various dioceses in the United States. The price set is fifty cents per copy.

* * *

THE CONSCIENTIOUS OBJECTOR is the subject of a pamphlet recently issued by the Federal Council of Churches, giving the substance of declarations on that subject by sixteen denominations in the last six years. Thirteen of the denominations are affiliated with the Federal Council and three are non-affiliates. The declarations quoted are in support of the "right of conscience," which is recognized in the selective service act, and for the most part they provide for a registration of conscientious objectors with the denominational authorities as a preliminary step toward supporting the views of such before the proper authorities of the Government.

* * *

COMMERCIAL NEWSPAPER PROMOTION is one of the most expensive and uncertain ventures of modern business. It is said that the establishment of the New Yorker cost its promoters three quarters of a million dollars. Time is given as authority for the statement that PM, the latest outstanding promotional venture, has spent a million and a half dollars and that Marshall Field III is putting up an additional half million with success still in doubt. The church press has never been profitable commercially, but its devoted friends have been a sufficient asset to sustain it through all the trials and triumphs of the past.

METHODIST OVERSEAS MISSIONS have been hard hit by aerial bombardments and by the long range dueling across the Channel. Eight circuits are adjacent to "Hell Corner," and have been practically evacuated. Five other mission centers are under almost daily bombardment. But despite the terrific and deadly assaults they are carrying on. Afternoon meetings are held even during air-raids. Truly they are cast down but not destroyed, and from the ashes of these war-torn areas a new and greater church will ultimately emerge.

* * *

THE FRENCH CABINET is reported to have repealed the law passed in 1904, which had for its aim the repression of all religious schools. It appears that the statute came as the culmination of the anti-clerical campaign and was intended to give the state a monopoly of all education on a non-religious basis. After the conclusion of the World War in 1918, schools conducted by religious orders, although proscribed by law, were tolerated and the repeal appears to have been a legalizing of what has been winked at until now.

* * *

THE AMERICAN RED CROSS reports having distributed more than twelve million dollars for war relief up to October 31. The assistance went to ten nations including countries not at war. More than seven millions went to Great Britain; one million eight hundred thousand to Finland; one million seven hundred thousand to France; one million to Poland; China, three hundred thousand; Canada, sixty-eight thousand; Belgium, fifty-seven thousand; Norway, forty-five thousand; Netherlands, twenty-five thousand; and Switzerland, five thousand.

* * *

GENERALISSIMO CHIANG KAI-SHEK'S peace views touching Japan are said to be that no peace can be entered into except as a part of the settlement of the whole world struggle now going on. His stand is reported to have the unqualified approval of his general and other advisers. It is said, therefore, that any peace overture on the part of Japan will be rejected by the Chungking government, and that China will fight on until an "honorable peace" can be secured for it along with the other nations which are enlisted in a common cause.

* * *

THE PARIS EVANGELICAL MISSIONARY SOCIETY has been cut off from all connection with its missions by the military occupation and the division of the country. The missions are, therefore, deprived of leaders and support. Its one hundred and ninety-nine missionaries are located in Senegal, Togo, Cameroun, Gabon, Basutoland, Northern Rhodesia, Madagascar, Tahiti, Loyalty Islands and New Caledonia. Approximately half of the pastors and missionaries have been forced to join the army, according to a release of the International Missionary Council.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL



WHAT IS CHRISTMAS?

One of the most touching and beautiful editorials ever written is Francis P. Church's answer to a little girl's question: "Is there a Santa Claus?" That classic defence seeks to justify faith in a legendary and mythical figure by the atmosphere of the season. It is a message to the wistful and yearning heart of childhood and it is in no sense an effort to interpret the divine event with which he came to be associated. Santa Claus is a symbol of human goodness and good cheer; Christmas is an expression of universal love and good will.

What is Christmas? The name was derived from a service of commemoration of the birth of Christ, a Christ-mass. In that sense it is an ecclesiastical designation of a calendared event in church life. A mere ceremony of commemoration could scarcely be considered a sufficient explanation of such a commanding event in the religious life of mankind. The true explanation lies in the fact of undated reaches of human history paralleled by the undervalued infinitude of God's love and mercy. For the Christian, Christmas is the point in time at which the wastes of human life form redemptive contact with divine truth and love, and from which flows our whole theology of divine-human relations. It was that moment and event when the spiritual values of God's love became a reality in a newborn babe. That point of origin, though a mere cattle stall, became the center of the most romantic circle of events in all of human history. From that circle representing the thirty-three years of Christ's life, Christian faith is dated and authenticated, and the holy hour of His birth was made the beginning of a new calendar of the world's history.

What is Christmas? It is not sufficient to say that it is the shining center of a mystic circle which gave to history a new date line. What is vastly more important is the fact that it was an event, a disclosure, which set a new destiny for human hearts and a new horizon for human hope. It is not something so entirely objective as

a season or an event; it is a conviction, a faith, an experience, an emotion of the redeemed heart. Its carols and its hosannahs belong to the literature of personal redemption. Its gladness is no lingering echo of the shepherd song, but the ever new improvisations of the redeemed heart.

What is Christmas? It came as God's message of hope and help to a world in despair. Bethlehem Ephrata is today, as it was on that Holy Night two thousand years ago, a jewel upon the bosom of a humanity helpless and undone. Its fame is not due to some festal event for which it was gorgeously arrayed, but to the persistence of a truth in human experience for which it was wholly unprepared, a visitation of which it was wholly ignorant. The very hills of Judea slept in the quietness of spiritual death, the temple and the masters in Israel missed the angel song which was committed to the keen and trusting ears of shepherd lads. Those who had long scanned the horizon for signs of the coming Messiah were off the course that night when the blazing star bore to scattered and unrelated seers the news of his birth. Christmas is the heritage and the experience of watcher hearts. It does not depend upon the noise and the shoutings of the multitudes, nor the jolly good nature of Santa Claus, but upon the devotion of hearts committed to His redeeming way.

THE CONFERENCE ORGAN—AN ESTIMATE

The value of the Conference organ is too often measured by dollars and cents. This means a judgment by the narrowest and the most prejudiced standard possible. It is no use to talk to one who insists upon such measurement about its cultural and religious values for the home, nor about its presentation of the program of work for the church. Some kind of answer, reasonable or unreasonable, is always forthcoming. We are not writing of that phase of the question at all.

We have in mind certain experiences in the office which show that the Conference organ has a place no other paper can supply. For this statement there are two exactly opposed reasons. First, the field of the Conference organ being smaller, it gives a more intensive cultivation. The details of church activity and the doings of persons are reported in a manner to give a detailed picture of the field. Second, it carries the message of the church more extensively because within its field it reaches from six to ten times as many people as a general publication. This is no fault of the general periodical, it is simply a fact as to circulation.

Many times in the course of a year we have inquiries concerning very important information in which the files of the Advocate seem to offer the last ray of hope. Here

are some recent examples. A woman wrote us asking for information concerning the report of her marriage, information needed in connection with a requirement of some Federal agency. From Chicago another wrote for information about a Virginia preacher who died in Louisiana many years ago. A gentleman made search of our files for material touching the genealogy of a Mississippi family. About the same time another gentleman made a photostat of a school advertisement, an important link in the professional career of his grandfather. Our files furnished the chief material for a recent history of Centenary College. Lastly, the historical publications of Mississippi Methodism owe a great debt to the files of this Advocate. It contains the most exact and detailed chronicle to be found of Methodist church life for the last ninety years in Louisiana and Mississippi. The Conference minutes give appointments and record statistics, but the files of the Advocate clothe the skeleton with flesh and personality and cause those "dry bones to live."

The little personal entry made today is a mere commonplace, it may be a circumstance which everybody knows, but time will make that little notice a treasure. When all of this generation are gone our children's children will find here a running commentary from which to piece together the romantic story of their ancestors. On account of its detailed coverage, the Conference organ sheds a flood of light which no other publication can duplicate. Any section without a Conference paper is poorer in source material for its history than it ought to be.

THE WEATHER MAN WAS RIGHT

Under ordinary circumstances the weather, good, bad, or indifferent, is not news. It is rather the common refuge of exhausted and un inventive minds. To those who were traveling in this section last Sunday, however, the weather was unquestionably the most impressive news item of the day. The weather man said in that conventional way of his "More rain today," and for once, believe it or not, he was right.

This editor and his wife and daughter left West, Mississippi, for New Orleans about ten o'clock in the morning; and before we had gone ten miles "the rain descended, and the floods came." It was no passing shower, but it rained furiously and unceasingly to the journey's end. We passed dozens of cars out of commission and helpless on account of wet ignition. Considerable stretches of the highway were covered with water, and even on the hills a stream of water rushed down the roadway. Fortunately we had no trouble except once when a passing car splashed a sheet of water through the front of our radiator, but after about five minutes we were able to go on. We reached home without mishap of any kind, but surely it was in spite of the weather at its worst and it required approximately eight hours driving time to cover the two hundred and fifty-mile distance.

Others Say. . .

THE RETURN OF THE ANGELS

The angels have been having a hard time of it in modern times. They appear as often in the humor column as anywhere else. The old hymn, "I want to be an angel and with the angels stand," is no longer sung. Nobody wants

to be an angel. We hard-bitten skeptics condescend to angels. We allow that they were the creation of a naive age when all sorts of superstition flourished. But we can't be fooled. There are no angels. Around Christmas time we do not object to singing about them. They add a decorative touch. They even help business in the holiday rush. But in a few days they fly away.

What is the religious truth about angels? If someone answers that we do not know, it must be replied that we believe a great deal which we do not "know." However, we impoverish ourselves when we believe as little as we can, rather than as much as we can. We also miss much truth that way. Any one who believes in a spiritual universe should be careful not to draw sharp lines and say it extends only so far. Knowledge and experience have great value in defining truth, but they also have limitations. The greatest religious literature, the Bible, is full of angels. What do we find them doing in the Bible? They worship God. They rejoice in the wisdom and power of God. They help protect believers. They are messengers of God, bringing good tidings. One need not revert to a crude literalism to appreciate the religious value of angels. They bear witness to the unguessed greatness of God's resources; they strengthen our neglected faith in providence; they wing our imagination concerning immortal life; they bespeak the reality of a non-material, spiritual world.

Christmas marks the return of the angels. Long ago they soared from the gates of Heaven and sang, "Peace on earth, good will to men." Welcome them into your heart! Yield yourself to the angels of your own better nature! Let the wonder of the Advent return to bless your soul!—Presbyterian Tribune.

"AND SO FULFILL THE LAW OF CHRIST"

Like a clear star against velvet night shines the story of a deed just done in Shanghai. When the University of Shanghai was occupied by the Japanese in 1937, the homes of the faculty, Chinese and American, were despoiled and the school buildings were sacked with systematic thoroughness. After long negotiations, the mission boards succeeded in persuading the military authorities to return the university buildings to their rightful owners and to agree to the principle of an indemnity for the destruction. During the discussions of the amount of the indemnity, which was finally settled at about one-fifth of the damage done, the missionaries unsuccessfully held out for reimbursement to their Chinese colleagues for the heavy losses which they also had suffered. When the settlement was recently made by the Japanese authorities, \$3,600 was paid to the missionaries toward the total loss of \$17,500 worth of personal effects suffered by the several families affected. But not a cent was given to the Chinese professors. Now the missionaries have unanimously proposed to their home boards that the entire \$3,600 shall be turned over to their Chinese associates, and this will, of course, be done. Only one who has visited in the homes of those affected can know in detail how generous is this open-hearted gift out of the meagerness of a missionary stipend, and how much it means to the hard-pressed Chinese educators. But all can thank God and take courage when Christian brotherhood can transcend so unmistakably the limitations of self-interest and become thus truly the sharing of life.

—The Christian Century.

COUNCIL OF BISHOPS

By Ralph Stoody, Director of Publicity

Thirty-four Bishops of united Methodism under the presidency of Bishop A. Frank Smith, met December 3, in Hotel Dennis, Atlantic City, N. J., for seven strenuous sessions of the Council of Bishops. All but two of the effective Bishops with episcopal areas in this country were present. Bishop G. Bromley Oxnam is the secretary of the Council.

One Million Dollars

The big business of the Council was the touching off of a campaign to raise among Methodists a million dollars on the first Sunday in Lent, March 2. This movement is a kind of consolidated answer to a number of appeals and interests which will supplement the Over-Seas Relief project initiated at the last General Conference. It will furnish an answer to the pleas of British Methodists for aid for their bombed churches, distressed ministerial families and orphaned English missionary centers. It will, further, provide American Methodism with a means to minister to soldiers and sailors in training camps in such ways as may prove to be wisest in the light of subsequent developments.

Bishop Edwin Holt Hughes has been given the heavy responsibility of heading this campaign that will result on a single Sunday in simultaneous offerings in the forty-five thousand churches of Methodism. Supporting Bishop Hughes will be a commission of bishops, ministers and laymen representing the entire church. Initial members of the Commission from the Council of Bishops are: Bishops Waldorf, Arthur J. Moore, Herbert Welch, Charles W. Flint, Adna W. Leonard and G. Bromley Oxnam. Others will be announced when the General Commission is named. Upon this Commission which will meet the last of December in Chicago, will fall the duty of determining the objectives of the campaign, the administrative responsibilities and the distribution of the total among the recipients.

The appeal, led by the Council of Bishops, will coordinate all agencies seeking to render relief service. Care will be given to avoid any interference with the normal flow of benevolent giving.

The consent of the World Service Council, necessary to authorizing such a campaign, has been given through its executive committee.

Far East

Uncertain conditions in the Orient drew the sympathetic attention of the Bishops. A letter to the Council from Bishop Gowdy stated that a load of rice ordinarily selling for from eight to twelve dollars had that day cost him \$102.50. With other commodities in proportion one can see what these conditions must do to a missionary budget. China needs two new bishops. They should be elected at the coming China Central Conference. But according to present information travel between "free China" and "occupied China" is extremely difficult, making problematical the holding of a Central Conference. Plans, however, are looking in faith to April 2nd as its date, and Bishop Arthur J. Moore was assigned to represent the Council of Bishops at this Central Conference.

Affairs in Japan are in an even more tense state, as recent newspapers have revealed. The Bishops considered such news as that relating to the requirements of the Japanese government's effort to nationalize both property and the administration of

foreign-controlled missions, and the movement that would merge all denominational enterprises into one Japanese Christian Church. Methodism has less to lose by new laws and trends in Japan than some communions, since for many years Japanese have administered their own church, schools and church property. Only a few homes of American missionaries are yet held by other than Japanese. In continuance of long-standing fraternal and helpful relationships of American Methodism to Japanese and Korean Methodism, Bishop James C. Baker and Dr. Ralph E. Diffendorfer plan, if State Department approval is forthcoming, to sail December 18th to counsel with missionaries and church leaders in Japan.

Chaplains

A unified church requires a unified method of accrediting chaplains to be commissioned for service in the Army and Navy. Each of the merged Methodisms had a slightly different procedure. The new Church, through the Council of Bishops, constituted a committee of five to set standards and pronounce Methodism's official O. K. on such applicants as meet them. Bishop Leonard, in Washington, will act as Chairman, aided by Bishop W. W. Peele, of



Richmond, and Bishop G. Bromley Oxnam, of Boston. Two members are to be selected by these three Bishops. They will set the standard-high for chaplains—so that Methodism's contribution to the religious and social well-being of youth in training camps will be through men of contagious spirit, sympathetic nature and quick minds.

Youth

Youth interests were a number of times sympathetically before the Bishops. Not only was there consideration for the religious needs of soldiers in training, but concern was expressed for those whose religious objection stands in the way of military training. The Bishops to a man were ready to back the official assurance of the Church that those who from conscience "seek exemption from military training or service have the authority and support of their Church." They approved the efforts being carried on by the Methodist Peace Commission and other committees to arrange for forms of service of national importance under civil authority.

Another movement among certain earnest young people looking toward the possible establishment of a lay-missionary order to which they might give themselves in a year of Christian service in evangelistic or social service ministrations was discussed, and episcopal counselors, Bishops Oxnam, Kern and Wade, were designated to assist in the thinking-through process relating to service of this type.

Dr. Harvey Seifert, the new executive

secretary of the National Council of Methodist Youth, explained the principles of this movement to the Bishops, indicating that the organization was democratic and that it combined adventurous social passion with deep personal commitment and that its operative ideal is the principle of youth autonomy with adult counsel.

Calendar

If the calendar reform plan which the Bishops approved is finally made operative, Easter will no longer erratically wander all over early spring, dependent upon the vagaries of the moon, but will be fixed once and for all. It will always fall on April 8th, in the proposed new calendar. In some quarters there have been religious objections. The Methodist Bishops denied any such scruples and are ready for progress in overturning the clumsy, antiquated method by which the "days of our years" are numbered.

Observances

Two significant services of a personal character were held in connection with the Council meeting. One was in recognition of the two new Bishops who have come into the fellowship of the Council; the other a memorial service to honor the two who have gone out since General Conference.

Bishop Bruce R. Baxter, elected last July by the Western Jurisdiction and assigned to Portland, Oregon, and Bishop Lorenzo H. King, elected in June by the Central Jurisdiction and assigned to the Atlantic Coast area, were both, of course, regularly consecrated in accordance with the ritual of the church at their respective Jurisdictional Conferences, and have been actively fulfilling the duties of their office since that time. However, since this is the first gathering officially representative of the entire Church since their election and the first time that they have been seated in the Council of Bishops, a ceremonial hour was given to a suitable recognition. Bishops Leonard, Darlington and Kern were the committee which provided for the liturgical service. They were assisted in its conduct by Bishops Holt, Hammaker and Broomfield. Unfortunately Bishop King was compelled to be received in absentia, but the service and address of Bishop McConnel included him.

The memorial service honored Bishops William A. C. Hughes and Jashwant Chitambar. Bishop Hughes was elected by the Central Jurisdictional Conference in June, 1940, and was assigned to the New Orleans Area. His death, July 12, ended the briefest episcopal career in Methodist history. Bishop Jashwant R. Chitambar, who died in India, September 4, after a decade in the episcopacy, was a product of Methodist missionary work, and the first Indian Christian to be elected to this office by his Methodist fellow-Indian Christians. Bishop Richardson conducted a service which by its ritual and his words brought comfort to the Bishops. Eulogies were pronounced by Bishop Robert E. Jones, who spoke feelingly of the late Bishop Hughes, and by Bishop H. Lester Smith, who had been associated in India a quadrennium with Bishop Chitambar, and who communicated his great admiration for him to his colleagues.

Miscellaneous

A number of routine matters relative to internal administration, legal interpretations and appointments, were handled by the Council. Some of general interest were:

A decision that the Board of Hospitals and Homes, located by vote of the General Conference, could not legally be moved

(Continued on page 12)

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

FOR THE HEALING OF THE NATIONS

By T. Z. Koo

We live today in a torn and bleeding world, with wars raging on three continents involving the welfare of more than 900 millions of people. Into such a world, the words of the prophet Jeremiah come with a peculiar timeliness:

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.—Jeremiah 9:23, 24.

Indeed, man with all his scientific knowledge, his technical skill to create wealth and plenty, and his proud social insights, has as yet succeeded only in building around himself a world in which the dominant notes are conflict and violence; a world sick unto death, without power to save itself. If ever man needed to be humble and ask what is wrong with his life, this is the moment. The Bible is often called the Book of Life. It has the truth for the healing of nations. What does the Book say to man today as he faces his world so filled with tragedy and death?

The business of human living is primarily one of developing and maintaining relationships. The more varied and extensive our relationships, the more rich and full will be our life. With the right kind of relationships, man will enjoy peace and happiness in life. With the wrong kind of relationships, he will inevitably bring upon himself sorrow and suffering. That our life today is so full of both must make us realize something is radically wrong in the relationships we maintain.

Broadly speaking, man in his daily life, forms relationships in three spheres; namely, the sphere of spiritual values; the sphere of material things; and the sphere of fellow men. It is my purpose to set forth in these pages the basic message of the Bible in each of these three spheres of relationships.

The term "spiritual values" is used here, not in any deep metaphysical or philosophical sense, but simply to denote those qualities of living the Bible suggests by words like righteousness, freedom, justice, love, etc. In China, the old word for this sphere

of life is "Tien" or "Heaven." The prophet Jeremiah is saying the same thing when he uses the words—"I am the Lord which exercises loving-kindness, judgment and righteousness, in the earth." Jesus calls it the "Kingdom of God."

The heart of this relationship lies in man's idea of God and in his faith in him. What does he know about God? How far does he believe in God? How man answers these questions determines the quality of his living in relationship to them.

* * *

To a believing Christian the world of spiritual values is real, because God is real, and the knowledge of God he has received in Jesus Christ gives him the insight to maintain the right relationship between himself and the world of spiritual values. Destroy a man's faith in God, and you have destroyed the unifying center of his world of righteousness, peace, justice and love. Chaos and disintegration will immediately set in in life. The forerunners of this disintegration will always be those who deny the reality and supremacy of God. I see this clearly in atheistic communism and pagan Naziism. Because I see this, I have no fear for the future. Man may defy God, but he can never overcome God. "I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

So much of the conflict in man's life springs directly from the sphere of material things, that we touch here a very important aspect of our life. Man's need for food, clothing, shelter and other creature comforts is basic. Any maladjustment in this sphere is immediately reflected in conflicts in his social and individual life.

The first thing to note here is that modern science has enabled man to develop his material resources in a truly remarkable way, adding so much to the comfort and efficiency of human living. Last December I flew from the Orient by the "clipper" early on Christmas morning, and I was actually speaking in Toronto, Canada, on New Year's Eve, arriving barely an hour and a half before the meeting. You cannot plan a schedule like this with a wheelbarrow.

Secondly, each new development in this sphere of material things tends to add to the power wielded by the hand of man. In the amount of harnessed power there is just no comparison between a modern "clipper" plane with its four motors, and a wheelbarrow.

But, with the phenomenal development of our material world made possible by science, there has also come a host of problems: such as overproduction, concentration of wealth, and mass unemployment. We have learned how to multiply things; but have we learned how to share equitably these augmented material blessings of life for the enjoyment by all conditions and classes of men? We have learned how to produce tremendous power by machines; but have we learned how to use this power for welfare and not for warfare? If not, the continued multiplying of things and the piling of power into undisciplined hands may lead to man's undoing. The philosopher Lao-tse, in the quaint language of the Tao Te Ching, warned that "too many colors confuse the eye; too much sound dulls the ear; too many flavors spoil the palate. Excess of

hunting and chasing (pleasures) makes minds go mad." Again, "the more ingenious things a people has, the more benighted will the nation grow." Although uttered nearly 2,400 years ago, these words seem to describe pretty well our own world today. There must be a strain of benighted madness somewhere in our life when, in less than thirty years, with the horror and suffering of the last World War still fresh in our memories, we can plunge the world into another war even more cruel and devastating.

I think the heart of the problem lies in the balance between the technical skill to produce, and the moral discipline to use, material things. Science teaches man the technique of making things. Religion and ethics develop in him the moral discipline to use them wisely. But, for more than a century, man has been concentrating his energies on the production of more and better material things for his life. Thus, the balance between material development and moral growth in man's life is lost. Look at our modern system of education. How heavily weighted it is with science, and how insignificant is the place of religion and ethics in it!

* * *

When my wife and I began to raise a family, we said to each other we should be saving some money for a rainy day. As the years rolled on, and our little savings mounted, we felt happy and confident of the future. Then, suddenly an economic crisis developed, and overnight our savings disappeared. "Without wings, they fly," as we sometimes say in China. After the first two experiences, we thought we would do differently the next time, and so entrusted our savings to a bank with an American manager. But it also collapsed. Although the manager was sentenced to the penitentiary, that did not restore our savings. And now, because of the war between China and Japan, we are going through the same experience a fourth time. The war has destroyed the place we were living in, and has again practically wiped out our savings. No matter how carefully we make our plans, and how anxiously we try to hang on to our things, they still disappear despite all our efforts.

After going through such experiences time and again, I have learned to know, beyond any question or doubt, that if I sought the Kingdom and His righteousness, nothing can ever take them away from me. This word from the Bible—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"—is to me today hard common sense as well as a spiritual truth.

The second thing I have learned is, that the very security we crave in the world of things can be obtained only as we seek the Kingdom and God's righteousness first. Things are not ends in life. The Kingdom and His righteousness are. Seeking things first defeats itself. If my bank manager, in his life, had sought first the kingdom of God and his righteousness, perhaps he would not be inside the penitentiary today, and my savings would still be mine to use and enjoy. If China and Japan had both sought first the Kingdom and God's righteousness, perhaps the "undeclared war" might not have taken place, and my home and my savings would still have been assets in my life. If the nations in Europe had sought the kingdom of God first and as earnestly as they were seeking territories, raw materials, markets, etc., perhaps the countless millions there would not today be

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

Rev. Tinsley B. Thrower, Grenada, Miss., called at the Advocate office while in the city last week. We regret that we were absent from the office, but we feel specially honored in being thus remembered.

A note from Rev. J. Henry Bowdon, district superintendent of Baton Rouge district, says that he is feeling better and stronger every day and hopes to be able to "speed up" some before long, as "this slow life is getting me behind with my work."

Mr. W. S. Holmes, of Baton Rouge, La., was in the city for a short time on Tuesday of last week and brightened our office by his visit. We appreciate very sincerely being remembered by our friends among the laymen.

We acknowledge receipt of a letter from Miss Emma Castain, Opelousas, La., giving us the correct spelling of her name. Miss Castain says that the Advocate means a great deal to her, as she is practically a shut-in and has been reading it for over fifty years.

Construction of the new Methodist church at Tickfaw is progressing rapidly. Services for the laying of the cornerstone were held the first Sunday in December, and the pastor, Rev. D. T. Williams, was assisted by Rev. J. P. Bonnacarrere, who reorganized the church at Tickfaw in 1937.

Rev. C. C. Clark, pastor at Columbia, Miss., paid a brief call at the Advocate office on Tuesday of last week. He was in the city for the meeting of the Memorial Mercy Home, and we are gratified that he took the time to pass the time of day with us.

Mr. L. H. B. Stephens, who was a good friend of the editor in the days when Bro. Stephens lived at Cedar Bluff, writes that he is moving from Indianola to 602 Central Ave., Greenville, Miss. Bro. Stephens is a good friend of the Advocate and is devoted to his church.

Rev. F. E. Dement, pastor of Gallman charge, is organizing his people for carrying through to success the entire program of work including every interest. It is a good sign when a pastor begins thus early to anticipate his responsibilities for the year.

Rev. J. F. Mincy, local preacher in the Corinth district, and living at Ripley, Miss., in sending us a subscription for a superannuate friend, includes a news item regarding his plans for holding services in homes where some members of the family cannot go to church on account of the infirmities of age. This is certainly a worthy work.

Rev. E. S. Lewis, pastor at Durant, Miss., was taken ill about three weeks ago and it became necessary for him to spend a week in a hospital. His friends will be glad to learn that he is now very much improved, but not yet able to carry the responsibilities of his work. We hope that he may soon be back to normal again.

Mr. W. R. McCormack, Lay Leader of the Corinth District, has promoted two meetings, one of pastors and the other of stewards, for the purpose of a detailed study of the financial system of the Methodist Church. The meetings were held at Booneville and New Albany, and were well attended.

Dr. Briscoe Carter, young in spirit and one of the most active men of the Louisiana Conference, is on the ground at Mooringsport, La., and is losing no time in preparing the way for a systematic advance in the work of the year. No man whom we know has given to his church a more faithful service than has Dr. Carter.

In the death of Mr. J. D. Barbee, Jr., which occurred in Biloxi a few days ago, there passes a scion of one of the great figures of the Methodism of the South. He was the son of Dr. J. D. Barbee, who was one of the Publishing Agents and a great figure in the Church a generation ago. Mr. Barbee's body was carried to Memphis for burial.

It is with sincere regret that we have learned of the serious accident which befell Miss Lessie Rowan, of the Campgrounds, Biloxi, on Sunday of last week. It appears that she was struck by an automobile and one leg was so badly broken

where it will probably be several more days before he is able to take up a full schedule of work.

Bishop and Mrs. Edgar Blake, who make their home in Coral Gables, Florida, since Bishop Blake's retirement, were reported to have been seriously injured in an automobile accident seven miles north of Wilmington, N. C., on December the second. Details are lacking, except that Mrs. Blake was driving when the car left the road and overturned. Many warm friends of Bishop Blake in the South will anxiously scan the press dispatches for news of his condition.

The editor and his wife acknowledge their gratitude for being remembered with an invitation to be present for the marriage of Miss Miriam, daughter of Rev. and Mrs. J. S. Purcell, of the Florida Conference, to Mr. Floyd O. Anderson. The marriage will take place at College Heights Methodist Church, Lakeland, Florida, at five-thirty o'clock, December twenty-seventh. We join with many interested friends throughout Mississippi and Louisiana in felicitations and good wishes for the happy young people.

APPOINTMENT FILLED

You are authorized to announce in the Advocate that I have appointed Rev. Arthur Sellers to supply the Pearl River charge.
J. HENRY BOWDON, D. S.

REV. C. W. LAHEY CONVALESCENT

This will bring news to the many friends of Rev. C. W. Lahey. On Sunday, Nov. 24th, he was stricken with appendicitis and about 8:30 p. m. underwent an appendectomy at Baptist Hospital, Alexandria. He is convalescing very nicely and upon being dismissed today, Dec. 8th, will go to his new home, Trout-Good Pine. It is most regrettable that one so happy and anxious to be active in the service is slowed down in this manner. Though his conveyance may be an ambulance and he will be a month late beginning work in his new pastorate, God is in heaven keeping watch above His own and believing that all things worketh good for those who love our Lord, these good people can look forward to a year of blessed work with our Master under his inspiring and devoted leadership.

VIVIAN TERRELL.

Religion is like the magic cask in the fable of old. The more it is drawn upon, the richer, the fuller is the yield.—Lillian Delly.

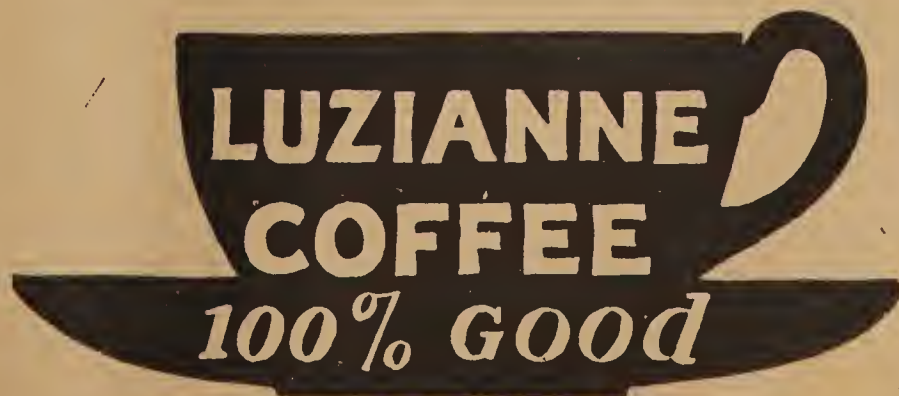
CHRISTMAS



that she will probably be confined to her bed for several months. Our report says that she is in a hospital at Biloxi.

Under the leadership of Rev. W. R. Lott, District Superintendent, and his staff of district workers, a district-wide meeting of those interested in Church School work will be held in Booneville on January 28. Rev. Roy Grisham, Conference Secretary of Education, will direct the program. The District staff, meeting in Ripley on Nov. 26, formulated plans for the work throughout the District.

Rev. C. W. Lahey, who was stricken with an attack of appendicitis on Nov. 24, was operated on the same day at the Baptist Hospital in Alexandria. His friends will be delighted to learn that he was able to leave the hospital on Dec. 8, and was carried to his new charge, Trout and Goodpine,



DELIGHTED!

Dear Editor: I would like to report through the Advocate that the people of Oak Grove church, Gibsland charge, are highly pleased with their new pastor.

Since coming to Gibsland he has been busy visiting in the homes, especially where there is sickness.

He says God is the same as ever, and that the days of revivals are not past with him.

He is a winner, and is making full proof of his ministry.

Yours in Jesus,
M. W. MONCRIEF

METHODISTS CAN HELP THEIR SUPERANNUATED PREACHERS

By a Large Christmas Offering in Every Church—By Buying All Their Books from the Methodist Publishing House

Our Methodist people everywhere are dissatisfied with the small amount given to the old worn-out preacher who has been retired against his will, perhaps, and is left in his old age without a home and with a scanty support. They feel that something definite should be done about it. These old men have given their lives in the service of the church and should be taken care of in their old age. They deserve it. The church owes it to them. Justice and fair play impose this obligation on every church and every Methodist everywhere.

The law of the united Methodist Church requires that the superannuated preachers be paid their small pension along with the salary paid the local pastor. In Louisiana every church is asked to pay for this cause an amount equal to six per cent of the pastor's salary. If the pastor's salary is \$1,000, the amount to be raised for the superannuate's is \$60; if the pastor's salary is \$2,000, the superannuate's amount is \$120. By order of the Conference every church is asked to pay the full amount, if possible, as a "Christmas gift." I have that confidence in our Methodist people to believe that wherever this cause is faithfully presented the full amount will be raised. What finer Christmas gift could we make? Brother preachers, let's help our people in making this worthwhile Christmas offering. They will take pride in it. It will bring joy and gladness to the hearts of all our old preachers. It will bring untold blessings to the whole church.

Some of our people may not know that all the money earned by our Methodist Publishing House goes directly to the superannuated preachers. For several years this sum has amounted to \$100,000 and more—a fine supplement indeed to what is raised by the churches.

Some of our people may not know that any standard book may be purchased from the Methodist Publishing House at Nashville or Dallas—and at the same price they would have to pay for it elsewhere. If all our Methodist people bought all of their books through our Publishing House, think of what that would mean to our superannuates?

The Methodist Church has one of the largest publishing enterprises in the United States. A larger patronage will make the enterprise still larger and will bring greater returns to the old preachers who have given their very lives to make possible the great church to which we belong. Why not

buy all your books from the Methodist Publishing House—1910 Main Street, Dallas, Texas, or 810 Broadway Nashville, Tenn.?
W. W. HOLMES.

A NEW EXPERIENCE

If I had the literary talent of a Cora Harris, I would like to tell my friends how I feel as a superannuate's wife. Mrs. Harris' book, "Circuit Rider's Wife," fitted into my lifelong experience in a Methodist parsonage so well that I cried or laughed as I followed her expressions.

We have been in our cozy home, prepared by loving hands, for nearly three weeks, and I really feel as if I were on a visit and must soon return to our work of a lifetime.

The transition was made easier by many thoughtful deeds. A lovely shower was given me by the dear ladies of Covington, at the home of Mrs. O. G. Price, with Mrs. Orange as co-hostess. I felt almost like a bride as I unwrapped the numerous useful and beautiful gifts. On the day of our arrival, our Catholic neighbor came over with a tray of hot dinner and has shown daily kindness to us.

Yesterday we attended our Methodist church in Back Bay community, and I enjoyed sitting by my husband as we listened to Bro. Vickers preach. We feel sure that we will have a happy year of cooperative service with him and his good wife.

Every clear day, as we view the wonderful glow when the rays of the setting sun fall across the Bay, we trust that the sweet peaceful view is prophetic of the rest of our journey as we face life's sunset.

Our address is Route 1, Box 138, Biloxi, Miss. Our place may be easily found by crossing the de Iberville Bridge and inquiring at Seymour's Filling Station.

MRS. H. W. RICKEY.

ROY C. CLARK

Roy C. Clark, son of Rev. and Mrs. C. C. Clark, who will receive his B.A. degree from Millsaps College in June, is among those students who will be listed in the 1940-41 issue of WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES. The book will be released in January or February.

This publication is published through the cooperation of over 500 American universities and colleges. It is the only means of national recognition for graduates which is devoid of politics, fees and dues. Several students from accredited colleges are selected each year, by an unprejudiced committee, for their biographies to appear in WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES. These books are placed in the hands of hundreds of companies and others who annually recruit outstanding students for employment.

The purpose of WHO'S WHO is to serve as an incentive for students to get the most out of their college careers; as a means of compensation to students for what they have already done; as a recommendation to the business world; and as a standard of measurement for students comparable to such agencies as Phi Beta Kappa and the Rhodes Scholarship Award.

Mr. Clark is a member of Omicron Delta Kappa and Pi Kappa Delta honorary fraternities and Pi Kappa Alpha social honorary fraternity, is business manager of the college year book, is a member of the Y. M. C. A. Cabinet, the International Rela-

tions Club, the Varsity Debate team, is President of Pi Kappa Delta, Vice-President of the International Relations Club, Vice-President of Omicron Delta Kappa, is a Student Assistant and a member of the Dean's List.

Mr. Clark graduated from Philadelphia High School in the class of 1937.

—Columbian Progress.

WEST LAUREL METHODIST CHURCH

Dear Dr. Duren: I want to tell you about a most unusual Bible Conference which was held here in West Laurel Methodist church. The Conference was held under the auspices of the Mississippi Conference Board of Education, with Dr. Bullock, of Millsaps College, conducting.

Services began on Sunday morning when Dr. Bullock preached on "A Book Worth Going to Jail For." Sunday evening he gave an illustrated lecture on Palestine, and closed with 7 fundamental principles for Bible study. Each evening, Monday through Wednesday, Dr. Bullock lectured on the Bible, elements of Christian faith, the life of Jesus and the meaning of prayer. A part of each evening's program was provided through stereopticon slides.

Our total attendance of 470 for the four nights attests to the interest of our people in the messages Dr. Bullock brought. Of this attendance at least 40 per cent were children and young people. People are hungry for the word of God, especially when the Scriptures are opened as they were for our people this week.

I would like to pay a public tribute to the Board of Education and Dr. Bullock for the privilege that has been ours these past four days.

MARK F. LYTTLE, P. C.

WEEK OF PRAYER

The first week of 1941 has been designated by the General Commission on Evangelism as the WEEK OF PRAYER for Methodism.

The date is January 5th-12th.

Each pastor can obtain the needed material for this important event from his district superintendent. The name of the leaflet that each superintendent will send to his pastors is, "Teach Us to Pray."

Enough Covenant cards to supply each charge will be sent free if the pastor will write to the General Commission on Evangelism, 300 American Trust Building, Nashville, Tenn. These Covenant cards are for the establishment of altars in our homes, or the setting aside a certain time each day for Bible reading and prayer. It is very necessary that the order get into the mail immediately.

It is hoped that each pastor in the Methodist church will try to reach every Methodist by Public Services or Visitation the first week in 1941.

God alone can foresee the wonderful results if every member, congregation, district, annual conference and jurisdiction in Methodism would observe the WEEK OF PRAYER.

Please do not take an offering.

A. C. Lawton,
Chairman of Commission on Evangelism for the Louisiana Annual Conference.

The strength of a country is the strength of its religious convictions.

—Calvin Coolidge.

REV. W. M. SULLIVAN

Rev. W. M. Sullivan, who is at present in Summit, Miss., will be located at Magnolia, Miss., after January 1. Friends wishing to communicate with him are asked to note this change of address.

MAXWELL-ROGERS MARRIAGE SOLEMNIZED SATURDAY

A marriage of interest to a wide circle of friends was solemnized on Saturday afternoon, December 14, when Miss Sara Rogers, daughter of Mr. and Mrs. Marion Sims Rogers, of West, became the bride of Clyde Vernon Maxwell, Jr., son of Mr. and Mrs. Clyde Vernon Maxwell, Sr., of Pickens.

The ceremony was performed at 4 o'clock in the afternoon, at the home of the bride's parents, with Dr. W. L. Duren, of New Orleans, officiating.

Large vases of white chrysanthemums, white tapers in wrought-iron stands and woodwardia fern formed the lovely background for the single ring ceremony.

Robert Pitard, violinist, accompanied at the piano by Mrs. L. P. Lipsey, played "Ich Liebedich," by Grieg, and "My Heart at Thy Sweet Voice," by Saint-Saens. Mrs. Lipsey played "Claire de Lune," by Debussy, Mrs. Britton Hoover Maxwell sang "Because," and Mrs. Edwin White sang "Through the Years." During the ceremony Mrs. Lipsey and Mr. Pitard played "Ave Maria" softly. The traditional wedding marches were used.

The bride wore a lovely gown of white tulle and lace, fashioned with bodice of lace closely fitted with sweetheart neckline, sleeves of tightly fitted lace from elbow to wrist, and very full skirt of tulle. Her short veil of illusion fell to her shoulders in a bonnet effect. Her bouquet was of camellias and bouvardia, and she wore a string of crystals about her neck. Her father gave her in marriage.

Britton Hoover Maxwell, brother of the bridegroom, served as best man.

Mrs. Rogers, mother of the bride, wore a dress of soldier blue crepe, with corsage of pink camellias. Mrs. Maxwell, mother of the bridegroom, wore burgundy crepe, with a corsage of pink camellias.

Following the ceremony, an informal reception was held for guests and members of the families. In the dining room, the table was covered with a cutwork cloth and centered with a three-tiered wedding cake topped with a basket of pink Sweetheart roses and bouvardia.

Mrs. Dudley Hutchinson, of Columbus, sister of the groom, and Mrs. Edward Nichols, of Jackson, poured coffee from silver urns at either end of the table. Mrs. Julian Watson, of Vicksburg; Miss Ruth Maxwell, sister of the groom; and Miss Clara Watson, of Lexington, served.

The bride attended Belhaven College and was graduated from Louisiana State University, where she was a member of Chi Omega social fraternity, and Lambda, intersorority. She is a member of the Girls' Dinner Club in Jackson.

The groom attended Mississippi State College, and was graduated from the University of Mississippi. He is a member of Sigma Alpha Epsilon social fraternity. He has a structural engineering office in Jackson, and is a member of the Jackson Junior Chamber of Commerce.

They will be at home at 708 North Street, in Jackson.

—Jackson Daily News.

NORTH-EAST UNION

The North-East Union held its last meeting at Byhalia, on Sunday, December 8, at 2:30 p. m. Sixty persons representing the league of Olive Branch, Red Banks, Cockrum, Greenleaf, Mineral Wells, Barton, Mt. Pleasant and Byhalia were present.

The devotional, the talks, the decorations and the refreshments all centered around the theme, "The Spirit of Christmas."

The following talks were given:

1. What is involved in the spirit of a Christian Christmas? by Rev. Mr. Curtis.

2. Difficulties to influence us away from the spirit of a Christian Christmas, by Marie Miller.

3. What we can do toward making this Christmas the spirit of a Christian Christmas, by Frank Davis, Jr. REPORTER.

R. L. WELDON DIES

We stop the press to say that a telegram just received from Rev. B. H. Andrews, D. S., announces the death of Rev. R. L. Weldon, pastor at Welch, La., at about one o'clock Tuesday morning. He had been seriously ill during the session of the Conference at Baton Rouge, but was better and at work. His going, presumably from a heart attack, comes as a shock to his friends throughout this section.



Place the ADVOCATE

as a Christmas Suggestion

OPPOSITE THE NAMES OF YOUR BEST FRIENDS

Did you ever think what it would mean if every subscriber should use the Advocate as a Christmas remembrance?

1. It would emphasize your faith in the church and in Christian literature.
2. It would bring a weekly message concerning your church and your Saviour to the home of your friend for a whole year.
3. It would be the most consistent Christmas suggestion you could possibly adopt.
4. It would place the Advocate in a position to render a better service to our people.

Try it this Christmas. We will send a Christmas card in your name to the friends whom you desire to remember.

Dear Advocate:

Please send the following gift subscriptions for one year at \$1.50.

I enclose \$.....to pay for same.

Your signature.....

1. Send Gift to....., Post Office.....

2. Send Gift to....., Post Office.....

3. Send Gift to....., Post Office.....

4. Send Gift to....., Post Office.....

5. Send Gift to....., Post Office.....

Send Christmas card in name of.....

THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE, 1940-1941

The year now closing occupies a place of unusual interest and importance in the field of Lay Activities, not only within the Mississippi Conference, but throughout our Methodism.

Last year, near the close of the 200th year of Methodist history, the Uniting Conference adopted a plan for organization and program of work to be submitted to the General Conference meeting in Atlantic City, N. J., April, 1940. In these Conferences large emphasis was given to Lay Activities, resulting in the constitution and program of Lay Activities set forth in Chapter V, of the new Discipline of the Methodist Church, following very closely that under which we operated for nearly eighteen years in the former Methodist Episcopal Church, South, but with new emphasis, an enlarged field of responsibility, a more extended fellowship, and a greater challenge. Full cooperation of the ministry and laity will be needed for the successful promotion of this important program. Let us accept the call to these responsibilities with a prayerful attitude, loyal interest and fixed determination.

The organization session of the General Board of Lay Activities was convened in Chicago, July 27, 1940, by Bishop J. Ralph Magee, who made a strong statement concerning the place and importance of Lay Activities in the Church. Every member of the Board was present, including one Bishop from each of the six Jurisdictions. Our own Bishop J. Lloyd Decell represented the Southeastern Jurisdiction. The late Dr. W. P. Few presided until the election of Mr. Edgar T. Welch as President of the Board. Dr. G. L. Morelock was unanimously elected Executive Secretary, and Mr. E. Dow Bancroft Associate Secretary. Dr. Jas. W. Workman has been elected an Associate Secretary in the field of Stewardship, and Mr. W. R. Brown as Office Secretary and Manager of "The Methodist Layman."

The cultivation of Christian Stewardship has been one of the fundamental concerns of the lay program and will continue to be so. It has been promoted in our Conference by sermons, study classes, books, leaflets and Laymen's Day programs. Special emphasis on the Stewardship Movement, inaugurated by the United Stewardship Council of the Protestant Churches of North America, must be continued into 1941. The Council of Bishops, in their address to the General Conference, urged upon our people the support of this movement, and this was heartily endorsed by the General Conference in a strong resolution (Discipline, Par. 1714). New pamphlets and leaflets on stewardship will soon be issued by our General Board and should be widely used. Seven paragraphs of our Discipline refer directly to Stewardship and will be helpful to any layman preparing to talk on this topic.

Our responsibility in the cultivation and promotion of the Benevolences is clearly stated in Paragraphs 843, 845 and 1212, of the Discipline. Lay leaders should be ready to cooperate with pastors in conducting services or otherwise promoting full payment of the accepted askings. Reports on payments to these claims will be made by

the Conference lay leader from time to time through the Conference program. The Council of Secretaries (Discipline, Par. 844) has requested that the Board of Lay Activities make the promotion of larger giving to World Service (General and Conference Benevolences) one of the main objectives during this quadrennium. The need for early payments on these claims should be emphasized in every charge.

Pastors and lay leaders are requested to note that the official time for Laymen's Day has been changed from the second Sunday in June to the last Sunday in February. In 1941 the date will be February 23, and the topic will be "Stewardship in Action." There has been a growing appreciation of the value of Laymen's Day with its carefully prepared program, and for a number of years the service has been held in practically every charge of this Conference, and on circuits in nearly every church with encouraging results. We should not fall short of our goal this year. Your special attention is called to the fact that February 23-25, 1941, has been designated as "Laymen's Week," and at the request of the Council of Bishops, the General Board of Lay Activities will publish a MANUAL on the organization and work of the Methodist Church, which will be the basis of study on each evening of the week inclusive of Friday. Let us begin early to plan for this occasion and seek to interest our laity in these assembly periods of study and inspiration, that they may be induced to attend in large numbers. If Methodism is to advance and the Church is to prevail, our individual members must find interest and participation in this progress. Here is one of the greatest opportunities of the lay leader.

Arrangements are being made to secure visits to our Conference during the year by Dr. G. L. Morelock and Mr. E. Dow Bancroft in the interest of our lay program. Dr. Morelock will hold at least one Institute for stewards, and we hope to secure the services of Mr. Bancroft in our district and Conference programs. Every charge lay leader should feel his responsibility as a member of the District Conference and help make the lay program more vital and inspiring.

The organization and full support of a District League of Stewards in each district would contribute largely to the success of all departments of church activity. When stewards are willing to join with pastors for a day or half a day several times a year in the study of local church problems and questions affecting personal evangelism, great progress will result. If practically all the stewards of a district were to come together in just one such conference, with a well prepared and well executed program, some local churches would realize the effect of new understanding, sounder thinking and better cooperation. This is a goal worthy of our effort.

The General Board has authorized the publication of "The Methodist Layman" as an official quarterly journal for the benefit of all lay leaders, stewards and others interested in the program of lay activities. Let us be ready to give it our loyal support. It will be edited by the staff of the General Board. We must continue to support and help promote the circulation of our General and Conference organs, and it

is essential that each lay leader provide himself with a copy of the new Discipline of the Methodist Church.

We venture to express the hope that district superintendents and pastors will continue, even more freely than ever, to solicit and enlist the cooperation of their lay leaders; and that lay leaders and all stewards will consider seriously and prayerfully the responsibility that has come to them through the church with new challenge, even showing initiative in suggesting and promoting practical methods of Christian advance, and loyally working toward the goal to make Lay Activities effective in the local church.

There are other avenues of activity not mentioned in this communication, and suggestions will come from the General Board and in the experience of leaders in various sections of the Church.

Objectives of the Board of Lay Activities of the Mississippi Conference, 1940-1941

1. Development of full cooperation in the Annual Conference lay program that will function in every district and in the local church.

2. Special emphasis on Stewardship of Life, and general use of stewardship literature.

3. Promotion of larger giving to World Service and full payment of acceptances for the Benevolences.

4. A sound financial system in the local church.

5. Development of Personal Evangelism and increased attendance on worship services.

6. The observance of Laymen's Day in every charge, and as far as possible in every church, with evangelistic aim and careful use of the pamphlet on "Stewardship In Action," the topic for Laymen's Day. Also, whole-hearted observance of "Laymen's Week," Feb. 23-28, 1941.

7. The organization of an effective League of Stewards in each district.

8. The training of Official Boards through Institutes, Conferences, etc.

9. The use of our church literature by the laity and every lay leader a subscriber to the "Methodist Layman."

10. Cooperation with the Bishop, superintendents and pastors to the end that a religious service be held in every church on every Sunday during the year.

J. M. SULLIVAN.

A PARABLE: FOR LAYMEN

And, behold, a certain layman stood up and inquired of Jesus, "Master, what shall I do as a layman of the church?" And He said unto him, "What have you been taught to believe is your Christian duty and how hast thou practiced it?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind. Thou shalt attend church services regularly, even Sunday night services occasionally, serve on committees, subscribe to the Advocate, contribute to the budget of the church, teach a class in the Church School and thou shalt seek to save thy neighbor's soul." And He answered, "Thou has well said." But the layman, being anxious to ease his own conscience, said, "But how can I save my neighbor's soul? For he is young and has gone away to college." And Jesus answering said:

A certain young man went from your town to college and entered into classes in science, history and sociology, which stripped him of his traditional religious be-

(Continued on page 15)

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212, 15th St., Meridian, Miss.

Paul Arrington, Mrs. W. F. Mahafey, Mrs. D. L. St. John and Mrs. Stanley have returned from Richmond, Va., where they were delegates from the Mississippi Conference to the charter meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction.

The sessions were held in historic Centenary church, which was a beautiful and appropriate setting for such a meeting.

Beginning at 10 o'clock Thursday morning, December 5th, an hour was spent in worship and meditation, directed by Mrs. M. Alexander, chairman of the Spiritual Committee of the Woman's Division. In quietness and confidence she lifted her thoughts of the women above the confusion of the world of today, stating that though things seem dark, we can go into the darkness with safety if we hold up and place our hand in the hand of God. Relating the story of a Buddhist monk, she quoted, "The day has passed gone when a man can fail to share with another man the faith by which he lives." Today, when so many have lost faith, it is imperative that we share faith in the living God.

An hour of study, directed by Mrs. J. W. Alexander, chairman of the Jurisdictional Organization Committee, included the by-laws of the Jurisdictional Society.

At 1:30, the charter meeting was called to order by Dr. Thomas F. Carroll, district superintendent of the Richmond District, holding in the place of Bishop W. W. Gleason, who was detained in another meeting in Atlantic City.

Following the worship service, the delegates were seated. Each Conference answered roll call with the number of charter societies and their members, which totaled 218,026 members. Mississippi Conference answered with 239 societies with 7,285 members.

Mrs. J. Roy Jones, of Columbia, S. C., was elected temporary secretary.

The following officers were elected that afternoon: President, Mrs. E. L. Hillman, Rocky Mount, N. C. (It will be interesting to know that Mrs. Hillman considers Mississippi my other home," since her husband's family lives at Philadelphia, Pa.); Vice-President, Mrs. H. C. Black, Johnson City, Tenn.; Secretary, Mrs. J. O. Jones, of Columbia, S. C.; Treasurer, Mr. C. O. Hinton, of Paris, Ky.

At six-thirty, in the main dining room of the Jefferson Hotel, the 200 delegates and officers attended a Fellowship Dinner, with Mrs. N. V. Coleman, general chairman of the local committee, as hostess. The speaker of the table was centered with a beautiful sailing vessel, and the thought which ran through the program was that of launching the ship of our new organization. Mrs. Hillman, in her very brief message, said there is a place in the crew of the ship, "W. S. C. S." for all of our women—they are fitted to be a captain, some as a mate, some are splendid engineers, and some serve best as cooks.

The special guest of the evening was Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division of Christian Service.

She spoke of the splendid heritage which is ours, and paid tribute to Mrs. Perry, Mrs. Goode, Mrs. Nicholson and Mrs. Shell, for their untiring efforts in planning our united work, for their beautiful Christian spirit through all the trying months for, she said, "it takes a lot of religion to handle religious women." She agreed with Dr. Roy Smith, who calls our Division "the greatest Woman's Club in the world, with 1,100,000 members and a budget of \$3,600,000." After reviewing the tragic and discouraging conditions in the world today, she suggested that we follow the advice of a great Chinese Christian, "when your knees feel shaky, kneel on them." Describing her cross-country trip attending organizational meetings, she told of the enthusiasm with which Methodist women are enlisting in the W. S. C. S., but, she asked, "Is enthusiasm enough?" No, enthusiasm is not enough, we must deepen our own spirituality, we must make our homes Christian, we must go out and bring in the three million women who are not sharing in the building of the Kingdom of God.

Friday morning's session opened with devotionals led by Dr. J. J. Rives, pastor of Centenary church, and the election of officers and standing committees continued. Among those elected were Mrs. D. L. St. John, member at large; Mrs. W. F. Mahafey, member of the standing committee to nominate standing committees; Mrs. Stanley Wilson, member of the standing committee on Christian Social Relations. Mrs. Paul Arrington, who is a member of the Divisional Committee on C. S. R., will act as advisory member.

Miss Lelia Norris, Divisional Secretary of Wesleyan Service Guilds, said the purpose of the Guild is to interest business women in people—people at home and in foreign lands. That no church is too small to have a unit for there are always teachers and women who work in stores and offices. As few as six can organize a unit. She warned against making the Guild a "mothers' club, for the interest of the business girl is different.

The executive secretary of the Deaconess Bureau, Miss Grace Steiner, told of the plans for the deaconess work and something of the different type work done by the uniting groups.

Miss Margaret Young, of Scarritt College, spoke of the enlarged program at Scarritt, of the progress on the building of the Gibson Memorial Dormitory and of the need for its furnishing. \$150 will furnish a room, a splendid project for a society or an individual.

Under "The Leaden Army Marches On," Miss Bettie Brittingham, editor of "The Methodist Woman," said, "I am type; I am the voice of today; the herald of tomorrow." She mentioned our debt to Johann Gutenberg, who just 500 years ago had the great idea for printing, and today it "puts into books all the ideas men love; it puts books into the hands of all men who love ideas; all that mankind has done, thought, gained, or been, is lying in magic preservation in the pages of books." With colored slides she presented the "Methodist Woman" and the different pieces of literature necessary for the promotion of the W. S. C. S. In presenting the literature and the "World Outlook," she paid tribute to the late Miss Estelle Haskin, saying that she

would give her best to the carrying out of Miss Haskin's dreams.

In silent tribute to Miss Haskin, the body stood and Mrs. Hillman led the prayer.

Mrs. W. M. Alexander spoke briefly of the Spiritual Life work. Approximately 21,000 leaders will be serving in this department and she stressed the importance of enlisting ALL our women, even the shut-ins may have a prayer group. We are to encourage movements for quiet and meditation preceding our church worship instead of "visiting." Devotional books and Bible study will be promoted.

In the afternoon, messages from the deaconesses and missionaries present told of our work.

The pledge service was most impressive. The presidents of the seventeen conferences stood before the altar and as each one placed the pledge from her conference in a plate held by Mrs. Hillman, she repeated a verse of scripture or one from a hymn. Our president, Mrs. Paul Arrington, said: "The Mississippi Conference pledges \$21,100—this is love's prerogative—to give—and give—and give."

In his charge to the newly elected officers, Dr. Carroll quoted a statement from Bishop Arthur J. Moore, "The world is at the cross-roads and the sign posts have been removed." He emphasized their responsibility as they lead the 218,000 women of the Jurisdiction. Someone must lead the world on one of the roads, perhaps these officers leading these 218,000 women may lead the world in the right direction.

The members of the body joined the officers in the consecration service which was followed by the Holy Communion, thus closing this historic meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Zone Two held its fourth quarter's meeting in Friars Point, Miss., Tuesday, November 26, with the Coahoma auxiliary in charge of the program.

An Officers' Training Day was held, with Mrs. Henry Williams, of Friars Point, Conference Secretary of Christian Social Relations, discussing her work in our local auxiliaries. Mrs. W. D. Wooten, of Coahoma, told of the new organization, and Mrs. Reuben Sawyer explained the budget of the Society.

At the end of the program Mrs. C. R. McGraw, of Friars Point, presented a most impressive dramatization of "Children In a Democracy."

There were representatives from Lyon, Coahoma and Friars Point.

After the treasurer's report was read, a recommendation was made and carried to send five dollars to our treasurer toward the Student Secretary Fund.

Mrs. W. D. Wooten and Mrs. Reuben Sawyer, of Coahoma, were reelected to serve in 1941 as zone chairman and Secretary-treasurer respectively.

At the close of the meeting a delightful tea was served by the hostess auxiliary.

Respectfully submitted,

MRS. REUBEN SAWYER.

Coahoma, Miss.

Believe It Or Not

"Wanted—A young man to look after a horse of the Methodist persuasion."

"Lost—A cameo brooch representing Venus and Adonis whilst walking in Hyde Park on Sunday morning last."

"Wanted—A woman in the far west to wash, iron and milk two cows."



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 22, 1940

By Rev. W. C. Newman

SHARING THE SHEPHERD'S JOY

Lesson Text: Luke 2:8-20

Golden Text: Glory to God in the highest, and on earth peace among men in whom He is well pleased.—Luke 2:14.

Luke's story of the birth of Jesus is so lovely, so complete, so picturesque that one dare not undertake to elaborate upon it. To do so would be to tread on holy ground with unbarred feet. It is a story that Christians ought to read again and again, for its beauty is past analysis and can only be breathed into the soul by intimate acquaintance with every word and line. Had St. Luke imagined the story and created all the characters in it he would have been far greater than Shakespeare, Homer, and all the rest of the "greatest" of all time. An exegesis of these verses would be superfluous and inappropriate.

Getting Ready for Christmas

Nevertheless there are lines and lessons in the lesson text that have a practical application to our own religious living at this Christmas season. When you read these columns you will be in the midst of that frantic preparation for Christmas that is so characteristic of modern Americans. In spite of all warnings to the contrary you waited until the last minute to complete your shopping. Greeting cards are to be addressed and mailed; children are home from college, turning the house upside down; packages are to be wrapped with gaily colored paper and ribbon, and posted with anxiety lest you have overlooked someone; cakes and candy must be made in plenteous quantities; decorations are essential, greenery, tinsel, lights and all the rest.

But while you make ready the house and the food and the gifts, how about the preparation of your own heart for the celebration of the birth of our Lord? Have you done that? If not, then let Luke's thrilling story of the Shepherd's Joy get into your mind and soul to lend spiritual significance to Christmas.

Acquire the Shepherd's Sensitiveness to the Message of the Angels

Someone has fitly spoken of "God In the Commonplace," by which it was intended to imply that God does not always reveal

Himself to the wise and the great, nor speak through the voice of the thunder or of the fire. The shepherds were common folk, contemptible in the eyes of the learned priests. Yet their hearts were so ready for the message of the Saviour's birth that it was to them the knowledge first came. Of all men they were the first to recognize His advent.

Many of us will miss that message this Christmas. True it will be sung by ten thousand voices in the choirs of churches large and small the country over; true the air will be filled with it even more completely than when the angels sang to the shepherds, for radio will bear it aloft and afar. But some of us will be deaf to its beauty and truth, and others will be so absorbed in our own selfish celebration that its music will be only "sounding brass and tinkling cymbal" to us.

Good News for An Evil World

It is significant that the first word of the Angel was "Be not afraid, I bring you good news." Does our world need anything more than it needs that?

Helen Keller, in a statement to the press the other day, said that she approaches this

we do and hear what we say, he would never imagine it to be the holiest season of the year.

He might go away thinking it to be the most profitable time of the year for our business men with their crowded stores; he might even think it to be the jolliest time of the year, seeing our festivities and feasts and dances and present-giving; he might think it a colorful and lovely spectacle, with our lighted streets and homes, our be-ribboned packages and embossed greeting cards, our holly and tinsel. But he would not be persuaded that it is a religious occasion at all. So far have we crowded Christ out of Christmas; so far have we enthroned Bacchus and Santa Claus as the gods of Christmas.

The shepherds said one to another: "Let us go NOW even unto Bethlehem!" And they came "with haste!" In all our Christmas joy let us not miss the greatest of all joy, the worship and adoration of Him who was "born this day in the city of David, Saviour, who is Christ, the Lord!"

COUNCIL OF BISHOPS

(Continued from page 5)

from Columbus to Indianapolis as had been proposed.

Bishop Springer's need for assistance in his work in Africa unfortunately could not be met due to limitations on the part of the State Department upon travel in that part of the world.

There will be no inter-Jurisdictional exchange of Bishops during the quadrennium, but visits by Bishops between Jurisdiction for purposes of addresses and as guests at conferences and other occasions are to be encouraged for the increase of acquaintance and fellowship across Jurisdictional lines.

Dr. Harold Paul Sloan was appointed to membership on the Commission on Courses of Study, to replace William K. Anderson.



Christmas with deep distress. She is thinking of all the blind people in the war countries. War is not kind to anyone, but it is more unkind to those who cannot care for themselves—the old and the sick, the poor and the ignorant, who cannot understand what it's all about, and the blind. There is no time to take care of blind people when shells are falling like rain: there is no money for schools and homes for the blind when every dollar is demanded for warships and planes. How afraid they must be as they hear but cannot see the destruction of their homes and country!

But are we not all in deep darkness, and therefore in deep fear, in this year 1940? And Christians have the only message of hope and faith that can quiet the world's fear. It is the message of the Angel, "there is born unto you . . . a Saviour!" For the sake of all suffering humanity let us not miss that message this Christmas!

Take Time to Worship the Christ

Were some heathen person from a far-away land who had never heard of our Christ and of Christmas to come to us during these December days and watch what

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

"OUTMODED PINK LIBERALISM"

Not a great while before Heywood Broun's passing, that widely known columnist and liberal thinker was received into the Catholic Church. The event was widely heralded and occasioned much comment, as well it might.

At the time of his conversion Broun asked a distinguished scholar-priest of the Church how that venerable institution stood on matters of political and economic progressiveness. The answer he received deserves pondering.

The eminent cleric is said to have smiled and replied, "Don't you think you are a little naive, Heywood? You like to think yourself a radical, but the doctrines of the Church to which I belong imply so many deep changes in human relationships that when they are accomplished, and they will be, your own notions will be nothing more than an outmoded pink liberalism."

A truly great answer that. The speaker spoke for us all who hold the tenets of Christianity dear, quite apart from particular creed. His grand utterance has in it the quality and spirit of first-century Christianity; brushing aside the trivial, incidental and secondary things, it lays hold of the kind of Christianity which turned an ancient world upside down.

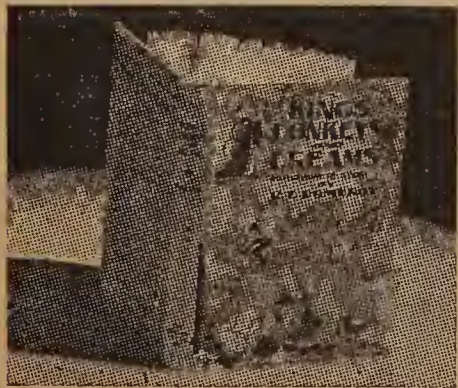
James Russell Lowell was of the same mind when he said: "There is enough dynamite in the Sermon on the Mount to blow every existing institution into smithereens." And this, too, is a statement to reread, mull over, give most careful consideration.

No, real Christianity has not failed. It has been victorious wherever it has been embodied in human life. For Christianity is greater than creed, more basic than ceremony; it is a revolutionary way of life.

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Consistency in regard to opinions is the slow poison of the intellectual life, the destroyer of its vividness and its energy.

—Sir Humphrey Davy.



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TWO GOLDFISH AND ONE CANARY

By Rev. Vivian T. Pomeroy, D. D.

A story has come to me from England, which first made me laugh because it was so very English, and then made me think instead. This is the story.

In a small town of England a stout policeman was on his beat. Passing a little house exactly like ninety-nine other little houses in a row he glanced at the window and something caught his eye. On a small table right in the window stood a dirty glass bowl, in the bowl a small quantity of very dirty water and in the water what looked like two dead goldfish.

The policeman stopped and rapped smartly at the door. No answer. He rapped again and again. A head popped out of the next door window upstairs. "No use knocking," said a woman. "'E ain't 'ome." "Where's the key?" asked the policeman. "It's 'ere," said the neighbor. "Pass it out," ordered the policeman, and then he added: "Are you supposed to go in and see to things?" "No," she answered, "I ain't. 'E keeps 'imself to 'imself, and 'e never said a thing except,



Mrs. Binks, 'e says, 'ang this key up till I come back. I'm called to work of National Importance, making munitions in Birmingham."

The policeman took the key and entered the house. He emptied the dirty water, put in fresh, took some food from a small tin, and watched the goldfish revive. Then he spied a birdcage and went to that. No hope there. A canary lay dead on the floor of the cage. There were no seeds and there was no water. After a time the policeman locked up the house and went on his way.

A few days later in Birmingham a man was visited by a policeman and handed a summons to appear in court. "What's this 'ere?" he said. The policeman said: "You can read, can't you? Summoned to appear in court. Charge—Neglect of helpless creatures in your care."

"You've got the wrong party," said the man. "I ain't married. I live by myself."

"Two goldfish and a canary," said the policeman.

"Well, I'm . . ." said the man.

At the next court session the judge said: "Case fifteen. Call the defendant."

"John James Holloway," cried the clerk. "Charge: Cruel neglect of defenseless creatures, two goldfish and a canary."

"Holloway," said the judge. "Have you anything to say for yourself?"

"Yes, my lord. I was called away on work

of national importance—making munitions, my lord."

"Why did you make no provision for your fish and bird?" asked the judge.

"I never give it a thought," said John James Holloway. "What with this 'ere war and that there 'Itler, I 'ad something to think about beside fish and a canary."

"Holloway," said the judge sternly. "It is true that this country is at war, and we believe that it is a war to end cruelty, and abuse of the weak and helpless. But the men who will do the best work of national importance are those who have learned to take care of the weak and helpless at home. It is very regrettable but necessary that you should have to make munitions to kill your fellows; but it is extremely important that you should act as a man of decent feeling for innocent creatures. Do you understand that?"

"No, my lord," said John James Holloway.

"You don't," said the judge. "Very well. I shall fine you five pounds and I trust that may help you to understand. If you were not on work of national importance, I should send you to gaol."

"That's more than a week's wages, my lord," said the culprit.

"Extremely good pay," said the judge. "You will feel some privation; but you will not starve like your unfortunate canary. Next case, please."—Reprinted by special permission of the author and The Christian Leader.

CHRISTMAS GREETINGS TO LOUISIANA METHODISTS

Dear Dr. Duren: Please allow me to extend Christmas greetings to all the Louisiana Methodists—"The salt of the earth."

I suppose I am partial to the Louisiana Conference. First, because I was born in Shreveport, and mostly reared in Louisiana, and converted in First Church, Shreveport, way back yonder under the ministry of Dr. J. H. Scruggs.

Second, because 37 years of my ministerial life have been spent in the Louisiana Conference, and I know something of the self-sacrificing, devoted Methodists of this state.

We appreciate Bishop Frank Smith with his loyal staff, and the faithful pastors and laymen together with the consecrated women, who are taking up the challenge for a greater Methodism in Louisiana.

All hail to the new Methodist Church.

MARY ELLON PERDUE.

LIGHT AND LOVE

By Mrs. Irvin Rowland

Regardless of how thick, dark or low the clouds may be, the daylight does not fail. So strong and powerful are the rays of the sun that they penetrate to a certain extent and light the day. Only when Jesus hung on the cross was there total darkness, for He was bearing the sins of the world. However, we can shut out the light of day by closing our eyes or by making our surroundings dark.

Let us take courage—no trial or temptation is too great to prevent God's eternal love from shining through and lighting our lives. Yet again, we can close our hearts and refuse Him. May we ever keep our hearts open to Jesus, who, "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

The noblest and finest sport in the world is in perfecting one's self.—Selected.

FOR THE HEALING OF THE NATIONS

(Continued from page 6)

face to face with the dread spectre of death and destruction. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." These are indeed words of healing; but they are also words of terrible judgment when we ignore them in the sphere of man and the material world.

The heavenly host on Christmas morning sang their praise to God in these joyous words:

Glory to God in the highest, and on earth peace, good will toward men.

As I look at our world today, I realize what a sorry spectacle it must look in the eyes of God. Instead of the angelic song, the world of men reminds me vividly of the sayings of some of the Old Testament prophets in the Bible:

Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong (Joel 3:9, 10).

Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, profaning the covenant of our fathers? (Malachi 2:10).

The acid test of successful human living is in knowing how to live in peace and good will with our fellow men. Henry Ward Beecher once wrote that "there is no other thing that is so taxing, requiring so much education, so much wisdom, so much patience, so much practice, as how to live with our fellow men. In importance, this art exceeds all productive industries which we teach our children. The business of life is to know how to get along with our fellow men."

In the days of our forefathers, "getting along with our fellow men" was relatively simple. It rarely meant more than the men in one's own immediate neighborhood. But science has changed all of this. It has made the world so small, that the entire world is now like one community. To live with our fellow men in this new setting calls for a new spirit and a new technique, which few have yet acquired.

Broadly speaking, there are three possible stages of development in man's relationship to his fellow men. We see them depicted in the Bible. In the earliest forms of society, human relationships are largely based upon brute force and the jungle law. You get what you can grab, whether it is food, shelter, or wives, and let the devil take the hindmost. Chaos and insecurity are the dominant features at this stage of human relationships. This is still very much the case between nation and nation.

* * *

We must gain for ourselves a fresh understanding of the meaning of good will, not as the world understands the term, but as Christ would have us understand it. Good will has become a hackneyed word, and, unless we can put fresh content into it, one of the most important factors in "getting along with our fellow men" will cease to have any meaning in the sphere of human relations.

Good will as the world understands it starts from a fact of separateness—the separateness of self-contained individuals and national states. At the very beginning of the Bible, "Am I my brother's keeper?" was the reply of Cain to God. Across the ramparts of self-interest and national considerations, we look at our fellow men and try to be friendly in a sentimental way, as long as it does not cost us anything. This the world calls good will.

Good will as Christ would have us understand it, starts from a point of oneness—the oneness of our common humanity as children of the one Father who is in heaven. Good will, founded upon this oneness, recognizes no barriers of class, nationality or race.

Good will as the world understands it is regarded, not as a present fact, but as an ideal, an aspiration yet to be realized. When war occurs between two nations, good will of this sort evaporates quickly, and its place is taken by hatred, which sears and vitiates man's relationship to his fellow men.

Good will as Christ would have us understand it, is not a distant ideal, but a present fact—a reality already here, born not of man's sentimental aspiration, but founded upon the love of God. In the Bible we read, "And this commandment have we from him, that he who loveth God love his brother also." Good will grounded upon this love cannot be broken by war. It recognizes a fellowship with other men which transcends race and nationality, and lives on through wars and conflicts. The continuing fellowship between the Christian students of China and Japan through three years of war, expressed through the observance of a common day of prayer for the two countries, is a demonstration of good will, not as the world understands the term, but as Christ would have us understand it.

Good will as the world understands it involves no immediate obligation of being good neighbors to our fellow men.

Good will as Christ would have us understand it takes up the responsibilities of being good neighbors here and now. It is the men and women who understand this kind of good will who are giving meat to the hungry, drink to the thirsty, shelter to the stranger, clothing to the naked, and succor to the sick and to those in prison. They are the blessed of the Father, citizens already of the City of God, weavers of the new pattern of human relationships in which "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

* * *

By holding fast to the integrity of our faith, we are laying the spiritual groundwork for the new world order after the war. Even in these trying times and circumstances, the song of the angels—"Glory to God in the highest, and on earth peace, good will toward men"—is strong in my heart, because I have known the healing power of a faith which has kept its integrity—Universal Bible Sunday Message.

WISE OR OTHERWISE

By Rev. James H. Felts

When one man owns or runs a local church neither is likely to flourish.

The man who faces life day by day with a smile is likely to face death with courage.

Stewards sometimes fix the preacher's salary so well that it stays fixed, not paid.

The rarest of all stewards is the one who is as liberal with his pastor as himself.

Insects have become so pestiferous that it is no longer safe to pay your preacher with pumpkins and dried peas.

Turning the dial of my radio slowly I caught, "Marriage is delicious if you use Pinex Syrup, for this is Mexico." Sounded like a hash sermon.

Before Paul had his Macedonian vision he was saying, "They." "And after he had seen the vision, immediately WE endeavored to go to Macedonia." When WE take action the church prospers. Blessed is the pastor who has a WE church.

Poundings are still acceptable and pleasing expressions of good will. However, the preacher who lives on canned goods is likely to bring warmed over messages.

Recently a baseball enthusiast was asked about the new preacher. He said: "I feel like my ball club had been using bush league pitchers to satiety, then suddenly and unexpectedly we got a big league pitcher."

Happy is the congressman who can "point with pride" to the appropriation he secured to help the home community build a better chicken coop.

A spleeny preacher has the same effect on a congregation as a flea. Enough said.

Officials who see that their pastors are properly provided for make a valuable contribution to the whole church.

True or false? "Elephant: A useful animal with a vacuum cleaner in front and a rug beater in back?"

THE TWELFTH COUNCIL OF CITIES

Dr. Channing A. Richardson, Superintendent of the Department of City Work in the Board of Missions and Church Extension, announces that the next Council of Cities will be held in St. Louis, Mo., on Tuesday, Wednesday and Thursday, January 28 to 30, 1941.

The Councils in the past have made great contributions to the work of the Methodist urban administration, since the first one was held in Chicago in 1917. This next Council will be the twelfth in the series.

All pastors, laymen, district superintendents and bishops in cities of 10,000 population and over are invited and urged to attend. City missionary societies are asked to send two representatives each to these Councils. (See the 1940 Discipline, paragraphs 975 and 976.)

Bishop Francis J. McConnell, Bishop A. Frank Smith and Bishop Charles C. Seelman will be on the program. Others who will have part are Dr. Fred B. Newell, of New York; Dr. Earl R. Brown and Dr. Oscar Thomas Olson, of Cleveland; Dr. Karl Quimby, of Jersey City; and the Rev. E. M. Wahlberg, of Grace Church, Denver. Dr. Edgar A. Love will speak on the work of the urban Negro churches, and Mr. Oliver A. Friedman will discuss the work and place in the Church of the Goodwill Industries.

Dr. Earl D. Bond, of the Pennsylvania Institute of Mental Diseases, who spoke to the Council which met in Chicago in 1937, has been asked to speak again at St. Louis on "The Pastor and His Care of the Physically and Mentally Sick."

The attendance will represent Methodism throughout the entire United States. Any who are interested in the program of the

Council are asked to write direct to Dr. C. A. Richardson, Department of City Work, 1701 Arch Street, Philadelphia, Pa.

MRS. RAY CONLY DIES

In the death on Nov. 26, 1940, of Mrs. Ray Conly, this town suffered a great loss. Mrs. Conly was a lady of rare and wonderful character, she was a member of the Methodist church and a devout Christian. During her illness she always had a smile of encouragement for others. Mrs. Conly will be greatly missed among us, but her good life will continue to live.

Therefore be it resolved, that the East Point W. S. C. S., of the Methodist Church, extend their deepest sympathy.

Be it further resolved, that these resolutions be sent to her husband, Mr. Ray Conly, and that copies be sent to the local papers and the New Orleans Christian Advocate, and a copy shall be kept in the minutes.

Mrs. Bessie Booth, Mrs. E. A. Carlilse, Mrs. J. R. Stephens, Mrs. W. I. Hooper.

FANNIE ALEXANDER CAMPBELL

It was on her ninety-fourth birthday, a change came, by which it was known that all earth still possessed of this remarkable woman was that which was mortal. In the early morning of November 11th—"Armistice Day"—this child of the Heavenly Father went home.

Here is an interesting background: It was in August, 1837, Robert Alexander, "preacher in charge" of the Methodist church, Natchez, Miss., mounted his horse for the Republic of Texas. This was in obedience to Episcopal assignment. He crossed the Sabine River August 19th, and that night preached his first sermon in the home, where he had found lodging. On that day the young pastor from Natchez, aged twenty-six, began a work that in far-reaching results has probably not been equalled by any of the many faithful men who have since entered into this field of large opportunities.

Alexander found in Texas a Christian layman, a strong business man, who had preceded him by several years. The prayers and letters of David Ayres had been directed towards the influences that would bring ministers to Texas. He was here to welcome, and aid, all who came to render good.

It is interesting to note that the daughter of David Ayres became the wife of Robert Alexander. Here we have the parents of the subject of this sketch.

Robert Alexander was now in his tenth year in the Republic of Texas. Fannie, the youngest of five children, was born in Galveston, November 11, 1846, the first year of the "Lone Star State." In February of this year the last President of the Republic surrendered his authority to the first Governor saying, "The Republic of Texas is no more." She was educated at home, in private schools, in Chapel Hill and at "Washington on the Brazos." In early childhood she came into the church, or to use her own words, "I grew up in the church," just as she had grown up in the home of her father.

In the spring of 1866, with her parents, she attended the General Conference at New Orleans, her father being a delegate to that body. The influences of that historic Conference on this bright girl of ten years, from a frontier country, must have been deep, and they remained with her throughout her long and useful life.

In July of 1866, Fannie Alexander became the wife of Thomas Vickers Lide, of Austin, county, Texas. To this union there were eight children, four of whom preceded her in death. After the death of Mr. Lide, in 1881, she moved to Chapel Hill, that being the home of her father, and afforded better educational advantages for her children. In August, 1889, Mrs. Lide was married to Mr. W. H. Campbell. His death occurred in 1904. The work of the church found in her a friend who, active and constant, served in the Missionary Society and in the Sunday school. She was a diligent student of the Bible. To her it was the word of God and its teachings were not to be questioned, but obeyed.

Forty years in Chapel Hill, then to Houston for the remainder of her life, tenderly cared for by her three daughters.

CHAS. F. SMITH.

Houston, Texas.

IN MEMORIAM

Mrs. Valeria Hester Cunningham, wife of H. B. Cunningham, Vicksburg, Miss., passed to the great beyond, her final resting place, on October 31st, in Vicksburg. She was born near Hazlehurst, Copiah county, Miss., January 17, 1874, and was reared in the Bethesda community, where she received most of her education during her childhood days. On December 23, 1900, she was married to H. B. Cunningham, at her home near Hazlehurst, Miss., and two daughters, Lucille and Eloise, were the fruits of their marriage. Mrs. Cunningham was a devout Christian, of a lovely character, and always ready to sacrifice for the comfort of others. Having lost her mother at the age of fourteen years and having several younger sisters and brothers, she devoted most of her time to helping bring them up in a very unselfish way. She was loved by all who knew her and was an obedient, kind and affectionate daughter. As a wife and mother, she was loyal and faithful to the end, not wishing to worry or burden anyone and telling everyone not to worry that God would take care of them. Mrs. Cunningham had been in ill health for some time, but was patient, agreeable and cheerful through it all. She was carried to the Vicksburg Sanitorium where competent and efficient surgeons performed an operation in the hope of giving her relief. Everything was done for her recovery, but God in His all-wise providence called her home, transplanting her to the upper room to serve on in the heavenly mission of love.

Her life was an example for those left behind. May each and every one think of her as a flower transplanted and resolve to live likewise. Mrs. Cunningham had lived most of her married life in Vicksburg, where her remains were buried in the Cedar Hill cemetery of that city. She was a member of the Crawford Street Methodist church, the Missionary Society of that congregation, and also the Ladies Woodman Circle Society. Her passing was a great loss to everyone concerned. She will be sadly missed by friends, neighbors and loved ones.

I heard those golden bells,
The sacred news made known,
A smiling face has been transferred
Into her heavenly home.

A more sacred life I never knew,
Few on earth above her,
Always loving, kind and true,
To know her was to love her.

Her life was an open flower
Plucked by God's own hand,
As the angels bore her form away
To that celestial land.

Flowers shed their fragrance,
Their beauty we adore,
But as they wither and fade to earth
We remember them no more.

But this dear sacred flower
Will live forever more
In the hearts of those who knew her,
A life that we adore.

A PARABLE: FOR LAYMEN

(Continued from page 10)

liefs leaving him afraid, uncertain and assailed with doubts. And by chance there was in that town a church with a great and honorable past. Proud of its strict adherence to creed and formalism it took no thought of the morrow when leadership must pass to younger hands. So, when it beheld the young student in his distress it wrapped its cloak of self-sufficiency above its cold form and let him pass by on the other side, for he was just a college student and would spend only four years in the town.

And, likewise, another church, standing on a prominent corner in the "best section of town," noticed the young man as he wandered lost in doubt. Its well equipped Educational Building, opened only on Sunday, had a room where he might come on the Sabbath. So, it inquired of the college registrar as to the young man's church membership. Finding he was a member of that denomination it sent him a church bulletin containing an announcement of the regular services—but never noticed to see if he came to the church.

But a certain church in that city, when it saw him, had compassion on him and went to him, for that church was mindful of his great need and had a Director of Student Work. And the pastor of that church and the Director of Student Work sat together and planned how they might help this young man in his need. They said, "This is his first contact with life, his mind is filled with turmoil, his Church must help him." So, they went to see him and visited him in his room in the dormitory, and on the following Sunday they sent a young Comrade of the Way to bring him to the church, for they said, "This young man is among strangers, he needs a Comrade lest he lose the Way." And the next day the pastor and Director of Student Work planned with the Christian Council ways to tie him to the Church and to "set him to life's highest tasks," for they knew the Church had need of this young layman.

And the laymen of that great church said, "We must give of our money so that each college in our state may have a Director of Student Work, for we must minister to these college students so tomorrow they may become the leaders of our great church."

Which now of these three churches, thinkest thou, would reach this young man and help him in his hour of greatest need?

ETHELENE SAMPLEY,
Director, Wesley Foundation,
Mississippi State College for
Women

Columbus, Miss.

Charity is injurious unless it helps the recipient to become independent of it.

—The Freemason.



AND IN THOSE DAYS THERE WENT OUT A DECREE FROM AUGUSTUS CAESAR that all the world should be enrolled. (Now this first enrollment was made when Cyrenius was governor of Syria.) And all went to be enrolled, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem (because he was of the family and household of David), to be enrolled with Mary, his espoused wife, being with child. And while they were there, the days were fulfilled, that she should be delivered. And she brought forth her son, the first born, and swathed him, and laid him in a manger, because there was no room for them in the inn.

AND THERE WERE IN THE SAME COUNTRY shepherds lying out in the field, and keeping watch over their flock by night. And lo, an angel of the Lord came upon them and the glory of the Lord shone round about them: and

they were sore afraid. And the angel said to them, Fear not; for behold I bring you glad tidings of great joy, which shall be to all people. For to you is born this day in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign to you; ye shall find the babe, wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest; and on earth peace; good will toward men.

AND WHEN THE ANGELS WERE GONE AWAY from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the Lord hath made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in the manger. And having seen it, they made known abroad the saying which was told them concerning the child. (*Luke 2: 1-17.*)

From John Wesley's Translation of the New Testament

THE METHODIST PUBLISHING HOUSE
THE METHODIST BOOK CONCERN — FOUNDED IN 1789

New Orleans CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

THE LIVING CHURCH

Wait at the divine footstool until your prayers are indited by him, and the spring arises from the depths of God! And whensoever you feel the inward movement of God's Spirit, yield to it! He will correct and prune from your prayers all that should not be in them. He will lead you out in intercession for others and for the glory of Christ to which you did not know yourself capable. To pray in the Spirit is to let the Holy Spirit pray in you.—F. B. Meyer.

THE PRAYER-ROOM TODAY

My Father, I thank Thee that I have not to live through these days without Thee. My faith at best is very weak; at times I hold Thee with but a trembling hand. But Thou art very gentle toward my weakness, and Thy strong hand will hold me fast. Yet I pray that day by day I may find a deepening experience of Thy love, and every day may I prove afresh the truth of Thy promises. Give me light to walk by in this encompassing darkness, and if my light should grow dim, help me to wait on Thee, and still to know, even in the darkness, that Thou art surely near. Amen.

—Methodist Recorder.

Historical Society
Mississippi College
Dec 40

A Message from the President of the Federation

The Christian Church and the individual Christian are facing today a challenge that has not been heard since the early Apostolic Church confronted the heathenism of the Roman Empire. The leader of a great nation is saying and teaching his people to say that Christianity and all its teachings of love, brotherhood, truth and honor, are decadent and outmoded, the idle dreams of a dying civilization.

There are two possible answers we may make to this challenge. We can oppose and endeavor to crush those who hold it and force it on others. We can devote ourselves to producing evidence that such judgments are absolutely wrong in fact and in experience. This second answer is the particular business of every Christian and of the whole Christian Church.

We must demonstrate, as never before, that the teachings of Jesus Christ and the Bible are valid, and that they will work. We must show the Christian spirit as a transforming power in our own lives, and we must do our part in establishing a Christian World Brotherhood. We must more than ever give evidence of our confidence in the Christian teaching by our loyal support of its institutions and by the fearlessness of our individual testimony. Our most cherished beliefs are being challenged. We must demonstrate afresh that we believe them to be true.

—Theodore Fiske Savage,
Pres., Federation, New York City Churches.



WALLET OF THE WEEK



A YUGOSLAVIA MOTHER with eight children recently applied for citizenship in the United States District Court, presided over by Judge Welsh. The Judge asked the question: "Would you go to war for the United States if we became invaded?" The mother replied: "If they come this way, we help. To go over, no." In the discretion of the Court, she was eligible for citizenship, and he gave her credit for a proper attitude although her answer was not an unequivocal commitment.

* * *

THE FAMOUS BIG BEN in the tower of Parliament House, London, is the largest and the most powerful striking clock in the world and is one of the best known landmarks of the great metropolis. It is also said to be the most accurate time keeper. Its mechanism is so perfectly adjusted that the weight of a penny added to its four hundred-pound pendulum will cause it to gain four-fifths of a second in twenty-four hours. Official records show that it varies scarcely a second from year to year.

* * *

THE FRENCH SOU, which is the coin of lowest value in the French monetary system, will be withdrawn from circulation on December 31, according to announcement made by Marcel Bouthillier, Vichy's Finance Minister. One paper observes that its withdrawal will mean an immediate enhancement of its market value since it will then be sought after and prized by coin collectors. In that case it will probably be worth more in dishonor than it was when backed by the authority of the French government.

* * *

THE MISSIONARY ENTERPRISES of European Protestant churches are said to be in imminent danger of collapse on account of the war. In the Dutch East Indies, where there are a million and a half native Protestant Christians, there was a force of five hundred missionaries. The German occupation of Holland has cut off all support for these missions. A similar situation obtains in Madagascar, China, India, Nigeria, South Africa, Tibet and Central Asia. Many of the churches whose missions are involved have made appeal to America for help to keep the work going.

* * *

ST. PAUL'S CATHEDRAL in London, although seriously damaged on the interior where the high altar was demolished, was miraculously saved from complete destruction. The damage was localized and the bomb passed through the roof at a point which saved the structure from irreparable damage. Practically all the damage done was to modern work, in which case it will be possible to make the restoration more beautiful than the work which was destroyed. The Dean of the Cathedral has received many messages of sympathy from all over the world.

THE POPULATION OF PANAMA is said to have increased from five hundred thousand to six hundred fifty thousand in the decade since 1930. The figures are from the census taken last September. The city of Panama has grown from a little less than seventy-five thousand in 1930 to one hundred and twenty-three thousand in 1940, while the population of Colon increased from twenty-nine thousand to forty-six thousand in the same period.

* * *

A CHURCH IN GLASGOW, Scotland, is resorting to worship services in the homes of its people on account of the difficulty and danger of gathering for a common service. The minister, his assistant and the Church Sister arrange for these intimate fireside groups from week to week. They meet in courthouses, schools, huts, shops, farm cottages—any place which may serve the needs of a neighborhood group. It is expected that this innovation may result in many new congregations in these home centers after the war is over.

* * *

THE SUGAR SHORTAGE IN FRANCE is reported to be so marked as to cause saccharine to be used in the manufacture of sparkling wines, cider and brandy. It is said that the Germans have taken vast quantities of wine from France to the Reich. In certain sections, such as Transylvania, ceded to Hungary, the consumption of alcoholic drinks is prohibited, and in Moscow people who are under the influence of alcohol and show signs of giving trouble are subject to imprisonment—part of the Soviet "campaign against hooliganism."

* * *

ANGLO-EGYPTIAN SUDAN has experienced a spiritual revival which has resulted in an increase of Bible distribution from 9,611 in 1938 to 24,450 last year. One Christmas morning congregation of Moru numbered two thousand people, and many of them had walked three days in order that they might be at the service. The congregation being too large for the church, the service was held under the branches of an ancient tree where the Arabs once assembled their newly-captured slaves before they began the awful march to the Nile. The revival among the Bari tribe has been equally notable.

* * *

RECONDITIONED RELIGION seems to be the aim of Nazi Germany in Norway. The old Sola church upon the western coast of Norway has been razed because it was a hinderance to the activities of an aerodrome near which it was situated. Commisar for Church and School, Prof. Schanke, says that the church is to be permitted to continue its work so long as it shall "keep to its original task and not enter into any political question." Even the prayer-book is being brought down to date, and prayer for the King has been omitted.

New Orleans

CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

OUR RENDEZVOUS WITH 1940 IS ENDED

It was just one year ago that we took editorial leave of 1939 for our rendezvous with 1940. Today, although the time seems incredibly short, we are saying goodbye to 1940—our rendezvous is ended. It was not an easy year, but it was, nevertheless, a year of delightful experiences. There were times when it seemed that the steady climb to financial stability would certainly be interrupted, but, despite every difficulty and discouragement, we are still able to report that our decks are clear and the only debt we owe is to our subscribers.

As for the New Year, we cross its portals with every prospect of continuing the upswing in Advocate fortune and prestige which has marked the six years now ended. By action of our three Conferences, this paper has been made a fixture in the new Methodism and it will continue the history of splendid service rendered through the past ninety years. We even dare to believe that it will be in a more distinctive sense the paper of the Methodists of these two states than it has ever been before. We sincerely hope to bring every Methodist home in our constituency into the bonds of a happy and helpful partnership.

Personally, we are looking forward to cooperation and renewed interest in the task of extending the influence and increasing the helpfulness of this paper. We hope to create an interest in publicizing the work of every charge, great or small. We desire especially to give credit to our laymen for anything that they may do or may make possible in Methodism, locally or otherwise. We wish also to give wider and more detailed publicity to the work of our splendid women. In the effort to accomplish these things, we desire and ask the full and hearty cooperation of every pastor, charge, church and church member in Louisiana and Mississippi. The editor and all associated with him are ready to go and to give of their very best for the realization of this aim. So, as we say farewell to 1940, we hail with gladness 1941, and its opportunity for service to our church and people.

CHRISTIANITY ON THE MARCH

There is among leaders of thought in our time widespread criticism of theological attitude attributed to the representatives of Christianity. It will be recalled that Dr. Einstein, in his address delivered before the Conference on Science, Philosophy and Religion, made a plea for the abandonment of the idea of a "personal God" for the reason that it is a concept maintained in a dark spot of scientific research and is, therefore, not defensible. By somewhat veiled implication it suggested a measure of intellectual dishonesty. Dr. Charles Clayton Morrison, in his Lyman Beecher Lectures at Yale University for

1939, expressed the idea that Roman Catholicism did fatal violence to the Christian community by making the clergy instead of the total community the vehicle of revelation, and that, by a similar heresy, Protestantism vitiated the Reformation and all the forms of Christianity that stem directly from it. President John A. Mackay, of Princeton University, a not less virile but more conservative thinker, holds that there are two opposed theological interpretations of life and the universe.

One he describes as resulting from an observation-post view of life, a situation where the scenery has little variation and where assumptions give artificiality to the universe. This condition results in a postscript theology—a theology representing a critical judgment based upon an utterly inadequate understanding of fact. Out of such circumstances, religious rationalism took its rise, and in modern times an unbridled humanism has arisen and now dominates the religious stage. The very partiality of the outlook could only result in a partial and limited view of God and His universe.

The other concept is described as being that of the wayfarer. The theology is that of the man whose travel and ever-changing contacts provoke creative thinking and inspire worthy action. Under stimuli of that character, Saul on the road to Damascus cried, "Lord, what wilt thou have me to do?" and the Philippian jailer stood before the incarcerated Paul and Silas and said: "Sirs, what must I do to be saved?" The explorational approach interpreted in the light of the history and the experience of the Christian community develops a theology equal to any challenge of circumstance and able to meet any denial of faith and its validity.

Here we have the dreaminess of wishful thinking contrasted with the stern aggressiveness and the stimulating creativeness of the crusader. Some may feel that the criticisms of these eminent leaders are not altogether just, but the fact remains that religious thought-forms have too much dominated religious attitude. In some cases the mechanics of faith appear to be designed as an intellectual stalemate of evil rather than factors confirmatory of the experiences when we are permitted to gaze in rapture upon the goal of our holy pilgrimage. Many of us need to be jostled out of our complacency and our smug satisfaction with partial views of God and His universe. All of us need to discover a personal and a passionate sense of identification with all the facts of our day. Along with what was handed down from the great Councils of Christendom, we need to develop something within our souls which shall refuse to be confined. It was such an experience which led the great Apostle to write to the church at Corinth: "Necessity is laid upon me; yea, woe is me, if I preach not the gospel." Too many

of those formally enlisted under the banner of Christ and His Church are in the observation tower when they should be wayfarers sharing the quest and the outlook of Jesus.

THE THINGS THOU HAST BEEN ASSURED OF

In recent publicity of Boston University, the story is told of a cowboy who was asked why on his nightwatch over the cattle he sang so much. The cowboy answered:

"Well my songs ain't Grand Opera exactly but they keep the steers quiet when they get restless. They tell them I'm still on the range with them and keep them from stampedin' maybe when it thunders or a gunshot bangs somewhere. You know, Stranger, you'll think it funny, but sometimes the stars are like those songs to me—you know what I mean, as if a greater cowboy somewhere, herding people instead of cattle, was singin' through the dark so that people won't be so restless and afraid."

These great words of faith, expressed in the poetry and homely phrase, and summing up the undramatic problem of that son of the plains, bear a message which we desperately need in our day. From our lower view, war's ever-widening blackout has brought a night sky filled with terror, an inky canopy from which indiscriminating missiles of death rain with merciless fury. Amid the moans of the dying, the roar of guns which bark defiance and hate, and the rumble of war chariots heard around the world, embattled humanity finds assurance in the changeless light and the ceaseless vigil of the stars above. They are still heralds of the dawn for the "day-spring" abides in the place assumed "When the morning stars sang together, and all the sons of God shouted for joy." But the stars speak not alone of the coming dawn; they are the singing prophets of our larger hope. By the same tokens we know that he who "darkeneth counsel" in our day must likewise reckon with the changeless purpose and power of the eternal God. "The dayspring from on high hath visited us, to give light unto them that sit in darkness and in the shadow of death to guide our feet into the way of peace." In the assurance of that tryst kept for more than nineteen centuries, we face the future with confidence and hope. The stars still echo the assurance of the angel song heard over Bethlehem long ago.

Others Say. . .

SICK MEN MAKE SICK BUSINESSES

(Stanley Jones)

"A management engineer who takes sick businesses and puts them on their feet again told me that 95% of the troubles of business were not in the business, but in the persons themselves," said Dr. E. Stanley Jones in a recent interview. "Their lives were snarled up through selfishness, through resentments, and through inability to work with others. In order to straighten out the business they had to straighten out the personal lives of the personnel. This led to the necessity of forming groups where a kind of secular conversion was attempted. But this secular conversion was not enough. Man needed dynamic and power to live a new life and secularism hasn't

that dynamic. He has therefore arisen to religion by the very pressure of necessity. That is happening in the world today. The psychologists are being forced to try to produce changed lives for life demands that change. A generation that has lost God is now being compelled to seek for God through the very pressure of life itself."

—Board of Missions and Church Extension.

"HEAVENLY NEWS"

We recently heard a prominent church official speak of an experience he had this past summer as a member of an audience of Protestant people in church attendance. He said that the minister in charge used to begin his Sunday discourse by the statement, "Now what I think concerning this war is this." Said the Bishop (from whose observations we are quoting), "The young man was a mile and a half from a true objective for Sabbath worship." He said what he would propose as a much better theme is, first, news from heaven, and second, the interpretation of the news from heaven for the good of his hearers.

This thought we believe is good advice for all of us who are engaged in the work of the ministry, and for Christian workers in general, and for this Christmas season we have no greater theme than the things both old and new that express God's will for this world.

The gospel of Christ is good news, the word means that. The coming of Jesus is recited in the divine record with such truth and charm and simplicity that there could never be a greater story to tell than the story of the birth of our Lord and Savior, together with the life of sacrifice and devotion that flowed out from His words and deeds. And let us never weary of the constant application of the gospel to all our hearers, for He is "the Way, the Truth and the Life."—The Wesleyan Methodist.

NEEDED: ENTHUSIASM

An Exchange says: "A great national political campaign has just closed as we write these lines. It has, by common consent, been one of the most bitterly contested elections in the memory of living voters. No matter where one went or which current publication one read, items concerning the national election and the presidential candidates obtruded themselves everywhere. Clergy and laity, male and female, old and young, seemed all to be caught up in the whirlpool of political emotions. Would to God that a comparable measure of interest and enthusiasm might prevail among Christian people for the infinitely greater cause of Jesus Christ. If all those in Lutheran circles alone who were for or against given presidential candidates would show but a fraction of the zeal for the propagation of Christ's Gospel which they showed for the advancement or denunciation of one or the other political party, Christianity would very soon be the liveliest topic in American life. It certainly must be counted one of the truly regrettable factors in the lives of Christians that they can so far lose their sense of values as to be aflame with fervor for a political issue and at the same time scarcely possess the glow of a dying ember when it comes to enthusiasm for the greatest of all causes."—American Lutheran.

BOOKS

The Voice of Books, by J. V. Moldenhawer. Abingdon-Cokesbury Press, New York and Nashville, pp. 174, price \$1.75.

Dr. Moldenhawer was born in Finland, but was reared and educated in America, and his life has been spent as a Presbyterian minister in this country, chiefly in New York. The title for these essays in literary criticism he finds in "The Imitation of Christ": Book III. "The voice of books is one, but it informeth not all alike; for inwardly I am the teacher, the Truth, the searcher of the heart, the discernor of thoughts, the promoter of actions, distributing to every man as I shall judge meet."

To one without a fair acquaintance with literature, this book will not be easy reading, for the author is a student of great literature and is also a discriminating interpreter of the messages of great authors. He undertakes to show that other books than the sacred Canon gather into themselves winds of inspiration and they in turn channel the values of that inspiration to others. For the establishing of his thesis, he uses a wide range of miscellaneous quotation, but he makes specific study of Poetry and Life, Shakespeare's Religious Creed, Lincoln's Second Inaugural, Some Letters of John Keats, Rudyard Kipling, and other literature. To him all great literature enshrines the divine thought and purpose and it has, therefore, an abiding relevancy for life. In the last four chapters he applies this teaching to life, particularly to the work of the minister. Perhaps one sentence may suffice to indicate his thought: "And it is a sad offense against the dignity of thought when we are content to utter it in any huddle of slipshod and slovenly phrasing that may drift out of a half-attentive mind."

Faith Is the Answer, by Smiley Blanton, M. D., and Norman Vincent Peale, D. D. Abingdon-Cokesbury Press, New York and Nashville, pp. 223, price \$2.

Dr. Blanton, a Tennessean by birth, is eminently qualified both by education and experience to speak authoritatively on the psychological aspects of medicine, and Dr. Peale, an Ohioan, is no less qualified to be his collaborator on the religious aspects of healing. Since 1932, Dr. Peale has been pastor of Marble Collegiate Church, New York City. This is the oldest Evangelical Christian church in America and furnishes one of the greatest opportunities for a clinic in religion to be found in the great metropolis.

The thesis of this book is that religion and medicine are coordinate agencies given of God for conquering disease and bringing life to perfection. The authors representing these two sciences seek to pool the resources of psychiatry and religion in a clinic for helping normal individuals to achieve a well-adjusted life. The best clue to the scope of the inquiry will be found in the table of contents: The Power of Faith; The Hidden Energies of the Mind; Fear, Worry and Anxiety; Conscience and the Sense of Guilt; Self-Criticism, Failure and Success; Grief and Sorrow; The Company of the Lonely; Love and Marriage, and The Faith that Heals. Religion is described as affecting life much as the deep and still waters of a lake in its cleansing effect upon the murky tide of a mountain river. Prayer is defined as the act of surrendering the personality to God. The view of the authors may be understood from a statement quoted from a physician: "I have

therefore become convinced that there is a definite and fixed relationship between religion and science and that God has given us both as weapons against disease and unhappiness. Used together for the benefit of mankind, their possibilities are unlimited, separately they can only be of limited benefit."

How Came the Bible? by Edgar J. Goodspeed. Abingdon-Cokesbury Press, New York and Nashville, pp. 141, price \$1.50

Dr. Goodspeed, who holds the relation of professor emeritus of the Department of New Testament in Chicago University, and special lecturer at the University of California in Los Angeles, is probably one of the best known Bible scholars of our country. A short time ago he brought out an illuminating volume on "Christianity Goes to Press"—a study of the facts underlying the writing of the New Testament books and of the methods by which they were compiled and published.

In this volume, consisting of thirteen chapters originally written as so many ar-

BOOKS BOOKS BOOKS

We have on hand about twenty copies of the very latest and best books of various publishers, some of them have not been released for sale yet. These books range in price from \$1 to \$3, and we are going to give them as presents to twenty senders of lists of subscribers. The offer is limited to our supply, so do not wait. These are all good books and all subscriptions will count on your quota. Why not render your people a good service and enjoy a good book for doing the deed?

ticles for **The Adult Bible Class Monthly**, he offers in simple, untechnical language the findings as to the motives which caused the gathering of the sacred books into what we know as the Old and New Testaments, and the methods by which they were brought together and adopted as such. It is not a book of great size, but it contains the substance of this history in a compass within the time and the study habits of the average reader, and it is stated in a clear and forceful manner so that even the careful student may be sure of his ground on the questions which have agitated the minds of peoples of all lands and faiths throughout the centuries. It is certainly worth the price to anyone who would have an accurate understanding of the story of the preservation, collection, translation and construction of his Bible.

Is the Kingdom of God Realism? by E. Stanley Jones. Abingdon-Cokesbury Press, New York and Nashville, pp. 284, price \$2.

Dr. E. Stanley Jones does not have to be introduced to any religious public in order to create interest in what he writes. From the day that his "Christ of the Indian Road" came from the press until now, he has been one of the most widely read and appreciated religious leaders in the world.

Added to his many thought-provoking volumes which have had wide circulation, we now have his latest offering, "Is the Kingdom of God Realism?" This volume promises to have an even greater popularity than any of his previous books have enjoyed.

Dr. Jones studies Jesus Christ in his teaching and attitude to life and finds that

he is realist through and through. He analyzes the disruptive forces in life, resentment, anxiety, selfishness and the sense of guilt, and against these he opposes the Kingdom of God as a counteractive realism which operates in all things great and small. In the view of the author, the Kingdom of God is stark realism—fact and not mere ideal. Dr. Jones' missionary career was projected upon the realism of Jesus Christ as contrasted with the dreamy and unrelated philosophies of the East, and his evangelism has at its core the conviction that Christianity is practical and workable in every detail and relation of life. He takes the position that our Christian thinking, relationships and institutions will have to be largely reconstructed before we can either appreciate or appropriate the creative realism of the Kingdom of God—before we can become truly Christian.

DR. JOHN LANGDALE DIES

Dr. John W. Langdale, one of Methodism's foremost leaders, associate book editor and editor of **Religion in Life**, died in the Methodist Hospital, Brooklyn, N. Y., on Tuesday morning, December 10. For months he had suffered from heart ailment, but at intervals had returned to work, and even in the hospital or in his home had carried on his duties. He was sixty-six years of age. He was of English descent and birth and came to America with his parents when an infant. He graduated from Wesleyan University in 1903, and later studied in Boston School of Theology and Harvard University. He had a notable career in the Methodist ministry, joining the Pittsburgh Conference in 1905, serving two churches in that Conference, then Avondale Church, Cincinnati, and New York Avenue Church in Brooklyn. For three years he was superintendent of the Brooklyn South District. In 1928 he was elected book editor by the Book Committee of the Methodist Episcopal Church, and in 1940 associate book editor in the united Methodist Church. He was a member of the commissions which revised the **Ritual** and the **Methodist Hymnal**, and a member of the Board of Foreign Missions. Beginning with the General Conference of 1924, he was a delegate from the New York East Conference to four General Conferences of the Methodist Episcopal Church, to the Uniting Conference in 1939, and to the General Conference of 1940. Owing to ill health he was unable to attend the session of 1940. On January 10, 1905, he was married to Alice Belle Barnett, who, with a son and daughter, survives him.

—The Christian Advocate.

HOLIDAY ACTIVITIES, FIRST CHURCH, COLUMBUS

The First Church of Columbus, Miss., gave their annual White Christmas program Sunday afternoon, December 22. The Manger scene, among beautiful church decorations, with special lighting effects and Christmas music, make this an occasion looked forward to each year by the entire city.

Gifts of fruit and potatoes wrapped in white are placed in large receptacles at the door and are distributed to the poor. Mrs. Mattie B. Whitman is the general chairman.

* * *

The Senior Division of Young People's Department of the Church School of First Church, will give a banquet in the Baracea Room, Dec. 28, honoring college students of the church who are home for the holidays.

THE SANCTUARY



*"I was glad
when they said
unto me, Let us go
into the house
of the Lord."*

CHILDREN IN CHRIST

By Rev. C. B. Powell

That man is a fallen creature is a fact admitted by all. That he exists since the fall, by virtue of the atonement, is equally clear. In the fall man lost everything except a sense of preception, and a will-power, that is a power to choose. Life with everything calculated to make it a blessing, was forfeited by the first transgression. Had God not provided a Savior, the penalty must of necessity have been inflicted upon the first transgressors, for his very nature forbids that creatures should be brought into existence to suffer the consequences of an act in which they had no part, without any possible means of escape therefrom.

And as we exist by virtue of the death of Christ, so we have in Him, absolutely and unconditionally, all that is needed to make that existence a perfect and perfectly happy one, until by personal transgression we forfeit it. I do not say that we are thereby exempted from natural and physical evils, such as the infirmities attaching to depraved nature, and the dissolution of soul and body, which we call temporal death, but even these could not be allowed to exist if they were not compensated for in the resurrection, of which we have the pledge and first fruits in the resurrection of Christ. But I do say that the grace of salvation, with everything attaching thereto, whether as a means of grace or as a sign and seal of the righteousness of God; whether as a type, or pointing to the coming anti-type, or as a memorial of the great fact of redemption consummated in the death and resurrection of Christ, is absolutely secured to every child of man, to be forfeited only by actual personal transgression. The Church of God, in a spiritual sense, is nothing more nor less than fallen spirits restored to the favor and image of God, by the virtue and death of Christ, through the agency of the Holy Spirit; and in its visible and organized form it consists of a recognition of this relation to God in Christ by the signs appointed of God and mutual recognition among the associated worshippers of Him.

Baptism is, I may say, the sign of divine ownership, appointed of God Himself to designate as His all who are justified in Christ Jesus. It was not given as a sign of repentance nor of faith, but of righteousness, the righteousness of God. It was not, therefore, intended only nor necessarily to follow faith, by setting forth our need of

cleansing and symbolizing the purifying influences of the Holy Spirit of God, whereby we are sealed until the day of redemption, and at the same time reminding us that we belong to God and should therefore keep ourselves unspotted from the world. All, therefore, who belong to God, all who stand in a justified relation to Him through Christ, have a right to this sign of divine ownership, this seal of the righteousness of God. Yea, mere justice demands that it should be placed upon all such, and whoever assumes to forbid it to any, even the least of his children, assumes thereby a fearful responsibility, for which he is in no wise to be envied. If this be true, and who will deny it, to determine whether children, infant children, have or have not a right to Christian baptism, we have only to ascertain whether they stand in a justified relation to God or not. Need we argue that they do? Will any affirm that they do not? If so on what ground will they base infant salvation? On what condition are those who die in infancy saved? Or are all such lost? If they are not justified, there must be a reason why they are not, and whatever that reason is, when it is found its removal must be the condition of their justification.

Shall we say that death, to the infant, is the condition of justification? To this there are two serious objections: First, if death be the condition, then they must die before they can be justified, for the condition must be fulfilled before that which is to follow on it can be realized; second, it must be a voluntary act on the part of those who perform or comply with the condition, else it were no condition at all. If justification takes place after death, then is the kingdom of heaven composed of unjustified persons? For of such (these unjustified infants) is the kingdom of heaven. If death is a result of volition, then are all who die guilty of suicide, and it follows that God has made the highest crime death and self-murder the condition of salvation? The truth is, it is impossible for them to stand in any other than a justified relation to God, until they are capable of sin, for sin is the only thing that can separate from God any of His creatures. Nor is it any reply to this, to say they are depraved; for depravity is not sin, but only the result of it, and the perverted soil to which sin is brought forth. I do not wish to be misunderstood. We do not deny the depravity of human nature, nor are we disposed to explain it away. On the contrary, we heartily endorse and teach the doctrine of total depravity. It lies at the very foundation of human redemption. If the nature of man had not been attained by the sin of Adam and Eve, and entailed by them upon their descendants, there would have been no need of a Redeemer, for each and every child would have stood as unblemished as he was unblamable before God, and only the original pair, the transgressors, would have been punished. Where there is no disease there can be no need of a physician. In the fact, therefore, that man is depraved, lies the necessity of the atonement. For nothing impure can enter heaven; and the absolute justice of God renders it impossible for Him either to punish His creatures for an act of which they were not personally guilty, or for actual, personal transgression necessitated by

a state or condition into which they were brought without any agency of their own. That man should exist then, after the fall, it became necessary that a Savior should be provided. To be a perfect Savior, He must provide for all who are involved in the result of the original transgression; hence Jesus Christ, by the grace of God, tasted death for every man. All who enjoy or are entitled to the favor of God, are indebted for the same to the death of Christ, and have a divine, a blood-bought right to all the blessings and privileges accruing to the world through him, for God is no respecter of persons. Nothing save Christ and him crucified can possibly secure to a single child of man, young or old, any, even the least blessing or privilege, and, thank God, nothing but sin, actual transgression of divine law, can deprive any of the right to anything purchased by his death. Infant children, as we have seen, are entitled by virtue of Christ's death, to the blessing of salvation, and as the greater includes the less, it follows beyond doubt that they have a perfect right to membership in the church, and to the sign and seal to the righteousness of God secured to them in Christ.

THE WORLD MISSION OF METHODISM

You will be disappointed in "The World Mission of Methodism" if you are expecting it to be the same old three and four presentation of Methodist missions.

I received the book yesterday morning just before noon, and because I am the new Conference Missionary Secretary, I knew it to be my duty to read it, and that the sooner I got it started the sooner I would have the task off my hands.

Imagine my surprise when I found it so absorbingly interesting that I was unwilling to put it down till I had finished the entire book, even foregoing seeing my regular Monday afternoon movie with my best girl friend.

But I don't think I am going to be able to use it in a School of Missions in my own local church, because there is so much good preaching material and illustrations in it that my folks will already have had the most of it before I can set up the School of Missions.

My folks are going to hear Sunday morning about the prayer life of Generalissimo and Madame Chiang Kai-Shek, who several times daily engage in seasons of prayer to keep them going and fit for the tremendous task of directing China's millions in their hour of national trial. A man who is the head of a nation engaged in mortal combat and who still can pray that God will deliver him from hatred of the Japanese people; a woman who as the head of the airforce of China has steadfastly refused to allow that airforce to drop bombs on non-combatants in retaliation for such offenses committed by Japan; such persons as Generalissimo and Madame Chiang Kai-Shek, perhaps world Methodism's outstanding laymen, have something to say to any congregation in America. Such material is found on more than one page of Henry Pit Van Dusen's, "The World Mission of Methodism," our 1941 mission study book. Read it and see if you don't agree.

VIRGIL MORRIS.

We can fight fire with fire on a prairie if we know how to do it, but never yet has it been tried in the moral realm when the flames did not blow back in our faces.

—Presbyterian Tribune.

CONFERENCE NEWS AND PERSONALS

According to a request for the change of his address, Rev. W. C. Mann is moving from Flora, La., and his new address will be Route 1, Hallsville, Texas.

Mrs. B. P. Fullilove, widow of the late Rev. B. P. Fullilove, has moved from Rienzi to Plantersville, Miss., which will be her permanent address.

Slidell, La., did the handsome thing for their new pastor and his wife, Rev. and Mrs. J. W. Faulk, recently. They gave them a pounding which was as generous as the custom is old in Methodist practice.

Bro. S. C. Moody Johns, Miss., is planning to remember the Advocate while the year is young and when many obligations are not clamoring for last minute recognition.

Dr. and Mrs. Marion S. Monk are happy in their new home at Mansfield, La. It is a delightful little city and they have been graciously welcomed. Naturally they are expecting a fruitful year in the work there.

Mrs. T. B. Cottrell, 375 Iroquoist St., Jackson, Miss., writes that she finds great pleasure in her Advocate and then passes it on to others that they may share with her the pleasure and profit of its messages.

Mrs. A. S. Page, of Sumrall, asks the change of her paper to Lufkin, Texas, for a month. She will be visiting there and does not wish to miss her paper and its news regarding the church for that time.

Dr. V. C. Curtis is comfortably domiciled in his new home at West Point, Miss., and he plans to occupy his field with the vigor and the devotion which have always characterized his work.

Rev. L. A. Carrington describes his people at Plain Dealing as fine and gracious, and says that he has had a royal reception at their hands. He expects a great year in his new charge.

Rev. Charles Assaf writes us that he has several hundred copies of the Gospel of St. John in the Italian language, and that he will be glad to send copies to any Methodist preacher who may have use for them. Write him at 428 Lynch St., Jackson, Miss.

Mrs. D. H. Cassels, of Gloster, Miss., adds to a business note a word of commendation for the Advocate. We are always happy to know that there are those who find profit and pleasure in the paper which we send out from week to week.

Miss Lela Mims, of Minden, La., asks that her name be substituted on our mailing list for that of her ascended mother. The faith and the beautiful life of that mother, although a memory now, are a never failing source of comfort and inspiration.

Rev. H. L. Johns, active and wide-awake pastor of First Church, Lake Charles, is planning every detail of his work with the care and devotion always present in what he undertakes. Every legitimate cause is woven into the scheme of his procedure.

Mrs. W. H. Cheairs writes us an encouraging message with reference to the Advocate upon which she has looked as a good friend through many years. She says that she wishes every church member would take it and read it.

Rev. C. B. Powell reports that influenza is causing some difficulty for him at Mel-

ville, but otherwise things are moving along in a very satisfactory way. Congregations are good and indications point to a good record for the fifth year of his pastorate at that place.

Rev. W. R. Wendt, now beginning his seventh year at Jennings, La., is deeply moved by the love and loyalty of his people. His welcome has been expressed by individuals, by groups, a "pounding," solicitude for his personal comfort, and in better budget provision for his support. Of course, he senses a great year in the making.

The report of H. T. Newell, Jr., Treasurer of the World Service Sunday offerings in the Mississippi Conference, says November collections amounted to \$171.33. More than half of this total was reported by five churches. The report was carried in the "Newsletter" bulletin issued by Rev. I. H. Sells, Executive Secretary.

Rev. T. D. Lipscomb, pastor at Church Point, La., brightens the home of his oldest brother by a Christmas gift subscription to the Advocate. His brother has been a shut-in for more than six years and the Advocate is his messenger from the outside world and also from the unseen world.

Rev. R. E. Walton, writing from Iowa, La., says that his people have given him a great welcome. In addition to a generous supply of groceries to fill his larder, a number of new gas heaters and an electric refrigerator have been installed in the parsonage. He is looking forward to a great year in his new field.

Lafayette, under the leadership of Rev. Virgil Morris, is getting off to a good start despite an epidemic of influenza. Congregations are good, twelve members have been received into the church, advances have been made in the items of the budget, and an extension group organized in the northern part of the city has promise for the future.

LAFAYETTE METHODIST STUDENTS

Members of the Choral group of the Wesley Foundation at Southwestern Louisiana Institute, under the direction of Miss Verna Webster, presented programs of Christmas music Sunday morning, December 15, at Jeanerette, and Sunday evening at Lafayette. A third appearance at Crowley was postponed because of influenza.

The programs were woven around the Scriptural passages of the Nativity and included numbers by the Girls' a Cappella Choir, the Men's Chorus, and the mixed

chorus. Numbers rendered included "Manger Lullaby," "Glory to God," "O Holy Night," and several of the popular Christmas carols and hymns.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: The Oxford-Holly Springs Young People's Union met in Oxford, Thursday night, Dec. 12, with churches from Oxford, Abbeville, Waterford and Holly Springs well represented. The meeting was opened with a business session at which time Lyman Coker was elected president of the union to succeed Rev. Torrence Maxey, who has moved to Tishomingo, his new charge. Miss Martha Sealy, of Abbeville, acted as secretary for this meeting. George Notsel led the devotion with prayer. After the hymn, "Hark the herald angels sing" was sung. Bro. Alexander, of Waterford, read Matt. 2: 1, for the scripture. "O Little Town of Bethlehem" was sung. F. M. Smith, of the university, told most impressively the story of "The Other Wise Man." The program was concluded with the hymn, "Silent Night! Holy Night!" We were delighted to have with us during the social hour one of the professors from the university, who showed us several scientific experiments. The ladies of the Oxford church served delicious sandwiches, cookies and Coca-Cola.

The next meeting will be in Holly Springs, January 16th.

We were delighted to have at our meeting Bro. Alexander, our new pastor at Waterford. We want him to feel at home here and feel free to call on the young people of this union when he so desires. We want to be a help to him for we know he is going to be a help to us. It is our privilege to welcome him to the Oxford-Holly Springs union.

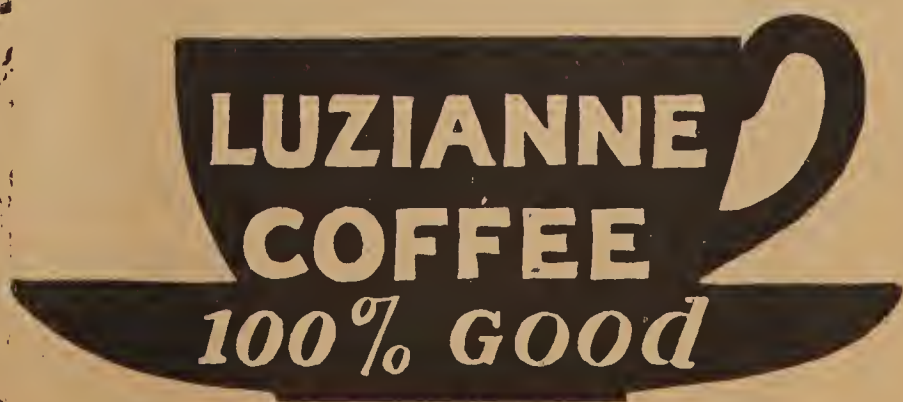
RUBY SIGMAN, Reporter.

NEW PASTOR WELCOMED

Dear Dr. Duren: We have had a very hearty reception at Chatham, Dodson and New Hope, the three churches that make up this charge.

Since Conference the parsonage has had a new roof put on, some closets built, and practically furnished throughout. A liberal shower for the pantry and other personal needs was much appreciated. At the official board meeting recently a new church building was planned for Chatham, and before the year is over we hope to make it a reality. The outlook is very encouraging along all lines.

W. F. HENDERSON,



IN APPRECIATION

An appreciation reception was given Wednesday evening, December 11, in honor of the Rev and Mrs. R. L. Weldon, who were returned to the First Methodist church at Welsh, La., for the third year.

Beautifully decorated tables were set in the community hall, carrying out the Christmas theme with holly and candles.

Seventy guests were served. The program consisted of Christmas carols and readings.

The pastor and his wife were presented with a basket of red carnations by Mr. E. D. Shipp.

Note—Since this was received, Bro. Weldon has answered the summons to a more glorious reception in the Father's house. We publish this as a tribute to his memory by his devoted co-workers.—Editor.

MILLSAPS PROFESSOR TO ADDRESS AMERICAN HISTORICAL ASSOCIATION

Dr. Vernon L. Wharton, professor of history at Millsaps College, will leave this week for New York City, where he will address the American Historical Association convention December 27.

Dr. Wharton will present a paper on "The Race Issue in the Overthrow of Reconstruction in Mississippi," before the annual meeting of historians.

Material for the address has been gathered by the Millsaps professor in the course of intensive research on the post Civil War period in Mississippi which he has carried on for several years.

The invitation to speak at the historical association convention was received by Dr. Wharton early this year following favorable comments on his special research work at the University of North Carolina.

Dr. Wharton is a member of Phi Beta Kappa, scholastic society, and Omicron Delta Kappa, college leadership honorary fraternity.

LaBRANCH STREET METHODIST CHURCH, McCOMB, MISS.

Rev. L. J. Snelgrove, who served our church for the last three years, did a monumental work here that will last as long as the church building stands. The people are profoundly grateful to him for his untiring labors, patience and self-sacrificing work, in constructing the beautiful Educational Building.

With odds all against him, members doubting the wisdom of attempting it, he persuaded the quarterly conference to give him authority to go forward on his adventure; needless to say, we were all surprised at what he accomplished. The membership of the church soon realized that it could be done and fell in line, giving him their unanimous support.

It was built out of the best material that could be found at a cost of only \$2,500 in cash, and when completed there was no debt on it. It has a large sub-story well equipped for all purposes that the young people and the W. S. C. S. will need, and two other stories with plenty of room for all the work of the Church School; it is connected with the main building in such a way as to make the church look twice as large as it was formerly. It is "a thing of beauty, and a joy forever."

In calculating the personal labor that Bro. Snelgrove put on the building in the two years it took to erect it, I find that he put \$4,000 worth of labor on it at the rate car-

penters and plumbers are paid here. It is a marvelous accomplishment. The annex is valued at \$5,000. We pray God's blessings on him in his new field of labor.

As loyal Methodists, the church members bowed to the will of the "powers that be" in the Mississippi Conference, and gave our new pastor, Bro. W. S. Cameron, a royal welcome. He falls heir to the work that Bro. Snelgrove did, and has picked it up where our former pastor left off, and has gone to work.

We feel that he will do a great work here in building up the church spiritually and otherwise, and the membership will be as loyal to him as they have been to their former pastors.

There is a great work that we superannuates can do, as members of the quarterly conference of the local church. Adjust ourselves as members of the local church, encourage members to be loyal to our pastor, keep our mouths shut on any criticism we may hear of our pastor, but strive to get people to be loyal and overlook our pastor's short-comings, for we must remember we were once pastors, and some of us have been severely criticized at times, and gossip has moved some of us.

JAMES M. LEWIS.

McComb, Miss.

PREACHERS AND WAR-PROPAGANDA

We preachers, like other Americans, are thinking and talking a great deal about the war. We are wondering whether our country is to be involved in the awful conflagration or not; and we are not all agreed as to how much help we should give to the democracies. We live in an atmosphere super-charged with propaganda and war hysteria. The pressure upon us is so great that we are in grave danger of being turned aside from our divine commission to preach the gospel, and of turning our sacred pulpits into privileged rostrums for the discussion of world politics and war. We are tempted to take up some of the inflammatory slogans which have been designed to add fuel to the flames of the horrible hell now raging among the nations. Beware, brother preacher, beware!

We do not like dictators, and we hate their tyranny and brutality. We do not want to see the British Empire ground into powder, or their sea power destroyed or taken over by Hitler. And we have a right to express our opinions freely. True enough, but let us express our opinions AS OPINIONS and not try to clothe them with the majesty of divine authority. Let us discuss the war and all kindred matters as private citizens, and not as ambassadors of the Most High. When we shout "Thus saith the Lord," let us be very sure that our pronouncements are really God's word!

In my opinion this is not our war. We didn't start it, and we can't stop it. England is not fighting our battle for democracy, but fighting to maintain her own far-flung empire. We CAN keep out of the war. We do not have to fight, unless and until our own country is attacked or invaded.

"Hitler may win if we do not help with all our armed forces to crush him." Yes, and he may win if we DO help. We do not know much about what sort of world we might have with Hitlerism victorious, but we do know a great deal about what would happen to America if we should be drawn into the maelstrom. We know that—win or lose—our nation would be bankrupt and

our people impoverished for another generation; many thousands—perhaps millions—of our young men slain; homes wrecked, disease and pestilence taking terrible toll of innocent women and children; the black vulture of despair croaking within every American door-way, while mothers mourn in anguish.

Let us be careful to talk peace, pray for peace, and NOT inflame the minds of our people by stirring the fires of hatred. Let preachers and churches remain true to the Prince of Peace, and not try to make religion a party to the unmitigated hell of war.

(Contributed).

MISSISSIPPI CHILDREN'S HOME SOCIETY, JACKSON, MISS.

December, 1940

At the close of this census year the Mississippi Children's Home Society has compiled its own series of statistics which should be of vital interest to everyone interested in the welfare of the state.

Based on a population of two million plus, it is estimated that the neglected children number seven-tenths of one per cent, or 14,000. It is estimated there are about six thousand who are crippled, blind, or otherwise afflicted, leaving 8,000 prospectively normal children who must be helped into citizenship. Half of these are Negroes for whom little or nothing is being done, but the chief concern is for four thousand white children who are dependent and neglected.

Orphanages and other institutions in Mississippi are caring for approximately one thousand of these homeless children and they are taxed to their capacity.

The real problem is: What should be done about the other three thousand? There are in the state at least 65,000 family homes that could take one or more of these little ones to train into useful manhood and womanhood.

During the twenty-eight years since its organization, the Mississippi Children's Home Society has placed over 3,200 children in foster homes and over 1,100 have been legally adopted. But the children continue to be brought in, hungry and in need. It is for them that this Society urges childless homes to open their doors and learn the real joy of Christmas by doing as much as they can for "one of the least of these."

Perhaps you are not ready to adopt one of these little ones? Then send a Christmas donation to make that homeless child happy.

JOHN L. SUTTON, Supt.

DISCIPLE AND DISCIPLINE

By E. Stanley Jones

The future of the country is in the hands of disciplined people.

Those who can subordinate a present desire to further discipline are the people who control the destiny of the world.

It is not necessary that the group which is disciplined be a large one. It was a small group which made German Nazi, Italy Fascist and Russia Communists. In 1914 it was said: "There are only two Communists in Paris (the center of their propaganda). If you could find four it would be a miracle." But within less than five years that small disciplined group had captured Russia and profoundly influenced the history of the world.

Less than one hundred people created the Reformation in Europe, and less than one

hundred people created the Renaissance. It was a small disciplined group around Dr. Welsh, of John Hopkins, which influenced and changed the whole medical outlook of America.

Therefore, if Christianity is going to influence the discipline of America, it will not necessarily take a vast majority to do it, at least in the beginning. A small disciplined minority group could change the history of our nation. Probably it will have to start with the ministers themselves.

When I speak of discipline, I do not mean imposed discipline from the outside, but those imposed disciplines from within. Somebody has said that the whole evolution of American goals is to get the policeman off the street corner and put him in your heart. That is, you are to do from within what would ordinarily be imposed from without.

We are to be disciplined to the Kingdom of God. Nazism is disciplined to the idea of a superior race, Fascism is disciplined to the idea of a superior state, while Communism is disciplined to the idea of a superior class. We are disciplined to God's absolute order, the Kingdom of God. The goal of our discipline is far beyond anything yet proposed by our discipline.

If we are going to be disciplined the way we should be, we must first of all have a group-discipline; second, a self-discipline; and third, a God-discipline.

It may cost much to be Christians in the future. Our heads may be cracked for holding Christian ideas; but if we stand up for that crack, people will respect those ideas in the cracked heads.

The word "disciple" and the word "discipline" come from the same root. In the future it must be known that there can be no disciple without a full-rounded disciplined person working through disciplined groups. These groups can give direction and a goal to the hesitant and confused people of this land.

REV. R. L. WELDON'S DEATH

The Rev. R. L. Weldon, pastor of the Methodist church in Welsh, La., died suddenly early Tuesday morning, Dec. 17, 1940, of a heart attack. He had reached the age of sixty-two years. Surviving his death are his wife and two daughters. He was confined to his home during the recent session of the Louisiana Annual Conference and was unable to attend any of the Conference session. But more recently he seemed to have recovered and continued actively in the pastorate of the Welsh church. He conducted services both morning and evening on the Sunday preceding his death on Tuesday.

Bro. Weldon was taken into the membership of the Gulf Conference in 1904, and gave his entire ministry to churches in Texas and Louisiana. For seven years he served as district superintendent of the Grenham (Texas) District of the Southern Conference. He was in the second year in the pastorate of the Welsh church.

Funeral rites were conducted Wednesday, Dec. 18, at 10 a. m., in the Welsh Methodist church, with Rev. B. H. Andrews, district superintendent of the Lake Charles District, in charge. Rev. Don L. Harwell, of New Orleans, preached the funeral sermon. Interment was in the Welsh cemetery, and burial services were in charge of the Masonic Lodge.

EDWARD R. HAUG.

A NOBLE WOMAN GONE

A message has just reached the Advocate office announcing the death of Mrs. E. P. Peacock, of Clarksdale, Miss., on Thursday morning, December 19, following a somewhat extended illness. She was stricken with a heart attack some weeks ago and was very, very ill, but her condition seemed to take a more hopeful turn a few days ago. It was, however, only a hopeful indication against which love and longing were dashed to pieces.

Mrs. Peacock was Miss Mary Edmunds Sykes, of Aberdeen, and was the personification of the best in the culture and refinement of that classic and historic city of northeast Mississippi. Her marriage to Mr. E. P. Peacock, of Grenada, marked the beginning of a happy and useful married life. She is survived by her husband, a number of children and grandchildren, and by others of her family connection. She was a faithful member of the Methodist Church, and her going will bring sorrow to many hearts in the local church and throughout that entire section. Many warm, personal friends will share the sorrow of her husband and family in the great sorrow which leaves them a desolate hearthstone.

"PENCIL LISTS"

"You may look for the 'Pencil List' of subscribers in a not too long while," writes one of our pastors from Louisiana. We are not pressing this matter, but such lists would make our way quite a little easier than it might be if we have to wait until midsummer to get our campaign going. All subscriptions sent now will count on your quota. The following have sent lists already:

W. J. Cunningham, Sardis, Miss.
J. W. Booth, Algiers, La.
J. Noel Hinson, Blue Mountain, Miss.
G. R. Meaders, Shannon, Miss.
K. E. Clark, Pittsboro, Miss.
Mrs. W. E. Moreland, Powhatan, La.
A. W. Bailey, Holcomb, Miss.
F. E. Dement, Gallman, Miss.

LAKE CHARLES DISTRICT NEWS

The district stewards and pastors meeting of the Lake Charles District met at the First Methodist church in Lake Charles on Tuesday, Dec. 3, 1940. Forty-six of the district stewards and pastors were present. A fine spirit of harmony and enthusiasm characterized the meeting throughout. District superintendent support was set at 12% of the pastor's salary and 1% of the pastor's salary was set for district maintenance. Much interest was manifest in the program to rebuild the district parsonage.

The Lake Charles ministers group met for their regular meeting in Simpson Methodist church, in Lake Charles, on Tuesday, Dec. 10. Officers for the new year were elected. Those elected were: Edward R. Haug, President; W. R. Wendt, Vice-President; B. F. Roberts, Secretary and Treasurer. Miss Verna Webster, Director of Wesley Foundation at S. L. I., in Lafayette, was a guest at the meeting and spoke on the work of the Wesley Foundation. The Lake Charles group of ministers meet every month and endeavor to carry out a varied and interesting program.

All the new ministers in the district have reported that they have gotten located satisfactorily since Conference and are start-

ing the new Conference year in a fine way.

Those on the Lake Charles District who are suffering an attack of the flu are: Rev. B. H. Andrews, district superintendent; Rev. R. T. Pynes, pastor at Many; Rev. Martin Hebert, pastor at Sulphur.

CHANGE OF ADDRESS

Rev. W. F. Baggett requests us to announce for the benefit of his friends that his address is 185 Camp Ground, Biloxi, Miss. Bro. Baggett retired at the recent session of the Mississippi Conference and in his superannuate home he will enjoy the climate and the surroundings of that spot so sacred to Mississippi Methodists.

THREE PREACHER BOYS

There has been lounging in my mind the idea of this article since Annual Conference at Columbus. Always do I look forward to Annual Conference to the association and fellowship of some roommate or mates not of my own choosing. This time mine was a hotel assignment in a room with three as fine young men as ever I have met. All of them were peculiar in that they were religious, I mean of the spiritually intensive type, and yet in their peculiarities each of them was different.

One was a fundamentalist, and he so classified himself—A fundamentalist is a very useful person; all of us need to be held to the line. There is a bit of flavor in that expression which we learn from our boys at football games. Yes, we need to "hold that line," and if the Scripture is tackled we need a good guard. I was so fond of this fundamentalist that I made bold to claim that he preached his first sermon in my pulpit. "You are nearly right," he said, "the first sermon the second time. With this I pass to the modernist.

He was modern in that he was awake and alert to every new idea that could be found, a singer of the rarest type, a Mason profound in knowledge. Coming in one night at 11 o'clock, he ordered us to sit up in bed while he delivered a lecture on two degrees which marked him as exceedingly proficient in this fine work. Although modern, he was judicious, genial, jolly and patient with us who are fundamentalists. What a great privilege it is to be young, gay and good.

The third of these noble young men was quiet, unassuming and urgently kind. He had had two years of medicine before entering the ministry. He, too, gave us a mid-night lecture in which he dispensed more information about the human body than many of us knew was obtainable. From here out my hat is off to the young men, for they know things and know how humbly to tell them.

R. T. HOLLINGSWORTH.

"The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and civilization of this country."

—Woodrow Wilson.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterday.—Ralph Waldo Emerson

THE CHURCH PEW

TEACH US TO PRAY

One day when Jesus had finished praying, one of His disciples said unto Him: "Lord, teach us to pray as John also taught his disciples."

No doubt this disciple had felt the wonder, the beauty, the power and the majesty of those words which Jesus uttered. No doubt he had glimpsed the marvelous faith that caused him to speak in terms of thanksgiving for accomplishment for something that had not even been begun, as he spoke at the tomb of Lazarus before he had done anything or uttered a word: "I thank thee, O Father, that thou hast heard me, for thou hearest me always." Seeing something of the mighty power of the prayer of faith, this disciple turned to Jesus and said: "Lord, teach us to pray."

Today all over our country people are saying that America needs a great spiritual awakening. Many of our greatest leaders—not only religious leaders, but newspaper editors, magazine writers, financial leaders, college professors, business men, and our political leaders are calling for such an awakening. Americans are asking, "How can we secure this Spiritual Awakening?" There is one answer and only one, no nation or individual has ever received spiritual power except by long seasons of prayer and meditation.

The Methodist Church is well equipped with members, polity, training and finance, but we need more spiritual power. If united Methodism is to do its full share in the great spiritual awakening in America, it must itself know the things of the spirit—a knowledge that can come only through prayer. There is no limit as to what might be accomplished from such a great tidal stream of prayer as might come from the hearts of consecrated Methodists, on fire with zeal for the salvation of our country. Think of the marvelous results that followed the prayers and consecration of those sixty unordained Methodist preachers, who braved the winter winds to ride long miles on horseback to that meeting in Lovely Lane chapel in Baltimore at Christmas time in 1784, and who there pledged themselves to "reform the continent and spread scriptural holiness over these lands!"

Think of the other great prayer meetings that have changed the history of the world! Do you know that:

1. The first modern missionary society was born in a prayer meeting?
2. American missions began when five young men prayed behind a haystack?
3. A prayer of an invalid woman started a great revival in England?
4. A young man praying alone on a roof in London started a movement that put roofs over the heads of thousands and thousands of orphan children?
5. The "Great Awakening" which swept America just before the dawn of 1800 was begun in a prayer meeting?

Recently, on November 6-7, Bishop W. C. Martin had a meeting of the district superintendents and the chairmen of the Conference Commissions on Evangelism of the Omaha Area at Topeka, Kansas. This group considered the question of "how to spiritualize the members of our churches." It was decided that the WEEK OF PRAYER, sponsored by the Federal Council of the Churches of Christ in America, January 5-

12, inclusive, afforded an unusual opportunity at this time to put on a great program of prayer—not a formal program, but a spontaneous, enthusiastic one that called for major emphasis on prayer during a whole week. Some suggestions were made concerning the week's program:

It was decided to ask every pastor in the Area to have special services during the week on the general theme of prayer. Pastors were pointed to the themes suggested in the booklet for the week issued by the Federal Council, which are as follows:

- (1) "The World and Its Need of Christ";
- (2) "The Sufferings of the Nations";
- (3) "The Sufficiency of God";
- (4) "Jesus Christ is the Answer";
- (5) "The Responsibility of America";
- (6) "The Church and Its Business";
- (7) "The Gospel for Today";
- (8) "The Coming Kingdom."

The following additional themes for the week are also suggested:

- (1) Jesus as our Teacher of Prayer;
- (2) Prayer in the Name of Christ;
- (3) Prayer for Personal Needs;
- (4) Prayer for Others;
- (5) Prayer for the Coming of the Kingdom of God.

In addition to the special prayer and meditation services the following features may be used to add emphasis to the program:

First, the week may be begun by the administering of the Lord's Supper at both morning and evening services on Sunday, January 5, the first Sunday of the Week of Prayer and also the first Sunday of the year.

Second, consecrated laymen should be asked at each service to make a four-minute speech on one of the following topics: (a) What Prayer Means to Me Individually; (b) What Prayer Means to My Family; (c) What Prayer Means to My Business; (d) What the Upper Room Means to My Family; (e) What Great World Movements Have Originated through Prayer; or other topics relating to Prayer.

Third, heads of families may be asked to sign a covenant to establish a family altar, and on Friday evening those who have signed such covenants may be asked to come to the altar for consecration and dedication.

Fourth, prayer meetings may be held all during the week in homes, shops, factories, stores, prisons and institutions.

Fifth, brief broadcasts on the value of prayer may be given over local radio stations.

Sixth, special campaigns may be put on to introduce The Upper Room, that great devotional periodical, to every family in every church.

Seventh, dedication services for Christian homes may be conducted by ministers using the ritual service.

Eighth, leaflets on Prayer should be distributed at the Sanctuary Services and in the homes of the city by personal visitation.

Further information and literature regarding the observance of the Week of Prayer will be furnished, if desired, by the General Commission on Evangelism of the Methodist Church, 300 American Trust Building, Nashville, Tenn.

The flowers of Christian graces grow only under the shade of the Cross, and the root of them all is humanity.—Selected.

WORLD SERVICE GIVING DECLINES \$481,000 IN FIRST SIX MONTHS

A drop of \$481,000 in World Service contributions for the first six months of the present fiscal year as compared to the same period last year has been received in the offices of the General Commission on World Service and Finance in Chicago, Dr. Orrin W. Auman, treasurer, has announced. The fiscal year of the Commission is from June 1st to May 31st.

"This decrease in funds received up to November 30th, will be truly alarming should it continue proportionately during the second six months of the year," Dr. Auman states. "At such a rate, our World Service giving would decline nearly one million dollars in this first year of operation as a united Church.

"It would be tragic to cripple the work of our great new denomination at this time, when the needs of the world are greater than ever."

A partial explanation of the decline, Dr. Auman believes, may be the confusion which has attended the inauguration of the new financial plan, which has necessitated certain changes in the manner of remitting World Service funds, particularly in the former Methodist Episcopal Churches.

"Last year the three denominations were making every effort to close their last year with good records," Dr. Auman states. "Apparently we have not developed the same interest in making a good record during our first year of operation as a new Church.

"The last five months of the fiscal year, from January 1st to May 31st, are the period when the Church must set about not only to wipe out this deficit, but to replace it with a definite increase. Nothing short of disaster would attend the general work of the Church if this deficit were allowed to stand."

BEING POOR

To be poor is not always pleasant, but worse things than that happen at sea. Small shoes are apt to pinch but not if you have a small foot. If we have little means, it will be well to have little desires. Poverty is no shame, but being discontented with it is. In some things the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after than a rich man who seeks a stomach for his meat. A poor man's table is soon spread, and his labor spares his buying sauce. The best doctors are Doctor Diet, Doctor Quiet and Doctor Merryman; and many a godly plowman has all these gentlemen to wait upon him. Plenty makes dainty, but hunger finds no fault with the cook. Hard work brings health, and an ounce of health is worth a sack of diamonds. It is not how much we have, but how much we enjoy, that makes happiness. There is more sweet in a spoonful of sugar than in a cask of vinegar. It is not the quantity of our goods, but the blessing of God on what we have, that makes us truly rich. The parings of a pippin are better than a whole crab; a dinner of herbs with peace is better than a stalled ox and contention therewith. "Better is little with the fear of the Lord than great treasure and trouble therewith." A little wood will heat my little oven; why, then, should I murmur because all the woods are not mine?—Selected.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

To local W. S. C. S.: Following are the names and addresses of the conference officers to whom your fourth quarter's reports are to be sent:

President, Mrs. Paul Arrington, Waynesboro; Vice-President, Mrs. W. F. Mahaffey, Mendenhall; Corresponding Secretary, Mrs. D. L. St. John, 1806 28th Ave., Meridian; Recording Secretary, Miss Bettie Ridgeway, Ellisville; Treasurer, Mrs. James A. Evans, Bay St. Louis; Young Women and Girls' Work, Mrs. Robert Peel, Waynesboro; Children's Work, Mrs. J. C. Burrow, Columbia; Student Work, Mrs. R. E. Rollings, 617 Main St., Hattiesburg; Wesleyan Service Guild, Mrs. J. B. Pearson, 1620 16th St., Meridian; Missionary Education and Service, Mrs. E. V. Perry, Rolling Fork; Christian Social Relations, Mrs. Stanley Wilson, 2212 15th St., Meridian; Supplies, Mrs. L. J. Power, 600 Woodward Ave., Gulfport; Literature and Publications, Mrs. H. E. Hamrick, Collinsville; Spiritual Life, Mrs. E. E. McKeithen, Utica.

Why not cut this out and paste in your report book?

* * *

With 85 members present, the Tri-County Zone, of the Seashore District, held its fourth quarter's meeting with the Mt. Pleasant society, Mrs. C. A. Carrier presiding.

The program for the quarter, "Enlarging Our Organization," was presented, and reports of the charter meeting of the Mississippi Conference were given by Mrs. L. Sheffler, of Pascagoula, and Miss Ina Thompson, of Moss Point.

To "Aunt Mitt" Roberts, as a gift from the Mt. Pleasant society, Mrs. Loren Ware presented a Life Membership. She expressed her surprise and appreciation and told of her experiences in the early days of the Woman's Work.

At noon, lunch was served by the hostess society.

Officers for 1941 are: Leader, Mrs. C. L. Nelson; assistant leader, Miss Ina Thompson; secretary, Mrs. Emmett L. Goff.

Among the visitors present was the new secretary, Mrs. John Cirlot.

* * *

The Moss Point W. S. C. S. observed the Week of Prayer with an all-day retreat, carrying out the program as planned. Twenty-six women attended and the offering for the "Clara Tucker Perry" chair to be established at Scarritt College, for the teaching of "Christian Life and Thought," was \$20.30.

Miss Ina Thompson introduced Mrs. A. M. Cowan as "the society's charter Life Member." Mrs. George Bowen was presented a Life Membership by the society, and Miss Tillie Swan was presented one by the members of her church school class.

The meeting closed by all joining hands and singing, "Blest Be the Tie That Binds."

* * *

With every society in the zone represented and a new society, Clinton, added, the fourth quarter's meeting of Zone 3, Jackson District, was held with the Glendale society, in Jackson, Miss Louise Tucker presiding.

The program for the fourth quarter as

planned, was presented, and the societies stated that "the zone is a very worthwhile and helpful organization furnishing opportunity for a larger fellowship, inspiration and knowledge of the work, and should be continued."

Mrs. E. E. McKeithen, Conference Chairman of Spiritual Life, was present, and presented her work most effectively.

Officers for 1941: Leader, Miss Louise Tucker; Secretary, Mrs. W. H. Parman.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mission Study Completed November Fourth

The Woman's Society of Christian Service has just finished a most interesting study book "Uprooted Americans." The following were active participants: Publicity and Posters, Mesdames Herman Crowder, W. A. Williamson, F. A. Neal; Worship, Mesdames J. W. Allen, Dan Chastain, Garland Boyd, John Boswell, H. E. Holmes, E. D. Ellis; Dramatics, Mesdames Chas. Butler, Stokes Sanders, Charles Berry; Bibliography, Mrs. J. H. Guess; Program, Mesdames B. Clegg, P. A. Leggett, R. R. Watts, Mims Boswell, M. E. Herring, T. S. Love, E. L. Booth, C. H. McWhorter, R. E. Kelly.

The study was divided into six lessons, in several of which dramatics played an interesting part. The first lesson explained the question, "Why Migrant Laborers," and the beginning of these treks. This was followed by "The Family Pulls Up Stakes" and "Youth on the Highway," from "The Grapes of Wrath." Attention was then called to "The Migrant in Our Community," and our individual duty toward them. The study of "The Share Cropper," with a radio program, gave a touching scene of the hardships and the privations of the underprivileged. Then another side was presented, "California's Answer to Grapes of Wrath," in which a Californian tells how his state and the Federal Government is trying and does help make the life of the migrant easier and more stable.

"The Church Ministering to Migrants," and "What Christianity Did for a Bum," were a challenge to be more helpful and tolerant to those less fortunate. The worship services were sweet and timely. There was an average of fifty members attending these lessons and in appreciation of the efficient planning and untiring work of the leader, Mrs. Ashmore, each member made a special effort to be present. Those taking part were highly commended for their good work in making the Mission Study very interesting and worthwhile.

MRS. M. E. HERRING,

Chairman of Publicity.

* * *

Report of the Woman's Society of Christian Service, of the Methodist Church, for the Fourth Quarter, 1940

Our pastor appointed a nominating committee, the officers were elected and the new organization went into effect in September.

Our auxiliary is divided into three circles which are: The Wesleyan Guild, The Julia Wasson Circle and The Lockie Rankin Circle.

The C. S. R. Secretary has distributed magazines and visited the sick.

We have four active Spiritual Life groups.

We have five subscribers to the "Methodist Woman," and fifteen to the "World Outlook."

We have planned programs.

We have capable Mission and Bible Study leaders.

Our missions study book is "Uprooted Americans," and the Bible study book is "Songs of Zion."

We observed the Week of Prayer.

We welcomed our pastor and his family back to us with a pounding.

This quarter we have sent: \$10 to the Student Aid Fund, \$10 to a needy preacher, \$2.50 to the Killingsworth Special, \$3 to the district parsonage.

We have donated \$2 to a Life Membership for our former district secretary.

We will give a Life Membership to one of our members.

Our pledge has been paid in full.

All circles are active and doing good work.

THE PARSONETTES

The Parsonettes, the organization of Methodist ministers' wives in New Orleans, brought their year to a close on last Thursday, December 19, with an old-fashioned Christmas party in the home of Mrs. Hubert Gibbs, with Mrs. W. L. Duren serving as co-hostess.

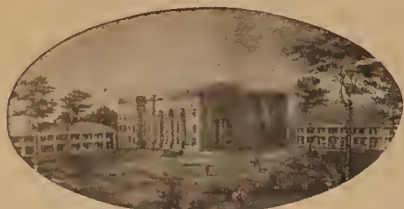
Preceding the Christmas tree, the last program in the 1940 series of the "Mistress of the Parsonage—Her Home and Garden," was presented. Mrs. O. E. Kriege gave a paper on "Rugs," and Mrs. J. C. Whitaker spoke on "Draperies." The exchanging of gifts followed.

The program for 1941, as outlined in the year book, will be built around the countries of Latin America—their people, their governments, their industries and their physiognomy. This topic was suggested by a recent article in a current magazine written by Secretary of State Cordell Hull, who urged organized groups throughout the United States to further pan-Americanism by the intense study of our Latin American neighbors—even to the extent of learning the language they speak.

Mrs. E. C. Gunn is president of the Parsonettes for 1941, and Mrs. W. W. Holmes is chairman of the Program Committee.

ADULT STUDENT ELECTIVE COURSE FOR JANUARY, FEBRUARY, 1941

"The Meaning of Church Membership" is the title of the adult elective course to be used in the Adult Student during January and February, 1941. Emphasis will be on church membership as a relation providing opportunities for growth in Christian character—such as worship, study, fellowship, sharing, cooperating. Writer of the course is Dr. A. J. Walton, of Philadelphia, secretary of the Department of Town and Country Work of the Board of Missions and Church Extension. He was formerly in the same type work with the General Board of Christian Education at Nashville. Sample copies of the Adult Student may be secured by writing to Dr. C. A. Bowen, 810 Broadway, Nashville, Tenn.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 29, 1940

By Rev. W. C. Newman

JESUS REQUIRES FAITHFULNESS

Lesson Text: Luke 12:35-48

Golden Text: To whomsoever much is given, of him shall much be required.—Luke 12:48.

The three-months' study of the Gospel of St. Luke which has been necessary for the writing of these lessons has not only given me a clearer picture of the Christ about whom Luke was writing, but has deepened my knowledge and appreciation of the author himself, to whom the Christian world must be forever indebted for the fullest biography of Jesus ever written. I therefore deem it not inappropriate to close this quarter's lessons with a brief account of his life and work, which will not be altogether unrelated to the theme of our appointed lesson for this last Sunday of the year.

A Thing of Beauty Is a Joy Forever

Renan called the Gospel of St. Luke "the most beautiful book in the world." I see no reason to question the judgment of the great French man of letters. And if that be true it must be not only because the book was written about the loveliest Life the world ever knew, but also because it was written by a man who loved beauty so greatly that he spent the most of his life searching out the beautiful words and deeds of that Life, and in setting them down in matchless prose and poetry to inspire all future generations of men.

Luke's Life and Times

He was a young Christian doctor of Antioch, a large, cosmopolitan, seaport city in which was reposed the best of ancient Greek culture, Barnabas, the kindly, wise leader of the Christian community of Antioch, would have been an intimate acquaintance and friendly counselor of his young doctor convert. In Antioch, too, Luke must have known Silas and Mark, and here he must first have met Paul, the newly transformed and as yet untrusted member of the group, who had formerly "made havoc of the church," and to whom the Antioch Christians listened only after Barnabas had personally vouched for him. Thus in his impressionable years he was being prepared for the greatest literary achievement of all time in the schools of the Greeks and in the fellowship of the outstanding Christians of his day. It was no mean thing to have sat under the preaching of Paul and Barnabas, and the teaching of Simeon and Lucius and Manaen.

A Man of the World

But these experiences of his youth were but the beginning of the rich, full life that was to go into the writing of his two famous books. Some scholarly commentators reasonably maintain that Luke was a member of that first Red Cross relief expedition that went out from Antioch to carry a cargo of wheat and a message of encouragement and love to the famished Christians in Jerusalem during the disastrous drouth

that took place in the reign of Claudius Caesar. Certain it is that he made many subsequent visits to the Holy City. He accompanied Paul on his second missionary journey, and thereafter became the personal physician to that courageous and much traveled Apostle. He was Paul's constant companion during his imprisonment both at Caesarea and at Rome, and will be forever remembered in Paul's own endearing phrase "Luke, the beloved physician." And to him Paul committed many important missionary ventures, carrying him into all the regions where Paul had preached and established Christian communities. Luke was no provincial, then, but a man of the world.

A Careful Researcher

Scientific investigation preparatory to the writing of biography is a very recent literary achievement. It was not known in Luke's day. Modern scholarship has revealed many inaccuracies in the works of Josephus and in Plutarch's *Lives*. It is all the more astounding then to know that Luke did not begin to write his Gospel until he had spent years in collecting material and in verifying reports and in seeking out eyewitnesses to the acts and words of Jesus. He sums up what must have been much tedious labor in his preface addressed to Theophilus, of Rome, as he says that while many historians have undertaken to write a narrative of all the mysterious events related to the life of Jesus, it seemed good to him to write of them also, "having traced the course of all these things accurately from the first."

But the very best evidence of Luke's conscientious work as a biographer is in the fact that his Gospel contains a veritable wealth of biographical data not to be found in any of the other Gospels or sacred literature of that period. He employed historical references to an extent no other New Testament writer equalled; he classified and organized his material on a well defined and purposeful pattern; he penetrated beyond wonder-tales and traditional accretions to get at the bare but beautiful facts of his subject's Life.

Recollections

Luke's gospel was not written until after the execution of Paul, his dear friend, and the destruction of Jerusalem in 70 A. D. But, as he suggests in his preface, there were many still living who had seen and heard Jesus, and who, as old people will, lived with their memories and talked of them freely.

Where did Luke learn how Jesus put the inquisitive lawyers to rout with His matchless parable of the Good Samaritan? What aged man falteringly repeated for him the story of the Prodigal Son? What horrified witness of the crucifixion remembered and recounted to him the merciful words of the dying Saviour to the dying Penitent? Where did he discover the bearded and aging shepherd who had never forgotten the words of the angels' song? Did he hear from the lips of Mary, herself, the account of her consternation and exaltation at the announcement that she was to be the Mother

of God? a baby God who would be laid in a cattle trough?

None but Luke found and recorded these, as well as many others, of the loveliest incidents and words in the Life of our Lord. We would be poor indeed without them, and without the man who diligently trudged the Palestinian roads to discover "all that Jesus began both to do and to teach," and set them down in unforgettable lines.

The Final Word: Faithfulness

There could be no better text chosen from Luke with which to end the study of his Gospel, the quarter's lessons, and the troubled year of 1940 than the words that form our Golden Text today.

To whomsoever much is given,
Of him shall much be required.

What does our world, our church, our own lives need more than this: to be faithful to every trust?

HISTORY REPEATS ITSELF! 1640—1940

Three hundred years ago, on November, 1640, Oliver Cromwell made his appearance in Parliament. His coming marked a turning point in history and human freedom.

England was plagued with a tyrant sovereign, arrogant and covetous, ignoring the rights of his subjects, trampling upon the laws of parliament and governing by prerogative.

He sold privileges for every unjust exaction. Cromwell, through John Hampden's influence and association, soon gained considerable place in that (parliament) august body.

Certain, it may be said, that Oliver Cromwell's place in English history marks a turning point in human freedom and betterment.

To make the world safe for democracy may have been a far cry to men of that day and time, nevertheless, forces were unleashed which brought a new conception to mankind as to the rights of conscience in the conduct and life of man, and the need of unity and fellowship within all Protestant communions.

Scarcely can one find another outstanding figure in governmental affairs who so consistently and perseveringly wrought for toleration of sectarian and ecclesiastical differences.

Under the harrowing of the Protestants during the reign of Charles multitudes were embarking for the new world to escape the tyranny and perfidy of their ruling monarch. The historian says: "Many of our brethren forsook their native countries to

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE PRAYER OF PRAYERS

The most famous prayer in the world is recorded in St. Matthew, the sixth chapter, and St. Luke, the eleventh chapter. This simple and profound prayer is used in the four hundred different languages of the earth. It is heard every day from the rising to the setting of the sun and binds all believers into spiritual unity.

Familiarly known as The Lord's Prayer, it has also been called "The Model Prayer." A Christian scholar says that here we have the ten commandments turned into prayer. A recent writer names this prayer "the creed of Christ," and in his little book on the subject he refers to these precious words as "a ladder of perfection." Personally, I like to think of this widely used Scripture as "The Prayer of Prayers"—for such it is.

This prayer of Jesus appears to have been given by Him to his disciples on two different occasions, the first in connection with the Sermon on the Mount, and the second some years later when his intimates asked Him to teach them to pray. We are not enjoined, always to pray in these words, but to pray "after this manner"—a thing worth noting.

Look for a minute at the implications of this prayer. "Our Father" indicates a filial spirit; "thy kingdom come," an expectant spirit; "thy will be done," an obedient spirit; "Give us this day our daily bread," a dependent spirit; "forgive us our trespasses," a contrite spirit; "as we forgive those who trespass against us," an expression of a forgiving spirit; "lead us not into temptation," a watchful spirit; "thine is the kingdom and the power and the glory," an adoring spirit.

Pray this prayer daily, slowly, thoughtfully, and it will appear that "The whole round world is every way bound by gold chains to the feet of God."

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GIFTS

By Rev. Vivian T. Pomeroy, D. D.

Louisa Jane was nine years old. For some time she had been saving up for Christmas presents. She had four dollars and twenty-three cents. Two weeks before Christmas she went to town with her mother to buy her presents. They went into a shop, and there they spent a long time, because it was very hard for Louisa Jane to make up her mind. Something else was hard, too; but that comes later in the story.

At last Louisa Jane's mother saw a very charming little pin. "Now that would do for Grannie, wouldn't it?" she said.

"How much is it?" asked Louisa Jane. It was twenty-five cents.

"Oh!" said Louisa Jane, "I didn't plan to spend all that on Grandmother."

Still, she was very fond of Grandmother; so she did after a time buy the pin.

You see now what was hard. It was awful-

ly hard for Louisa Jane to part with her money. She loved to save it. I don't know why or what for. Money is not any good till you have spent it; but there it was.

Louisa Jane and her mother then went out of that shop and into the Five and Ten, where Louisa Jane felt much happier. She had made up her mind to buy a small lamp for Aunt Molly, of whom she was exceedingly fond.

First she bought a hammer for Father—ten cents. Hammers of that price are apt—like some people—to lose their heads; but how was Louisa Jane to know that?

She bought a cookie jar for Mother. That was a bit of a blow; for she found that the jar was ten cents and the lid another ten cents. She bought several things for her brother and sisters. Really, money went like wildfire!

When all the parcels were ready, Mother said: "That lamp is very light. Are you sure you have all the pieces?"

"Oh, no," said Louisa Jane. "There were three pieces and the shade. Forty cents altogether. I couldn't spend all that; so I just got the shade. Somebody else might give her a lamp."

So they went to the car and got in and started for home.

"I have two dollars and three cents left," said Louisa Jane.

"What a pity!" said Mother. "What will you do with it?"

"Save it," said Louisa Jane. "I just hate to part with my money."

Mother said: "What would have happened, do you suppose, if the good God had hated to part with the little Lord Jesus and not let him come to earth?"

Louisa Jane thought a while. "Well," she said, "I guess there wouldn't have been any Christmas."

"No, there wouldn't," said Mother. "And how awful that would be."

But that is not the end of the story. For on Christmas Day Aunt Molly got her lamp—shade and all—from Louisa Jane too; and for some reason or other Louisa Jane felt very happy about it. Odd! But that's the way it is.—Reprinted by special permission of the author and The Christian Leader.

HISTORY REPEATS ITSELF! 1640—1940

(Continued from page 12)

seek their bread from strangers and to live in howling wildernesses, and for which also many that remained here were imprisoned and otherwise abused."

Cromwell, with resolution and courage, may almost be spoken of as one of the very first who stood forward in governmental affairs, as the champion of human liberty, thus defying the sovereign ruler.

God moves in mysterious ways His wonders to perform: History tells the story of man's upward climb toward God. In the time of man's extremity or of national perplexity, God ever has in His providence a leader to lead; a deliverer to champion the cause nearest to His heart.

At this time France and Spain were almost equally hostile to freedom; the cruelty of Spain, her intolerance to Protestantism, and to all civil and religious liberty, had been written literally in letters of fire and blood in the stakes and torture

of the Inquisition, in the more than decimation, the destruction of towns and villages; nor was it so long since the huge Armada was floated against England in the name of Papistry and despotism.

Cromwell was constantly under the necessity of watching over the sacred rights of religious liberty which, at times, he had to protect and guard by his authority; or to pronounce severe condemnation against words and measures which appeared to him to be fatal to the rights of conscience.

To recount the diplomatic encounters of that day and time and the prestige gained for England, in all Europe, and on all seas, is to tell of the rise of Protestantism in faith and life everywhere.

Three hundred years have come and gone since Cromwell's Protectorate fulfilled its mission and saved England from many impending perils; but the main battles for which he fought may be said to be still live issues in diplomacy. Eternal vigilance is still the price of liberty.

Wars and rumors of wars embroil races and racial prejudices; religious intolerance still flares up and becomes the controlling motive injected into national conflicts.

The prestige and power of the English navy under Blake made the shores of the Mediterranean safe for commerce and ocean travel. The English navy won universal respect and acclaim.

Democracy and human freedom were won by the Protector. The free use of the seas, now challenged, must, once again, be made free to all peoples and all nations.

Cromwell's work has been compared to that of Washington: Washington beheld all conflicting interests combining in one happy, prosperous nationality. Cromwell stood strong, holding the balances and scales of toleration and justice between a hundred sects, all prepared to fly at each others throats, and every one of which hated him because he was strong.

The work of Washington met with immediate reward. He had nothing to do with settling the rights of conscience, and the conflicts of church and state.

We come today into a new phase of adjusting human and national differences: the ideologies of foreign governments are being offered to a free people, which if rejected, they are threatened to have imposed, not meditation, but by brute force of arms. Free men shudder at the prospect and will resist such an outcome.

Let God arise, let the cause of righteousness be vindicated.

WM. B. VAN VALKENBURGH.

Actor: Yes, usually my audiences are glued to their seats.

Friend: What a quaint way of keeping them there.—Edinburgh Dispatch.

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THE WISE MEN'S WAY

By David E. Guyton

We've asked our statesmen how to steer.
We've quizzed our magnates, too.
We've called on scientists to clear
The path to lead us through.

We've turned to many an ancient tome
In quest of wisdom's ways,
To Egypt's lore, to Athens, Rome,
And old Judean days.

We've queried monk and seer and sage
For light to guide our feet,
The master minds of every age,
In each sublimest seat.

We've begged a gleam of warriors bold,
Of peasants and of kings,
Of God-like architects of old
Of words with Delphic wings.

With every type of every trade,
We've counseled and conferred;
But every answer men have made
Has been confused and blurred.

The master minds have hung their heads.
Their magic tongues are mute.
The super-man is torn to shreds,
His pomp of small repute.

We tremble on the dizzy brink.
Our hearts within us fail.
The future frowns as black as ink.
Life seems a tragic tale.

But from a barn in Bethlehem,
Three Wise Men take their way.
They bear to all mankind with them
Deliverance for our day.

Their eyes have seen a baby's smile,
And by that lovely light,
The Wise Men travel, mile on mile,
And sing by day and night.

Like these, to Him, we, too, must turn,
Led by His star above,
If we like these this truth shall learn,
LIFE'S PERFECT PATH IS LOVE.

Blue Mountain, Miss.

TO OUR BELOVED EDITORS

Brothers: The Bishops have commissioned me to act as Chairman of the Commission to attempt the raising of One Million Dollars for the three-fold purposes—Overseas Relief, Aid for British Methodists, Religious Camp Work. These three things appeal to our brotherly compassion and our parental anxiety.

A representative commission is being appointed. It will meet in Chicago at two p. m., December 30, and will continue in session on December 31. At this meeting more detailed plans will be made—for literature and programs.

I undertook this work against all the promptings of my lower motives—and solely because of my conviction that this merciful movement is the will of God for us all.

I appeal to our pastors to hold Sunday, March 2, 1941, against all comers. On that day we will ask for an offering in all the churches of Methodism, small and large, poor and rich. Our success will largely depend upon the observance of that sacred day of compassion.

God help us all, and this troubled world!
EDWIN H. HUGHES.

DISTRICT MISSIONARY INSTITUTES, MISSISSIPPI CONFERENCE

Meridian—Fifth Street, Meridian, Feb. 4, T. J. O'Neil, pastor.

Vicksburg—Crawford Street, Vicksburg, Feb. 5, Otto Porter, pastor.

Jackson—Capitol Street, Jackson, Feb. 6, B. M. Hunt, pastor.

Brookhaven—Crystal Springs, Feb. 7, J. W. Sells, pastor.

Hattiesburg—Ellisville, Feb. 11, J. D. Slay, pastor.

Seashore—First Church, Gulfport, Feb. 12, V. R. Landrum, pastor.

Dr. and Mrs. W. B. Lewis will represent the General Board of Missions and Church Extension at each Institute.

W. D. HAWKINS,
Missionary Secretary.

FIRE AT OXFORD CAMP GROUND

Fire of undetermined origin burned the row of tents on the north side of Oxford Camp Ground on Thursday, December 12. The tents were not of great value except as part of the Camp Ground equipment. The Grounds are located a few miles east of the town of Oxford and it has long been a meeting place for the Methodists of that vicinity. The tabernacle was not destroyed according to reports, nor were the better tents which appear to have been on the opposite side of the tabernacle from the tents which were burned.

VERY PERSONAL

By Rev. James H. Felts

If I were an active itinerant instead of "a has been," I would not offer this diffusion to the Advocate. Recently I was called to a home where sickness and very limited finances were in evidence. I knew the couple well in Mississippi. They now live in Fulton. I found the wife in tears. In the course of the conversation that followed I said, in substance, "I am ashamed of you. I know you think of the better days financially, but you are rich in friendships, have the necessities of life, and you are definitely improving. You will soon be normal again. I am not unmindful of your state of mind. When banks failed I staggered. When health failed I was down and out for a short time. But I have found happiness and health by smiling through all that has come to me. My wife will be here soon to sit with you. I am taking your husband for a long drive. Both of you live in our hearts, belong to our prayer life. I want to see you a full fledged member of the day by day club." I left her smiling. But as I was leaving she stopped me and said in substance: "I know many superannuates. I have never known one like you. My personal observation has been rather discouraging. I have heard complaints, seen evidences of bitterness, and have felt depressed after contacting some of them. You seem to be getting out of life more than most people I know who are well and strong and active, even prosperous." My brethren of the side-line, we, of all men, should practice at least some of the things we have been preaching through the years. The grace of God should be even more real to us than to younger men. I want to be happy. I AM HAPPY. My church life never meant more. My pastor is among the best ever. I am seeing a whole church respond to his leadership. The mid-

week service is crowding the one hundred mark. The Sunday evening service is pushing the two hundred mark higher. The morning service is actually beginning to fill the large auditorium. I am glad I am living. I protest the idea of being buried before I am dead. Tithing means more to me than ever before. Every thing conspires to bring to me a most delightful evening-time. Instead of "eat, drink, and be merry; tomorrow we die"—I eat, drink, and am merry, for today I live. Tomorrow hasn't arrived. I am ready for it.

Fulton, Kentucky.

SCARRITT COLLEGE A "FIRST"

Scarritt College was admitted to membership in the Southern Association of Colleges and Secondary Schools at its meeting in Memphis, Tenn., December 13, 1940. This institution, located in Nashville, Tenn. is one of the leading institutions of college rank in the Methodist Church designed exclusively for the training of lay workers for social-religious service. The College operates as a Senior College and Graduate School. The Senior College offers professional training for students who wish to prepare for social or religious work. The Graduate School offers professional training for service in Missions, Religious Education, Social Work and related fields. Scarritt College is the first institution of its distinctive type to be admitted into the membership of a major regional accrediting association.

"SPEED, SPEED THE FOOD SHIPS"

Miss Muriel Lester, well known in this country for her social work in the East End of London, has been for some time in America, where she has published a leaflet on the blockade, calling on all Americans to press for the sending of food ships to Europe. The leaflet is circulating widely in America. Its argument is that the children of Europe will be subjected to disease and weakness if food is not sent, that here is a great opportunity for a new kind of Armada, a new invasion based on love rather than hate. It is asserted that the common people of belligerent countries will see the common sense of the scheme and that in any case the "Will of God" cannot be made subservient to military considerations.

This propaganda is calculated to make an appeal to goodhearted people with inadequate knowledge of the facts. But:

1. It ignores the moral importance of an allied victory and the fact that a Nazi victory would release throughout Europe a brutality with results far worse than anything which the blockade might produce.

2. It ignores the certain fact that relief from the blockade must inevitably prolong the war and all its attendant miseries.

3. It ignores the responsibility resting on the German invaders who have brought ruin to peaceful and prosperous countries.

4. It ignores the evidence that European food stocks are adequate for a long time to come provided the invading and usurping authorities are willing to arrange for proper distribution. The fact that they are busily engaged in removing food stocks from their victims does not impose on the British the duty of solving their problems.

5. It assumes that the way of love is the immediate relief of physical needs, regardless of the ultimate spiritual and material welfare of the communities awaiting their release from Hitler's yoke.

6. The best answer to Miss Lester is to

be found in a statement recently issued by a group of leading Christians and educationists of America, who give their reluctant but considered judgment that the blockade is indispensable to the defence of the democratic nations, and that it should not be broken apart from the free consent of the British Government uncoerced by any external pressure. The humane and Christian convictions of this group are no less deep than those of Miss Lester herself.

Hitler's New Order Begins to Operate

The German practice regarding the food stocks of the occupied countries is sufficiently revealed in the following quotations from German and Swedish sources:

"For the time being, Germany has taken over Denmark's stocks of bacon and her current production. In future, the production must be changed to meet the requirements of the German market."—*Deutsche Allgemeine Zeitung*, 24.7.40.

"Continually increasing fish exports to Germany now amount to 200 tons daily and involve the strictest economy in Norway. The German demands are so great that they have bought up all the fish for sale and even more. Only 'secondary' fish will be available for Norway."—*Svenska Dagbladet*, Stockholm, 7.9.40.

"Germany has absorbed 43 million kilos of early potatoes from the Netherlands. In the preceding year Holland's total export of early potatoes to all countries was only 27 million kilos."—*German broadcast in English*, 13.9.40.

In plain English: this year the Dutch have had to do without.

"Through the collapse of France, Germany's raw material position is strengthened to a degree alarming for England. From now onwards we cannot be short of anything."—*Silex in the Deutsche Allgemeine Zeitung*, 22.8.40.

—British Bulletin on the Spiritual Issues of the War.

IN MEMORY OF MRS. T. L. FARR

Following an illness of short duration, Mrs. T. L. Farr died at her home near Houston, Saturday afternoon, June 29th. She was born Feb. 22, 1868. This span of 72 years was indeed filled with untiring service for her family and friends. January 25, 1887, she was married to Thomas Lyles Farr. To their union were born 14 children, 8 boys and 6 girls.

In early childhood she joined the Prospect Methodist church, where she was an active, upright member the remainder of her life, having attended church there in May, previous to her death in June. Besides the Bible, her favorite reading was the New Orleans Christian Advocate.

She lived a noble Christian life, always thinking of others and ready to administer to the needs or suffering of everyone within her reach. For fifteen years she had been in declining health and couldn't do the things she wanted to do, however, she accepted her lot with grace and fortitude. Since her departure her spirit continues to inspire, encourage and ever remind us of a better world. May we realize that life is only beginning for her. Such a shining, forgiving soul could not just end; such beauty could not die.

She leaves an aged husband, eight sons and four daughters, twenty-nine grandchildren four great grandchildren, three sisters and a host of relatives and friends to mourn her departure.

"Oh! noble heart, thou hast fought a valiant fight,

Faithful in thy pilgrimage thou hast overcome the night,

And like the echo of a song at eventide,

Dost thy memory in our heart abide;

Ever shall it guide us through the shadows into light,

That we too, might make a path more bright."

TRIBUTE TO MRS. W. L. FISHER

After an illness of several months, Mrs. W. L. Fisher, nee Mollie Carmichael, widow of William L. Fisher, deceased three years ago, passed away on Thursday evening, November 21, at her home in the Bear Creek community, near Utica, Miss., surrounded by a group of loved ones. Funeral services were held on Saturday morning at ten o'clock, at the historic old Bear Creek church, interment following in the Bear Creek cemetery nearby, with Rev. E. E. McKeithen, assisted by Rev. E. L. Ledbetter, of Jackson, officiating.

Mrs. Fisher who was born October 8, 1868, in Hinds County, was the daughter of William D. and Clarissa Eugenia (Ford) Carmichael, descendants of prominent families from the Carolinas, on the paternal side tracing lineage back to Scotland, and on the maternal side to the Fords and Popes of the Carolinas and Virginia. W. D. Carmichael was a pioneer in this section, being a distinguished leader in both the business and social life of the community. He served his state in the Confederate Army, in Company E of the 38th Regiment, and was several times elected to the Mississippi State Legislature. Mrs. Fisher grew up in this atmosphere of refinement, hospitality, and Christian influence.

Surviving members of her family are two sisters, Mrs. H. M. Haley, of Utica; Mrs. J. S. Turcotte of Jackson; and two brothers, Daniel Alexander and Thomas Ernest Carmichael of Utica. Three sisters and two brothers passed away some years ago. A large number of nieces and nephews survive.

Mrs. Fisher was educated in the public schools of Hinds County and at Whitworth College, Brookhaven, Miss. She married William L. Fisher on April 9, 1899. She was not only a remarkable influence in her home, but a source of strength and encouragement to her husband, as well as co-worker with him in his business. Though there were no children to call her "Mother," she was fortunate in having young people in her home much of the time. Her entire life was spent in the community where she passed away, except for fifteen years, 1913 to 1928, during which she lived in Sarah, Miss., in the Delta, where Mr. Fisher had farming and mercantile interests.

The many features and incidents of her life in her home, in society and church, cannot be adequately mentioned in this short sketch. The loss caused by her death can only be estimated by considering the many relations she bore to the people of the community as sister, aunt, cousin and friend. There was never an enterprise or movement that she did not support with her means, her energy and her unselfishness. Failures and disappointments only served to stir her to greater effort. No road was ever difficult when traveled by two such brave people as she and her noble husband.

She was a faithful member of the Methodist church from childhood, and her chief joy was the work of the church. She had such faith in the future under all circum-

stances that she was able to impart it to others. She was ever attentive to the sick and unfortunate in her midst, and her sympathy was so great that her heart was touched and moved to tears by the sight of or story of suffering. Truly, she was the composite woman described in Proverbs 31: "The heart of her husband doth safely trust in her" . . . "She considereth a field and buyeth it" . . . "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy" . . . "Strength and honour are her clothing; and she shall rejoice in time to come" . . .

A host of relatives and friends mourn her loss. Her home, one of the landmarks in the community, is temporarily closed. Few people leave behind such a record of usefulness and unselfish devotion as hers. The new generations that arise will pay tribute to the personality of Mollie Carmichael Fisher.

A Niece,
EDNA HALEY LOWE.

ALTON PETTEY

The untimely passing of Alton Pettey, on September 24, came as a great shock to his many friends in Louisiana. Mr. Pettey was employed by the Pointe Coupee Rural Electrification Authority as General Manager when he met death from burns received while working on a damaged line. He was injured on September 23, and was rushed to the Lady of the Lake Sanatorium, in Baton Rouge, where he died the following day. Mr. and Mrs. Pettey were residing in New Roads at the time of the accident. Mrs. Pettey was the former Ethlee Neil, daughter of Rev. and Mrs. A. S. J. Neil, of Athens.

Mr. Pettey was born September 20, 1903, at Yellow Pine, a small settlement near Minden. He was the son of Mr. and Mrs. W. A. Pettey. Early in his life the family moved to Arcadia, where most of Mr. Pettey's life was spent. On July 10, 1938, he married Ethlee Neil, the marriage being solemnized by Rev. Guy M. Hicks, in the chapel of the Methodist church in Ruston. The couple made their home in New Roads after their marriage, where both were active in the church. Mr. Pettey joined the Baptist church in his early teens but was sympathetic with the program of the Methodist church. He and Mrs. Pettey attended the little church in New Roads, a "community" church served by a Methodist pastor. There they served loyally together, and came to be a source of inspiration to many others in the community.

Funeral services were conducted in Arcadia, September 25, from the First Methodist church. Rev. Guy M. Hicks was in charge, assisted by Bro. Caldwell, pastor of the local church, and Rev. D. B. Raulins, district superintendent of the Ruston District. Burial was in the family plot in the Arcadia cemetery.

Mr. Pettey is survived by his widow.

L. W. CAIN.

I doubt very much whether there is anywhere a more profoundly pessimistic body of people than in the Church of Christ—because, realizing the horror and evil of the world's ways and weapons, we do not yet dare to commit ourselves wholly to the way of Christ. Thus we stand between two courses, with neither the ruthlessness to be efficient murderers, nor the recklessness to be constructive saints. We find hope neither in man nor in God—not in man, because we see his ways are evil—not in God, because we dare not trust Him.—P. D. Robins, in *The Christian Pacifist*.

LETTER FROM MISS AVA MORTON

Cotton Valley, Louisiana,
December 7, 1940.

Dear Friends and Relatives:

Here I come wishing you a Merry Christmas from my home in Louisiana instead of from China. I suppose all of you know of the advice first given October 8, 1940, by the U. S. A. State Department for all American women and children to evacuate the Far East. Although we had hoped and prayed that America might help China, it was difficult for us to think in terms of leaving our work. There were so many differences of opinion as to what was right and what wrong, what was safe and what unsafe to do; and also there were so many things to do in preparation for leaving the work that it took much time for us to get away. At first most people felt that the work would have to close if we left. When Huchow began facing the possibility of doing without a hospital, the people—both Japanese and Chinese—of all ranks, begged us to arrange for its continuance. That again took time. Then the plans worked out had to be approved by the Mission Board representatives in Shanghai. The same plan was approved for all three of our hospitals. By that time November was upon us, and Huchow seemed so normal, it was more difficult than ever to think of leaving, especially for me whose most important job of the year came the first week of December—N. A. C. examinations for eleven of our girls, six of whom had already finished their time in training, only waiting for N. A. C. recognition to get their hospital diplomas. Three of P. U. M. C. post graduates had returned to us in July, giving us five P. U. M. C. trained graduate nurses on our staff. Therefore we had the best training school faculty in the history of our hospital. We had taken in a fine large class in September, and had a fine training school of three large classes besides our graduating class. Our hospital had been full all year and all departments were busy.

Finally on November 14, five of the Huchow missionaries left for Shanghai, leaving Dr. Manget and me in the hospital. Saturday night, November 16, a telegram and then a radio message came for Dr. Manget to come to Shanghai prepared to come with Mrs. Manget on the S. S. *Washington*, the last evacuation boat sent out by the government. Their furlough was overdue and the personnel committee was asking them to take their furlough during this uncertain time so that he could be ready to go back as soon as the way opens for us to work there again. He felt he was too sick to clear up his work, turn it over and make the trip to Shanghai. I was not ready to leave, but since I had promised not to hinder his leaving when the time came for him to go (he had said he would not go out of Huchow leaving any American woman there), I therefore told him I would throw down both personal and business affairs and go if he felt he should go. Sunday morning he told me he had decided to go and we would have to leave Monday morning to catch the *Washington*. By working practically all day and all night and leaving a lot of my things that I would now like to have, we got away from Huchow at daybreak Monday, November 18. It was November 18, 1937, that I left Huchow to refugee in Hangchow. By noon, Tuesday, I had secured permission to come on home on the *Washington*, leaving next day at noon. Some of our mission people think that I

will not for a long time be able to get a passport for going back into China; therefore they thought I should wait around in Soochow hoping for a chance to stay in China. Others felt it best that I come on home, since I had had to leave my work and could not get permission to go back even for N. A. C. examinations. It was difficult to decide what was right, but I took the chance of spending Christmas at home, hoping that I may be permitted to return some day. It is very likely that the others may have to come soon. I had my share of uncertain, idle waiting in Vladivostok and Japan, July 13 until October 13, 1937, then in Shanghai until October 25, 1937.

On reaching Shanghai, Dr. Manget decided not to come home but to go back to Huchow. The Hawks also probably went back for a visit. This of course makes me feel the worse for being away during N. A. C. examinations, probably causing my girls to fail in achieving their goal of receiving N. A. C. recognition. Being forced away from my work because I was a woman made me for the first time in my life almost resent being one. If it were not that both we and the Chinese feel that our continuing in Japanese occupied areas at this time complicates the situation, causing more dangers for the institutions and co-workers when American-Japanese relations break, I would feel even worse about coming out.

Until I hear from Miss McKinnon, I cannot give any of my plans for the future, or even have any. Mail addressed to me at Cotton Valley, La., will reach me.

Now for a word about my voyage. The last tender for this boat left the Shanghai Bund 12 noon, Wednesday, November 20. We reached Manila early Saturday, a. m., November 22, but couldn't, for some reason, get off until about 10:30 a. m. Manila made us shed our winter clothing and bring out summer things. I enjoyed visiting our friends, Dr. and Mrs. Tuck, and enjoyed the church services next day in their church, which is the largest Philippine church in Manila. The services are in English. It is a beautiful church and all the services were nice. Music is a big feature there. They gave the Thanksgiving Hymn Festival Sunday night. As we left Manila Monday evening, November 24, the bay was gorgeous with the beautiful sunset and the many shades of coloring on the water and surrounding hills. Since we have 1,342 passengers on this boat, and 506 of them are children under 16 years of age, all hoped we would come the southern route having a nice journey. We soon found our hopes were in vain, that we were headed for the northern route. Almost all the way we have had rough sea. On December 2, it grew much rougher, the roughest I had ever seen. That evening I ventured on deck for about one minute to have my glasses blown off and to have the sensation of being picked off my feet by the wind. That night the waves were terrific against the boat. If it had not been so large and strong, I am sure we would have been lost. No one could sleep. Officers and crew were much worried. The captain turned the boat and went back about 150 miles to get out of the storm and then changed his course to the south heading directly for San Francisco. We had been going with the wind that day and traveled 549 miles from 12 noon until 12 noon (23 hours). We have continued having rain and wind almost every day. We have worn out two American flags since leaving Manila! They have the spotlight on it at night and I have gained a new appreciation of its beauty seeing it flutter-

ing in the bright light. I was thrilled with the high swelling waves and would have enjoyed the roughest days had I not realized that they were causing so much illness. I am getting some pictures of the waves to keep.

We reach San Francisco about noon tomorrow, and I shall mail this immediately to Mary Searles to be copied for me to mail to you. I shall probably do a bit of sight-seeing on my way home and reach home about the 16th of December.

I am wishing each of you a Christmas season filled with the joy and peace which may fill your hearts in spite of the confusion and strife which so nearly fill this world of ours at this time.

Most lovingly,
AVA MORTON.

WHAT MAKES THE DIFFERENCE?

By Mrs. Irvin Rowland

What makes the difference between two families' happiness even though both have about the same economic and material advantages? One may be ideally happy while the other worries and envies the other man's prosperity. The difference lies in the relationship to God and the attitude toward life.

Happiness can never be secured from possessions—it must come from within one's self. Whether we want to give of self for the betterment of mankind, or acquire more of the world to satisfy our desires, determines whether we can know happiness.

We can never possess everything we want, but we can have that wonderful gift, peace of mind, if we always try to follow in Jesus' footsteps. Then as we serve Him worthily, He will open the door for greater opportunities of service. Why should we fret when we can draw on an unexhaustible source of power? Let us ask Him to open our eyes to the beauty around us and pray that He will direct our lives. He will always provide our necessities and we can say with David, "My cup runneth over."

MISSISSIPPI CONFERENCE

Jackson District—First Round

Lake, at Lake, Dec. 22, 11 a.m. and 1:30 p.m.
Homewood, at Homewood, Dec. 29, 11 a.m. and 1:30 p.m.
Morton, at Morton, Dec. 29, 4 and 7 p.m.
Greenfield, at Richland, Jan. 1, 7 p.m.
Forest, at Forest, Jan. 2, 7 p.m.
Capitol Street, Jackson, Jan. 3, 7:30 p.m.
Harperville, at Harperville, Jan. 5, 11 a.m. and 1:30 p.m.
Florence, at Florence, Jan. 5, 7 p.m.
Galloway Memorial, Jan. 6, 7:30 p.m.
Flora and Benton, at Benton, Jan. 8, 7 p.m.
Benton, at Midway, Jan. 12, 11 a.m. and 1:30 p.m.
Madison, at Madison, Jan. 12, 7 p.m.
Grace Church, Jan. 13, 7 p.m.
Bolton, at Bolton, Jan. 14, 7 p.m.
Canton, North Side, Jan. 15, 7 p.m.
Clinton and Ridgeland, at Ridgeland, Jan. 16, 7 p.m.
Brandon, at Brandon, Jan. 17, 7 p.m.
Carthage Circuit, at Goshen, Jan. 19, 11 a.m. and 1:30 p.m.
Carthage Station, Jan. 19, 4 p.m.
Glendale, Jackson, Jan. 20, 7:30 p.m.
Lena, at Lena, Jan. 21, 11 a.m. and 1:30 p.m.
Bessie Shands Church, Jackson, Jan. 22, 7 p.m.
Mendenhall, at Mendenhall, Jan. 23, 7 p.m.
Vaughan, at Vaughan, Jan. 26, 11 a.m. and 1:30 p.m.
Sharon, at Sharon, Jan. 26, 4 and 7 p.m.
Canton, First Church, Jan. 29, 7:30 p.m.
Terry, at Terry, Jan. 30, 7 p.m.
Camden, at Camden, Feb. 2, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Jackson, Feb. 3, 7:30 p.m.
Raleigh, at Raleigh, Feb. 6, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Feb. 9, 11 a.m. and 1:30 p.m.
Shiloh, at Shiloh, Feb. 16, 11 a.m. and 1:30 p.m.
Fannin, at Fannin, Feb. 16, 4 and 7 p.m.

T. M. BROWNLEE, D. S.

A celebrated violinist was in a motor car accident. A paper, after reporting the accident, added, "We are happy to state that he was able to appear the following evening in three pieces."—Exchange.